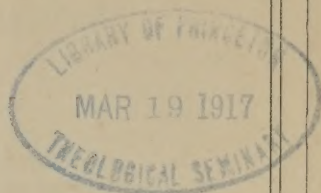


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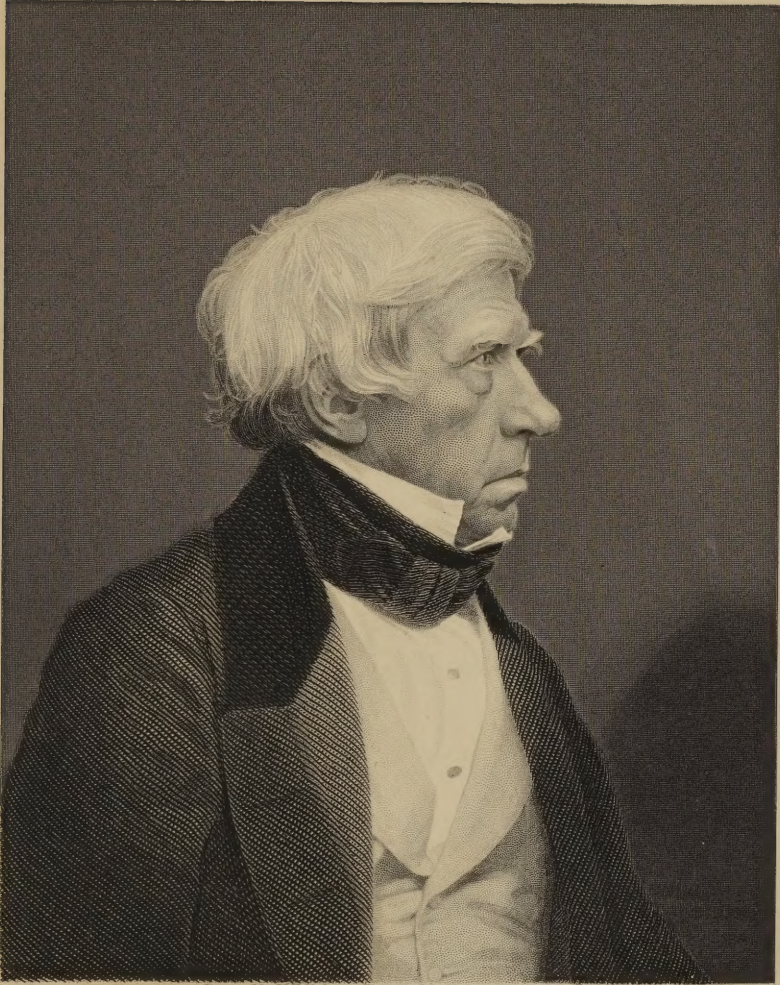
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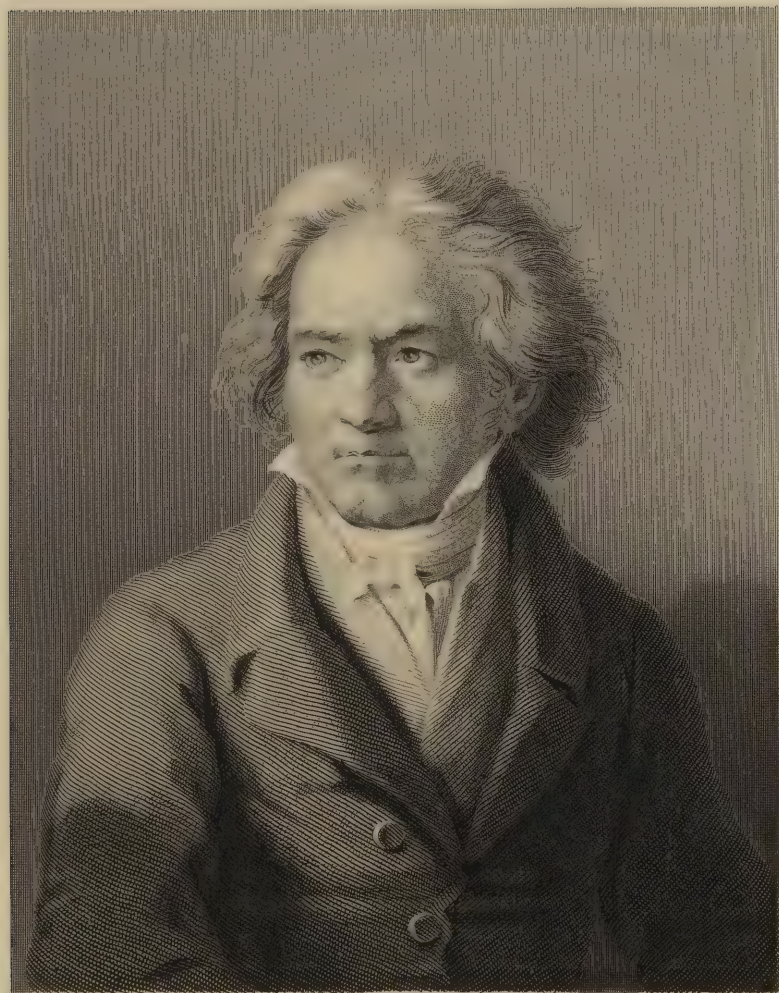
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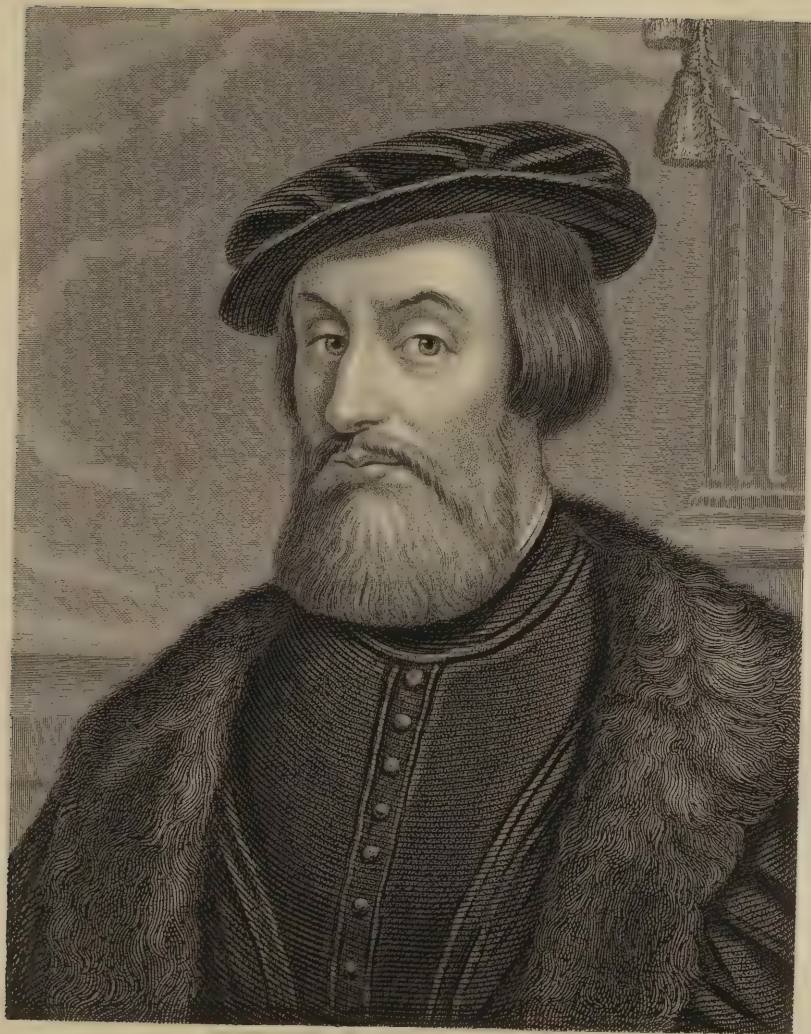
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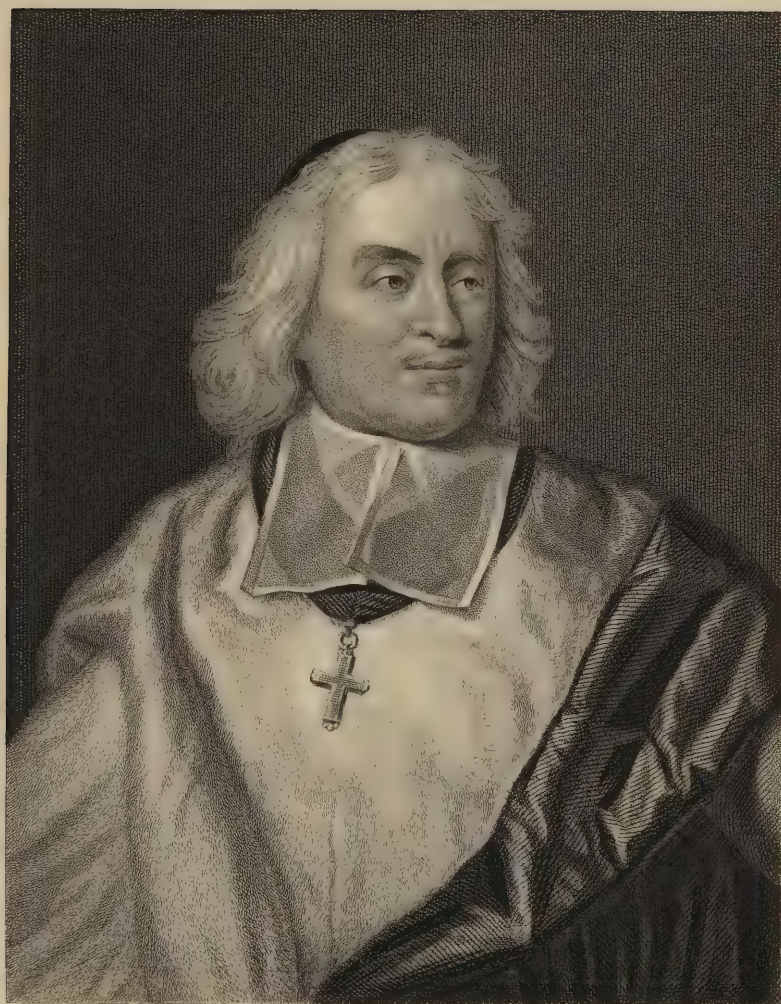


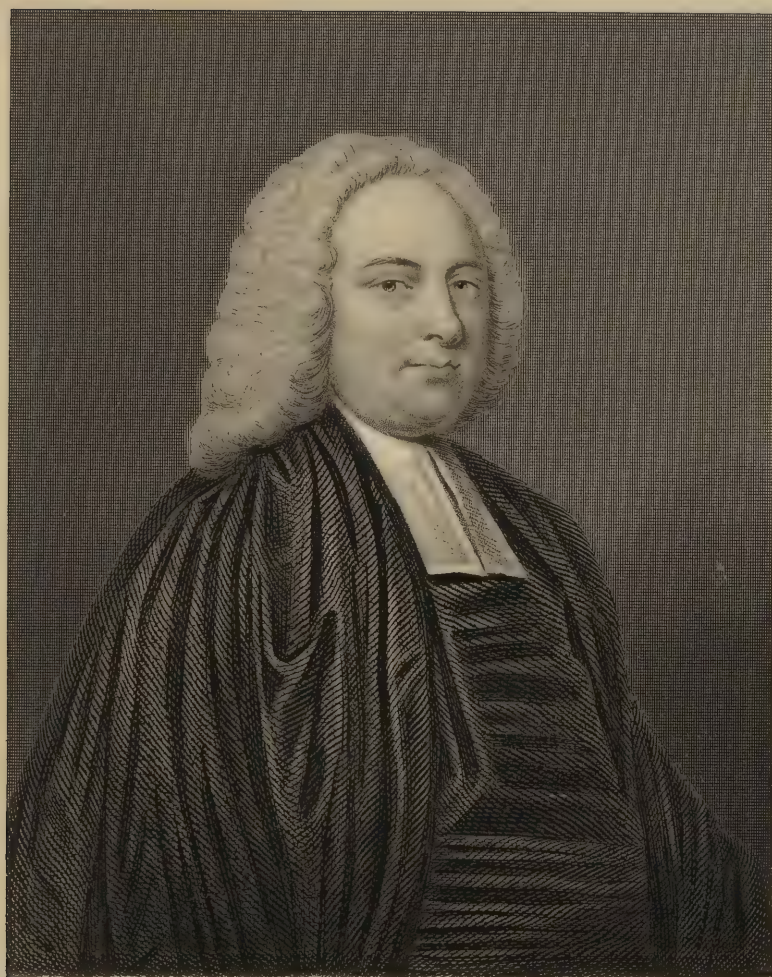
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LORD BROUGHAM.









FRANCIS



attempt to surprise Montreal, Brown co-operated with him, but was fortunate enough to escape, while his leader was captured. The next December, Major Brown joined Arnold and Montgomery before Quebec. While leading a party of them up the Mohawk to the relief of General Schuyler in 1780, he fell into an ambuscade of loyalists and Indians, was defeated and slain.—F. B.

BROWN, REV. JOHN, a Scotch divine, compiler of several works of a highly useful kind, was born at Carpow in the parish of Abernethy, Perthshire, in 1720. He lost both his parents while young, and with the exception of one month at Latin, he never received instruction in the learned languages from any master; yet, besides becoming a proficient in that tongue, he acquired a critical knowledge of Greek and Hebrew, could read and translate French, Italian, Dutch, and German, and understood Arabic, Persic, Syriac, and Ethiopic. His reading was most extensive, particularly in history and divinity. He joined the Secession church, which had then recently come into existence; and after a brief attendance at the divinity hall of that denomination, obtained license as a preacher. The year following he accepted an invitation from a congregation in Haddington to become their pastor, and in 1768 became professor of divinity to the Secession church. He continued to hold conjointly the offices of minister and professor till his death, which took place in 1787, in the sixty-fifth year of his age. The works by which he is best known are his "Dictionary of the Bible," and his "Self-Interpreting Bible." This last has had a most extensive sale, and is still in great demand both in this country and in America. He left an autobiography, from which most of the notices of him which have appeared have been compiled. An enlarged and well-written memoir of him by his son, William Brown, M.D., was published by Oliphant & Sons, Edinburgh, 1857.—W. M'K.

BROWN, JOHN, M.D., the founder of the "Brunonian" system, was born at Dunse in Berwickshire in 1737. His reputation, such as it was, belongs to the past. He divided, in his famous system, all diseases into sthenic and asthenic; in the first of these, the *excitability*, which he considered the source of life, was increased, while in the second, it was diminished. The treatment to be adopted for the cure of all, except the simple sthenic affections, was to stimulate. Accordingly he prescribed rich diet, wine, and spirits in large quantities; and, as the physicians of that day probably erred in the opposite direction, it is not strange that, for a while, Brown obtained with the public, always too credulous in medical matters, a high reputation. Although decried by the profession, there can be no doubt that at one period the Brunonian system was popular in Scotland. Towards the end of last century, it had extended its influence over the whole continent of Europe, and in Germany its author was designated the "Medical Luther." A close examination of its claims to confidence, only shows how utterly baseless the fabric was on which a man like Brown succeeded for a while in building up a spurious fame. His private life was most unhappy. Indebted to the celebrated Cullen for rescue from starvation, he abused and vilified his best friend, and it seems certain that he was finally compelled to leave Edinburgh under circumstances which present his moral perceptions in a very unfavourable point of view. He removed to London, where he died in 1788. No one who attentively studies the Brunonian system can come to any other conclusion than that it was an ingeniously-contrived scheme of quackery, and the medical biographer of the present day is compelled to class its author with Paracelsus and Hahnemann. At the same time it cannot be denied that Brown possessed talents, which, if properly directed, might have raised him to an honourable position in his profession. It need hardly be added, that the system which bears his name has long been without a follower.—J. B. C.

BROWN, JOHN, D.D., an eminent Scottish preacher and biblical expositor, grandson of John Brown of Haddington, was born in 1785 at Longridge, near Whitburn, where his father was minister of a congregation belonging to one of the dissenting communions, which subsequently associated to form the United Presbyterian church of Scotland. Having studied at Glasgow university, and afterwards at the divinity hall at Selkirk, he was settled minister at Biggar, whence, after labouring for twenty years, he was transferred to Edinburgh, where he officiated for more than thirty years as minister, first of Rose Street, and afterwards of Broughton Place church. During that long period he was known as a peculiarly gifted preacher. His clearness as an expositor, his fervour as a speaker, and his earnestness as a

minister, combined with a peculiarly noble personal appearance, made him universally popular. But his fame must rest on his labours in connection with the science of scriptural exegesis. In 1835 he was appointed one of the professors in the theological seminary of the denomination to which he belonged, and in that position he did much to influence Scottish preaching, by introducing a taste for the study of biblical criticism. He has enriched the literature of exposition by many valuable works; but the influence he exerted on younger men, which is already to be traced in the increasing fame of some of our latest commentators, is of more account than anything he has written. Dr. Brown died on the 13th October, 1858, leaving behind him no common reputation for widely-extended benevolence, immense erudition, and rare diligence in that peculiar walk of literature which he adorned. His works are very numerous. We notice the following—"The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute;" "Discourses and Sayings of our Lord Illustrated;" "Exposition of our Lord's Intercessory Prayer;" "The Resurrection of Life;" "Expository Discourses on the Epistles of Peter, and on the Epistles to the Galatians and Romans;" and a very large number of separate sermons and pamphlets.—J. B.

* BROUN, JOHN ALLAN, an industrious and very successful meteorological and magnetic observer. He conducted for several years, the work at the observatory of Sir Thomas Makdougall Brisbane at Makerstoun, detecting there clear traces of the connection between lunar periods and magnetic variations. The results are published in several quarto volumes issued from the press of Neill & Company, Edinburgh. Mr. Broun has recently been placed at the head of the observatory at Travancore.—J. P. N.

BROWN, NICHOLAS, an eminent American merchant, was born in Providence, April 4, 1769. His character was one of singular excellence, and his great services in the cause of humanity entitle him to the highest honour. His most munificent pecuniary gifts were bestowed on the college of his native state, which his father and uncles had aided in founding, and which, in memory of his munificence, received the name of Brown University. The whole amount of his benefactions to this university is not less than 160,000 dollars, or £32,000. He died in 1841.—W. G.

BROWN, PETER, bishop of Cork and Ross, contemporary with Locke, whom he opposed in three works, published at London, 1728-33. It was against one of these, entitled "The Procedure, Extent, and Limits of Human Understanding," that Berkeley's *Alciphron* was directed.—J. D. E.

BROWN, ROBERT, one of the most distinguished botanists that Britain ever produced, was the son of a Scottish episcopalian clergyman, and was born at Montrose in 1773. He was educated at Marischal college, Aberdeen, and afterwards prosecuted his medical studies at Edinburgh, attending the lectures of Dr. Rutherford, at that time professor of botany in the university. He passed his examination at the College of Surgeons, and was appointed assistant-surgeon and ensign to a regiment of Scotch fencibles stationed in the north of Ireland, where he remained till the end of 1800, prosecuting his botanical studies with great zeal and success. About this time he became known to that great patron of science, Sir Joseph Banks, by whom Brown was recommended as naturalist to the expedition sent out by the admiralty to explore the coast of Australia. Accompanying Captain Matthew Flinders in the ship *Investigator*, he proceeded to New Holland in 1801. In the same ship Mr. Ferdinand Bauer was sent as botanical draughtsman, and Mr. Good as gardener; and among the parties in the expedition were the eminent painter, William Westall, and Sir John Franklin, who was a midshipman at the time. The vessel reached King George's Sound, on the south-west of Australia, in 1802. During a residence of three weeks at this place, Brown collected 500 species of plants belonging to a peculiar local flora. He afterwards visited Port-Jackson, and botanized there for some time. In July, 1802, the survey of other parts of New Holland was commenced, more particularly the northern and north-eastern shores, the gulf of Carpentaria, and the Pelew, Wellesley, and Wessel's islands. The state of the ship, and the ill health of the crew, compelled the captain to proceed to Timor for provisions. The party then proceeded along the west and south coasts of Australia, and reached Port-Jackson on June 9, 1803, when the ship was condemned as not being sea-worthy. There had been a considerable mortality amongst the crew. While Cap-

tain Flinders departed on his return to Britain, Brown, Bauer, and others remained in Australia, and examined the botany of the Blue Mountains and other parts of New South Wales, as well as Tasmania and the islands in Bass' Straits. Captain Flinders had intended to return and carry on the survey, but in consequence of being wrecked, and subsequently made prisoner by the French governor of the Mauritius, he was unable to accomplish his design. In consequence of his non-arrival, Brown and his companions returned to Britain in 1805. Brown brought with him a collection of 4000 species of plants. Soon after this he succeeded Dr. Dryander as librarian to Sir Joseph Banks, and was subsequently appointed librarian of the Linnean Society. He was now enabled to enter on the examination of his collections, and he elaborated those views which finally placed him in the highest rank as a botanist. He gave the results of his researches in 1810, in his "*Prodromus Floræ Novæ Hollandiæ*," a truly philosophical work, which showed the author's thorough knowledge of the principles of natural classification, and was the first British work on botany which treated of plant-arrangement in a truly philosophical spirit. This work only extended to one volume, although it appears that a second was contemplated by Brown. Part of his researches was also given in the appendix to the narrative of Captain Flinders' voyage, published in 1814, under the title, "General Remarks, Geographical and Systematical, on the Botany of Terra Australis." He continued to read a number of most profound and original botanical papers before the Linnean Society, which have appeared in their Transactions. One of his earliest papers was published in the Transactions of the Wernerian Society of Edinburgh, on the plants called by him *asclepiadaceæ*, and which formed the basis of the elaborate papers on that interesting order of plants which he afterwards contributed to the Linnean Society. In 1823 Brown became possessed of the library and herbarium of Sir Joseph Banks, who bequeathed them to him for his life. The collection of plants was offered by Brown to the British museum, and he was appointed, in 1827, keeper of the botanical department, an office which he continued to fill till his death. In 1811 he became a fellow of the Royal Society; in 1832 he received the degree of D.C.L. from the university of Oxford; and in 1833 he was elected one of the foreign associates of the French Academy of Sciences. In 1839 the Copley medal was awarded to him by the Royal Society for his researches on vegetable impregnation. In 1849 he was elected president of the Linnean Society, and this office he resigned in 1853. He received from Sir Robert Peel a pension of £200 a year for his scientific merits. He died in London in June, 1858.

Brown was a botanist of the highest stamp. He possessed singular acumen, and was denominated by Humboldt "*botanicorum facile princeps*." He made great and important contributions to our knowledge of botany, structural and physiological, and contributed most valuable papers to the Transactions of the Linnean and other societies. He described the plants of many collections, such as Horsfield's Java plants, Salt's Abyssinian species, the African collections of Oudney, Clapperton, and Captain Tuckey, and the arctic collections of Ross, Parry, Richardson, and others. Among his other works may be noticed his remarks on the natural order *proteaceæ*, on *asclepiadaceæ*, on *woodsia*, on *compositæ*, on *orchideæ*, on *rafflesia*, on *kingia*, on *cephalotus*; on the organs and modes of fecundation in *orchideæ* and *asclepiadaceæ*, a paper of the highest merit, as giving important new views on the subject of vegetable reproduction; on *cyrtrandaceæ*, on the embryos and seeds of *coniferæ*, &c. All his writings display a wonderful power of botanical analysis, and an enlarged view of vegetable affinities. His name is known wherever botany is cultivated as a science, and his researches have promoted the advancement of botany during the long period of nearly half a century. As a private friend he was loved and respected. He was admired by a large circle of attached friends for the soundness of his judgment, the simplicity of his habits, and the kindness of his disposition.—J. H. B.

BROWN, SAMUEL, M.D., born at Haddington on 23d February, 1817; died in Edinburgh in 1856. This young and singularly able man was the fourth son of Dr. Samuel Brown of Haddington—the founder of itinerating libraries, and grandson of Dr. John Brown, author of the universally known *Self-interpreting Bible* and the *Dictionary of the Bible*. Few persons living in Edinburgh of recent years gave such promise of highest eminence as the subject of this brief notice, or bound around

them so many affectionate friends. If the promise was not fully realized, it is because his life was so short, and its later years were consumed in hopeless contest with a most painful malady. Samuel Brown's peculiar position in reference to abstract science was defined by his extension of Bosovich's theory, and his assertion that chemical elements, usually known as simple, could be transmuted into each other. Of his thoughts and labours in this direction, the only authentic account is in the "Critical Lectures" delivered by him in Edinburgh in 1843. These have appeared since his death at the head of two volumes of his collected essays. Dr. Brown's speculations, however, were not confined within the sphere of abstract science. A sympathetic student of the development of thought in every main direction—interested especially in literature and art—multitudes of occasional essays flowed from his pen, adorning our best reviews and other periodicals. A selection from these was published in Edinburgh in 1858, in two handsome volumes. Very few more interesting ones have recently issued from the press.—J. P. N.

BROWN, THOMAS, or more properly (for the vulgar diminutive suits his genius) TOM BROWN, poet, was the son of a Shropshire farmer, living near Shifnal. He entered Christ Church, Oxford, and soon became notorious for his wit and his irregularities. Being obliged to leave the university, he went to Kingston in Surrey, and commenced teaching, but speedily growing tired of this monotonous occupation, he betook himself to London, where his audacious lampoons, his wit, and his conversational powers, gained him abundance of notoriety. He died in 1704. His writings have been collected into 4 volumes, 12mo.

BROWN, THOMAS, the celebrated Scotch metaphysician, was the son of the Rev. Samuel Brown, minister of Kirkcubreck in the stewartry of Kirkcubright, at which place he was born, Jan. 9, 1778. The father died soon after the birth of his son, and the family removed to Edinburgh, where he received the rudiments of his education from his mother. In his seventh year he was sent to London, under the protection of his maternal uncle, Captain Smith, and attended, successively, schools at Camberwell, Chiswick, and Kensington. Shortly after the death of his uncle in 1792, he returned to Edinburgh, and resided with his mother and sisters. For several years Brown attended the usual classes, literary and scientific, in Edinburgh. As he read Darwin's *Zoonomia*, a plausible but superficial work, which was at that time exciting a great degree of interest in the literary world, he began to write notes and observations on the views advocated, and this ripened into his "*Observations on Darwin's Zoonomia*," which was written before he was nineteen years of age, and published in 1798, when he was twenty. In this work, which is an extraordinary instance of precocity of intellectual power, almost all the favourite ideas which he developed in his future philosophical works are to be found. While attending college, he took an active part in the proceedings of the Academy of Physics, which numbered among its members Erskine, Brougham, Reddie, Birkbeck, Leyden, Horner, Jeffrey, Smith, and others, who rose to distinction; and which discussed all sorts of subjects, literary and philosophical. Out of this society rose the *Edinburgh Review*, to which Brown contributed several articles—in particular, an article on Kant, in the second number. In 1796 he began the study of law, which, however, he abandoned for medicine, which he studied from 1798 till 1803. A short time after receiving his degree, he published two volumes of poems. His next publication was his "*Essay on Cause and Effect*," occasioned by the controversy which arose about the appointment of Leslie to the chair of mathematics. According to Brown, the relation of cause and effect is an irresistible intuitive belief, a doctrine by which he attached himself to the Scottish school, and saved himself from the scepticism of Hume. In 1806 he was associated in partnership with the famous Dr. Gregory in the medical profession. Dugald Stewart being in a declining state of health, Brown lectured for him during a part of the sessions 1808-9 and 1809-10; and in the summer of 1810 Mr. Stewart having signified a desire to this effect, Brown was chosen his colleague, and from that time discharged the whole duties of the office. When the college opened, he had only the few lectures which he delivered the previous sessions; but such was the fervour of his genius, and the readiness of his pen, that he was able to deliver, continuously, one of the most brilliant, and perhaps the most effective courses of lectures ever heard in the university of Edinburgh. He generally commenced the composition of the lecture after tea, and had it ready for delivery

next day at twelve o'clock. The ingenuity of his speculations, the subtlety of his analysis, and the poetical glow of his sentiments and language, together with his fine recitation, threw the young men who hung on his lips into raptures; they declared that he had for ever superseded Reid and Stewart, and that he was the greatest philosopher that ever lived. For some years after his appointment to the chair, he had little leisure for engaging in any literary undertaking. In 1814 he published the "Paradise of Coquettes" anonymously; and in succeeding years there appeared the "Wanderer in Norway," 1815; "The War-Fiend," 1816; "Bower of Spring," 1817; "Agnes," 1818; and "Emily," 1819. His poetry has never been generally relished; it is beautifully and artistically written, but it wants true nature and genuine heart. In 1819 he prepared his "Physiology of the Mind," as a text-book for his students, and put it into the press the following winter. By the Christmas of that year he was rather unwell; in spring he removed for the benefit of his health to London, and died at Brompton on April 2nd, 1820. His remains were deposited in the churchyard of Kirkmabreck. We have an admirable biography of him by his pupil and friend, Dr. Welsh, in his *Account of the Life and Writings of Thomas Brown, M.D.*, 1825. He was never married; he lived with his mother and his sisters, to whom he was tenderly attached. In his dispositions there was great gentleness, with a tendency to sensitiveness and sentimentality. His manner and address were somewhat fastidious, and appeared a little finical. He was about the middle size, his features were regular, and his expression had a fine combination of sweetness and calm reflection. His lectures were published shortly after his death, and had a popularity in Britain and in the United States, such as no book on mental science had ever attained before. His philosophy has never been much appreciated on the continent, where the transcendentalists find fault with him for not going sufficiently far in one direction, and the sensationalists for not advancing in another. The intellectual qualities which stand forth with greatest prominence in Brown's Lectures are—fondness of analysis, ingenuity in maintaining his positions, clearness in arrangement, felicity of illustration, with a fervid and refined eloquence. As a philosopher, he may be regarded as a sort of combination of the Scottish school of Reid and Stewart, and of the French sensational school. Among the excellencies of his system may be mentioned—his high views of man's nature as a spiritual being; his adherence to the Scottish school in maintaining that man has certain intuitive beliefs, such as that which leads us to believe in cause and effect, and personal identity; his skilful separation of the muscular sense from the sense of touch proper; his happy and acute manner of illustrating the succession of our mental states, and the coexistence of different thoughts and emotions; his classification of the relations which the mind can discover, which is worthy of being looked at; his eloquent exposition of the emotions; and the purity of the moral sentiments inculcated by him. Over against these excellencies we have to place certain glaring defects which have been too frequently pointed out to require particular mention.—J. M'C.

* BROWN, WILLIAM, merchant, Liverpool, was born at Ballymena, county Antrim, Ireland, in 1784, and educated at Catterick in Yorkshire. About the year 1800, his father, Alexander Brown, removed with his family from Ballymena, where he was engaged in the linen trade, to Baltimore, United States, where he began a similar business. At this time, when about sixteen years of age, William Brown, entered his father's counting-house as a clerk, and a few years afterwards he joined his father and elder brother as a partner in their business. In 1809 he returned to Europe for the purpose of opening a branch establishment in Liverpool, where he married soon after, and has ever since resided. No longer confined to the linen trade, but engaged in general commerce, the branch establishment in England, under Mr. Brown's able management, speedily attained a high position, and the house of Brown, Shipley, & Co., has long been recognized as the leading firm in the American trade. Soon after his settlement in Liverpool, Mr. Brown became extensively engaged in banking transactions, which he also managed with much credit and advantage. Active, public-spirited, and liberal in his views, Mr. Brown has ever been most ready to lend his assistance to every enterprise calculated either to develop industry, or to extend commerce; while his purse has always been open where money could be judiciously applied, either in mitigating the sufferings or extending the privileges of his fellows.

In 1825 Mr. Brown took an active share in the reform of the dock estate, a question of vital importance to the town and trade of Liverpool. An earnest and intelligent free trader, Mr. Brown was elected to represent the southern division of Lancashire in that interest in 1845, and he has ever since retained his seat unopposed by any party. With nothing imposing in his manner, and with no pretensions to oratorical talent, the vast mercantile experience and eminent sagacity which recommended him as friend and adviser on commercial affairs to two of the most remarkable statesmen of his time, Huskisson and Peel, secure for Mr. Brown's opinion, on all practical questions, the highest consideration of the house of commons. His parliamentary career has been chiefly distinguished by his zealous advocacy of a system of decimal money, weights, and measures. He moved for and became chairman of a committee on decimal coinage, which issued a conclusive report on that subject in 1853, a report which must, ere long, produce its due effect.—Mr. Brown's charities have been numerous and munificent, but that by which his name will be chiefly remembered, is the gift of a building for a free library and museum for the town and people of Liverpool. This noble building, it is estimated, will cost Mr. Brown not less than from £50,000 to £60,000; a gift truly worthy of a merchant prince. Mr. Brown is now the senior partner of the firm of Brown, Shipley, & Co., Liverpool; member of parliament and deputy-lieutenant for the county of Lancashire, magistrate for the same county, and also for the borough of Liverpool.—W. N.

BROWNE, ALEXANDER, an English surgeon and botanist, lived in the seventeenth century, after whom a genus, *Brownia*, was named by Linnaeus.—J. H. B.

BROWNE, EDWARD, M.D., son of Sir Thomas Browne, born at Norwich in 1644, entered Trinity college, Cambridge, in 1663, and graduated in medicine at Oxford in 1667. In 1668 he visited Germany, and in the following year made an excursion into Austria, Hungary, and Thessaly. He afterwards spent some time in Italy, and published his travels, which are often referred to for his accounts of mines and metallurgy. The life of Themistocles and that of Sersorius were translated by him, and published in the book known by the name of Dryden's Plutarch. He was physician to Charles II., and was with him at his death. He attended Rochester in his last illness. In 1705 he was chosen president of the College of Physicians. He died in 1708. King Charles said of him—"He was as learned as any of the college, and as well bred as any of the court."—J. A., D.

BROWNE, GEORGE, count de, an Irish soldier of fortune, was born on 15th June, 1698. He entered the service of the elector palatine, from which, in 1730, he passed into that of Russia. Here he rapidly advanced, and was engaged against the Poles, the French, and the Turks. His life was one of adventure. He was taken prisoner and sold thrice as a slave. On obtaining his liberty he returned to St. Petersburg, and was promoted to the rank of major-general, and afterwards to that of field-marshal under Peter III. The government of Livonia was next given him, which he held till his death in 1792.

BROWNE, ROBERT, from whom the separatists, or early English independents, were for some time called Brownists, born in 1549, was the son of Anthony Browne of Tolethorpe in the county of Rutland. He was educated at Cambridge, and whilst yet a young man became head master of the free school, St. Olave's, Southwark, and chaplain to the duke of Norfolk. Having embraced puritanic views, he was, along with several other leading puritans, cited to appear in June, 1571, before the archbishop of Canterbury (Parker) to answer for his opinions; and though his patron, the duke of Norfolk, and his family connections, saved him for this time, the archbishop gave the duke to understand that his influence would not always avail for such a purpose. Subsequently Browne relinquished the middle views of the puritans for those of the separatists. We have his own authority, as reported by Fuller, for stating, that "for preaching against bishops and their courts, the ordaining of priests and the ceremonies, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon." In 1580 we find him at Norwich preaching to a Dutch congregation in that city; but shortly after he found it prudent to pass over to Holland, where he and several who accompanied him settled at Middleburg in Zealand. Whilst here he wrote his work on "The Life and Manners of True Christians," in which he advances statements wherein the ecclesiastical

opinions of presbyterians and independents are somewhat rudely mixed. In 1584 he visited Scotland, landing at Dundee, and proceeding thence to St. Andrews, where he was received by Andrew Melville, who gave him letters of recommendation to ministers in Edinburgh. Here, as usual, he began to attack the opinions and usages of those around him; and having, "after an arrogant manner," offered to set "the session of the kirk of Edinburgh" right on some points of doctrine and practice, these worthies soon taught him they were not men to be trifled with or attacked with impunity, and "he was committed to waird a night or two till his opinions were tried." His views having, for some reason, found favour at the Scottish court, he received protection from the king and returned to England, but not before he had to some extent disseminated his opinions; or, as James afterwards expressed it, "sown his popple" among the people. On his return to England he was again exposed to the persecution of the prelates, and again experienced the benefit of having "a loving friend and cousin," who "pitied the poor man," in the great Burghley. He was allowed to retire for some time to his father's house at Toilethorpe, where every means were used by his father and others to bring him to a reconciliation with the church. For some time these failed, but at last, in some undiscovered way, the heresiarch was induced to forsake, at least outwardly, his peculiar views, and to accept of the wealthy living of Achurch, near Oundle, in Northamptonshire. From this time he was silent; he never officiated at Achurch, but contented himself with consuming his tithes as the price of conformity. He died, it is said, in prison in 1630. His private life in later years seems not to have been without reproach. He beat his wife, Pagit tells us, and when reproved for it, said "that he did not beat her as his wife, but as a cursed old woman."—W. L. A.

BROWNE, SIMON, a man of extraordinary parts and learning, but even more remarkable on account of a strange frenzy, which clouded the greater part of his life—was born at Shepton-Mallet in Somersetshire in 1680, and died in 1732. He was educated for the dissenting ministry; and, after labouring for some years at Portsmouth, accepted the charge of the congregation of protestant dissenters in the Old Jewry, London. This was in the year 1716. Seven years afterwards, in consequence, it is supposed, of severe domestic affliction, he fell into a profound melancholy; resigned his ministerial functions; and in the strange belief that the Almighty had, "by a singular instance of his divine power, annihilated in him the thinking substance, and utterly divested him of consciousness;" retired to his native place to pass the rest of his days in the obscurity that befitted what he deemed his sad condition. A more singular frenzy is not on record, for, after it took possession of him, he wrote several works in which his talents and learning appear to greater advantage than in any he had formerly published. It was, during the last two years of his life, that he published "A Fit Rebuke to a Ludicrous Infidel," &c. (Woolston); and a "Defence of the Religion of Nature," &c., against Tindal's Christianity as Old as the Creation.—J. S., G.

BROWNE, THOMAS, a learned English divine, born in the county of Middlesex in 1604, graduated at Christ Church in 1627, and became domestic chaplain to Archbishop Laud. On the breaking out of the rebellion he was canon of Windsor, and held the rectories of St. Mary Aldermay, London, and Oddington, Oxfordshire. Having been deprived of these benefices, he followed the fortunes of the king, to whom he became chaplain at Oxford. He afterwards fled to the continent, and found an asylum with Mary, princess of Orange, who appointed him her chaplain. After the Restoration he was restored to his preferments. Died in 1673.—J. S., G.

BROWNE, SIR THOMAS, an English physician and author, was born in London, October 19, 1605. On leaving the university of Oxford he practised physic during a brief period, and then travelled through Ireland, France, Italy, and Holland, taking his degree of M.D. at Leyden. Returning to England, he settled as physician at Shipden Hall, near Halifax, but soon removed to Norwich, where he gained considerable professional eminence. In 1642 he published the "Religio Medici," a work which at once bestowed upon his quiet unostentatious life a European fame. The remarkable character of the book was at once perceived. It provoked numerous discussions, and was very greedily translated into Latin, Dutch, and German. The "Religio Medici," indeed, held up to the age, in the mirror of a personal character, some of the great

general tendencies of its speculative thought. It revealed a mind which had learned to investigate everything, but had not abandoned the calm repose of unquestioning reliance upon the wisdom of the past—which delighted in antiquity, but did not therefore refuse to behold the achievements of the hour—which revelled in glorious imaginings, but apprehended the worth of a fact—and which, therefore, was capable of receiving simultaneously (although not capable of welding into a perfectly symmetrical whole) the most divergent principles of philosophical thought. Hence did it happen that the "Religio Medici" was condemned in the most contradictory directions. By one translator its author was pronounced a catholic at heart, who would openly declare himself did he not fear persecution; but at Rome it was actually placed in the Index Expurgatorius; while in England, some accepted it as protestant, others denounced it as atheistical, and one member of the Society of Friends entertained strong hopes of Dr. Browne's conversion to his own opinions! The nobler students of the age deeply sympathized with the many-sided character of the work, and the cause of its condemnation was the seal of its popularity. Men could repudiate no longer the Baconian method of investigation; and yet they feared to lose the rich glories of the fairy land of their scientific childhood. They discerned the birth of a hard, matter-of-fact spirit, capable of acknowledging only the visible and the tangible, and dreaded lest the young child, grown into a giant, should strangle their heavenly faith; and, therefore, they rejoiced in a mind like that manifested in the "Religio Medici," which seemed to them to gather up within itself the highest glories alike of the past and the present. Moreover, the "Religio Medici" appeared in that distracted year when civil war broke out in England, and its calm and meditative beauty furnished to troubled hearts a retreat, where for a moment they could renew their inward peace. While sometimes fantastic in expression, it often rises into the noblest poetry; and when we read "that this world is but a picture of the invisible," and that "there is a general beauty in the works of God, and, therefore, no deformity in any kind or species of creature whatever," we recognize the special principles of that modern poetical development of which Wordsworth is the great representative. In 1646 Sir Thomas Browne published the "Pseudodoxia Epidemica; or Inquiries into Vulgar and Common Errors." The errors inquired into are strange enough to modern ears, and many admitted facts have been proved sufficiently baseless; but, nevertheless, the influence of this great work on scientific progress must not be lightly judged. The age needed not simply teachers who could destroy accredited absurdities with withering scorn, but also teachers possessed of sufficient poetical sympathy with the faith of the multitude, not to give it too wide a shock; of sufficient gentleness to condescend to notice small arguments and petty objections; and of sufficient enlightenment to inculcate a true method of research even when the actual error was left unanswered. Among scientific teachers thus adapted to their age, Sir Thomas Browne holds a high place. He takes an interest in everything, and the truth or falsehood of the smallest matters is of eager importance to him. He does abounding justice to the grossest absurdities, inventing in their defence every possible plea ingenuity can devise, and troubling himself to give a solemn answer to it. In this respect his own personal character is strongly manifested. He is by nature far more inclined to believe than to doubt, and only parts with an absurdity after keeping it in his mind so long as he can give it decent entertainment, and finally conducting it to the door with due ceremony, and giving it a polite bow on its departure. Even when we examine his own particular delusions, we can discern that they are but shadows cast by the very light of the truth he held. He had, for example, a firm belief in witchcraft, and gave evidence at Bury St. Edmund's, which assisted in procuring the condemnation of two unfortunate victims. The secret of his belief in witchcraft and kindred matters, however, was not so much his want of scientific accuracy, as his faith in the wide range of spiritual agencies. To him the outward world was something more than an aggregate of material atoms—it was sustained and pervaded by the powers of a world invisible. He was a philosopher, who, by study of the tangible and definite, gained but deeper faith in the intangible and infinite.—In 1658 Browne published his "Hydriotaphia; or a Discourse of the Sepulchral Urns lately found in Norfolk," a work treating, with abundant learning, on the funeral ceremonies of various

nations, and containing high and noble thoughts concerning death, oblivion, and immortality. A speculator of rich, infinite ingenuity, constantly striving to penetrate the dark land surrounding the realm of mortal light, could not but have a vein of melancholy in his composition, which gave calm solemnity to his learning; while his meditative and oftentimes humorous imagination, touched this sadness with the light of an ideal beauty. About the same time appeared the "Garden of Cyrus, or Quincunxial Lozenge," in which profound learning is strangely blended with whimsical fancy. Browne published no other works during his lifetime, but, upon his death, many papers designed for the press were found and given to the world, the most important among which is a "Treatise on Christian Morals," to which Dr. Johnson prefixed a life of the author. A complete edition of Browne's works was published at London, 1836 (Pickering), by Simon Wilkin. During the course of the literary history we have sketched, Browne pursued his professional avocations with great success, while his inexhaustible curiosity accumulated that minute information which his poetic imagination idealized for its own delight. Among his friends he numbered Evelyn and Sir William Dugdale, as well as Sir Kenelm Digby, and certain alchemists; thus combining in his friendships those who could satisfy both his delight in strictly scientific pursuits, and his love for fantastic speculation, and thereby representing in his own single life the varied tendencies of a transition age. In 1664 the Royal College of Physicians elected him a member, and in 1671 he was knighted by Charles II. He had a large family, and his eldest son, Edward, achieved a considerable medical reputation. His general disposition is described as even and cheerful, not transported with mirth, or dejected with sadness. He was liberal in his charity, modest, and free from loquacity; evidently a man who kept a quiet heart in a troubled time; and beneath the shadow of the sword of civil war, calmly discharged the special duties for which he was constitutionally fitted. He died at Norwich upon the anniversary of his birth, 1682. "I visited him," says the Rev. J. Whitefoot, M.A., the author of the earliest biographical sketch of his friend, "near his end, when he had not strength to hear or speak much; the last words I heard from him were, besides some expressions of dearness, that he did freely submit to the will of God, being without fear."

BROWNE, ULYSSES MAXIMILIAN, born at Basle in 1705, the son of an Irish officer in the Austrian service, a colonel of cavalry in the same service. He distinguished himself both by his personal courage and his literary knowledge. He gained a high reputation as a soldier in the war against the Turks, and was ultimately promoted to the rank of field-marshal. He died in 1757, from the effects of his wounds, at the battle of Prague. Browne was accounted one of the greatest soldiers of his day, and especially esteemed by Frederick II.—J. F. W.

BROWNE, WILLIAM, an English botanist, was born in 1628, and died in 1678. He published a catalogue of the plants cultivated in the botanic garden of Oxford.—J. H. B.

BROWNE, WILLIAM LAURENCE, professor of the law of nature and of nations at Utrecht, and afterwards principal of Marischal college, Aberdeen, born at the former city in 1755. At twelve years of age he was admitted a student of the university of St. Andrews, and, notwithstanding his extreme youth, greatly distinguished himself in his various classes. After studying divinity for a year or two he removed to Utrecht, where he became minister of the English church. While in this living he wrote "An Essay on the Origin of Evil," and "An Essay on the Natural Equality of Men," &c. In 1793 he was appointed to the chair of moral philosophy and ecclesiastical history in the university. He returned to Scotland in 1795. The chair of divinity in the university of Aberdeen being vacant in that year, Dr. Browne was appointed to it, and shortly after named principal of Marischal college. Died in 1830. His principal works are—"An Essay on the Existence of the Supreme Creator," which obtained Burnet's first prize of £1250, the second being awarded to Dr. Sumner, archbishop of Canterbury, and "A Comparative View of Christianity," &c., 1826.—J. S., G.

* BROWNING, ELIZABETH BARRETT, a poetess and wife of a poet, was born about 1805 at Hope End, near Ledbury, Herefordshire, the country seat of her father, an opulent West India merchant. She participated in the classical education given to her brothers by a very able tutor, and at the age of fourteen wrote her first published poem, "The Battle of Marathon," a few

copies of which were printed for private circulation. Proofs of rare reading and reflection abound in her first volume of verse, published in 1826, "An Essay on Mind, and other poems." Her next literary enterprise was a daring one—a version of one of the greatest and most difficult masterpieces of classical antiquity. In 1833 appeared, still anonymously, "Prometheus Bound, translated from the Greek of Æschylus, and miscellaneous poems." This spirited translation Mrs. Browning afterwards entirely recast. In the interval between the publication of this and of her next volume of verse—"The Seraphim, and other poems," London, 1838—Mrs. Browning contributed occasionally to various periodicals, notably, the *New Monthly Magazine* and the *Athenæum*; in the latter there appeared from her pen a very remarkable series of papers on the "Greek Christian Poets." About the time of the publication of "The Seraphim," a melancholy incident occurred, which all but irretrievably shattered the constitution, naturally delicate, of the poetess. She had broken a blood-vessel in her lungs, but happily no symptoms of consumption supervened. Repairing on the approach of winter to Torquay, she was accompanied by her eldest brother, to whom she was devotedly attached. In a boating excursion, he and some young friends were drowned; nor could even their bodies be recovered. The event was nearly fatal to Mrs. Browning, and it cast a funeral pall over her mind and heart. "During that whole winter," as she herself described it, "the sounds of the waves rang in my ears like the moans of the dying." When eventually removed to London and her father's house in Wimpole Street, she entered upon a life, which continued for many years, of invalid imprisonment and inaction. She never stirred from her room, to which only a few favoured friends and relatives were admitted. It was during six or seven years of this existence that she composed or completed the most striking of those poems, published in two volumes in 1844, which first procured her decided recognition as a poetess of genius, and one of which, it is said, "Lady Geraldine's Courtship," was the means of introducing her to her future husband. Her marriage with Mr. Browning (see the following article) occurred in 1847. With marriage came Mrs. Browning's welcome restoration to comparative health and activity. The poet-pair took up their residence in Italy, whence Mrs. Browning issued in 1851 her poem "Casa Guidi Windows," Italian in scenery and sentiment. Her latest poem, "Aurora Leigh," published in 1856, received the honour of a second edition, with a rapidity which proved the wide circle of her readers. The poet and poetess have one child, a boy of great intellectual and musical precocity.—F. E.

* BROWNING, ROBERT, the poet, and husband of the poetess the subject of the preceding memoir, was born at Camberwell in 1812. His father occupied a high position in the bank of England, and the poet himself has never followed any profession. Noted during youth and early manhood for intellectual promise and a passionate devotion to music, Mr. Browning made his début in literature by the publication in 1835 of "Paracelsus," perhaps the most generally attractive of all his works, a poem, dramatic in its form, and full of solemn and beautiful musings on human life and the destiny of genius. His next attempt was "Strafford; a historical tragedy," performed at Covent Garden on the 1st of May, 1837. Its author himself rightly said of it, that it exhibited "action in character" rather than "character in action;" and although Macready played Strafford; Vandenhoff, Pym; and Helen Faucit, Lady Carlisle; it was unsuccessful. In 1840 appeared "Sordello;" in 1842 began the publication of "Bells and Pomegranates," a series of dramas and dramatic lyrics; one of the former, "The Blot in the Scutcheon," was brought out at Drury-Lane in 1843, but proved, like "Strafford," a failure. In 1849, two years after his marriage to Miss Barrett, as mentioned in the preceding memoir, Mr. Browning issued a collective edition of his poems and other pieces, with the omission of "Sordello." In 1850 appeared "Christmas Eve and Easter Day," remarkable for its religious significance. In 1852 he furnished an introduction to the spurious letters of P. B. Shelley, which appeared under the auspices of his publisher, the late Mr. Moxon. With "Men and Women," two volumes of minor poems published in 1855, we complete the catalogue of Mr. Browning's avowed writings. Studiedly obscure, as well as odd in expression, Mr. Browning's poems have still to meet with the appreciation which the real genius displayed in them merits.—F. E.

BROWNRIG or BOUNRIG, RALPH, bishop of Exeter, born

at Ipswich in 1592. He became successively scholar and fellow of Pembroke hall, Cambridge. Dr. Felton, bishop of Ely, gave him the rectory of Barley, and in 1621 a prebend in the church of that town. Afterwards he was successively appointed to a prebend at Litchfield and to one at Durham, became archdeacon of Coventry in 1631, was for some time master of Catherine hall, Cambridge, and on the translation of Dr. Hall to the bishopric of Norwich, was raised to the see of Exeter. On the breaking out of the rebellion, although related to Pym and other chiefs of the presbyterian party, he was deprived of the revenues of his bishopric, and appears to have retired for some time to the house of a friend in Berkshire. He is represented to have had the boldness to counsel the Protector to restore Charles II. Shortly before his death, which occurred in 1659, he was chosen preacher at the Temple.—J. S., G.

* BROWNSON, ORESTES A., a vigorous and voluminous American writer upon controverted topics in philosophy, theology, and politics, was born in Vermont about 1808. His works have always commanded attention, and some have been even popular, chiefly on account of his felicitous style, which is as clear, forcible, and precise, as that of William Cobbett, though not so easy and idiomatic. Educated a presbyterian, he has been successively a sceptic, a universalist, a unitarian, an episcopalian, a Newmanite, and an earnest Roman catholic of the ultramontane school. For ten years he was an open and thorough radical and socialist; and now, for ten years more, he has preached and advocated such conservatism and such doctrines respecting society and government as Hobbes or Sir Robert Filmer might have envied. His earliest separate publication, 1836, entitled "New Views of Christian Society and the Church," was written while he was minister of a peculiar congregation at Boston, collected by himself, called the Society for Christian Union and Progress. His next work, "Charles Ellwood, or the Infidel Converted," 1840, is a novel in form, but in fact an autobiography and a philosophical essay. From 1838 to 1842 he published five annual volumes, mostly written by himself, entitled the *Boston Quarterly Review*. Finally, in 1844, he established the periodical which he has continued to the present day, called *Brownson's Quarterly Review*, and which also has been filled, in great part, by the products of his own pen.—F. B.

BRUAT, Admiral, was born at Colmar in 1796, entered the naval school at Brest in 1811, and having obtained a commission in the French navy, rose through all the intermediate grades of his profession until he became rear-admiral in 1846, vice-admiral in 1852, and full admiral in 1855. In 1853 he took command of the French channel squadron, and in the year following became second in command in the Black Sea. On the return to France of Admiral Hamelin, Admiral Bruat succeeded to the entire command, and co-operated very efficiently with Admiral Sir E. (afterwards Lord) Lyons. He died at sea, Nov. 25, 1855.

BRUCE, the name of a famous Scottish family of Norman origin. Robert de Brus or Bruys, came over to England with William the Conqueror, and was rewarded for his services by a grant of land in Yorkshire. Robert, his son, was the companion in arms of David I. of Scotland at the court of Henry I. of England; and when the Scottish prince succeeded to the throne of his ancestors, in accordance with the enlightened policy which made him encourage the settlement of Normans and Saxons in his new dominions, he bestowed the lordship of Annandale upon his early friend, Robert de Brus. The eldest son of the second Robert carried on the English line of the family, while his younger son became the proper founder of the Scottish branch. His great-grandson married Isabel, second daughter of David, earl of Huntingdon, brother of William the Lion; and their eldest son was ROBERT DE BRUCE, the competitor with Baliol for the Scottish throne. (See BALIOL, JOHN.) His son, also named Robert, married in singular and romantic circumstances, a young and beautiful widow, only child of Nigel, earl of Carrick, and Margaret, a daughter of Walter, the High-Steward of Scotland, and thus added largely to the estates and feudal influence of the family. Of this union—

BRUCE, ROBERT, the restorer of Scottish independence, was the first-fruit. He was born on the 21st of March, 1274—the year in which Edward I. of England was crowned. His early years were, in all probability, passed at the castle of Turnberry, the residence of his mother; but his father afterwards placed him at the English court, and he was trained

by Edward himself in the exercises of war and chivalry. After the contest for the Scottish crown was decided in favour of Baliol, the elder Bruce and his son, the earl of Carrick, indignantly refused to do homage to the new monarch. The grandson of the competitor for the throne, then a youth of eighteen, was therefore invested with the family estates in Annandale, and the title of earl of Carrick, and did homage to John Baliol as his lawful sovereign. The elder Bruce died at his castle of Lochmaben in 1295; his son survived till 1304, and on his death the immense English estates of the family were inherited by the earl of Carrick, who had then attained the age of thirty. The career of Bruce had hitherto displayed nothing either of lofty principle or of pure patriotism. In 1296, indeed, he joined Wallace and the few patriotic barons who were in arms for the independence of their country; and in 1299, after Wallace had resigned the regency, he and John Comyn of Badenoch, and Lamberton, bishop of Glasgow, were elected joint-regents of the kingdom. But the attempt to reconcile the rival factions of Bruce and Baliol proved unsuccessful, and some time previous to the battle of Roslin, which was fought in 1302, Bruce made his peace with Edward, and throughout the remainder of the struggle continued faithful to the English party, and appears to have been treated with great confidence by Edward. At this period Bruce, though he had by no means relinquished his pretensions to the Scottish throne, could not urge his claims with any hope of success. Scotland lay completely prostrate under the power of the English monarch, and the patriotic cause seemed utterly ruined. Wallace and his associates were strenuous supporters of the claims of Baliol, and after the submission of that luckless prince, the hopes of his party and friends centered in John Comyn, his nephew, who, by the decision of Edward, had in succession a clear right to the Scottish crown. The families of Bruce and Comyn were, therefore, with the exception of one brief interval, ranged on opposite sides; and the movements of both during the earlier part of the war of independence were regulated rather by a regard to their selfish interests than to the good of the country. At the close of the struggle in 1304, Comyn, who had continued his resistance for some time after Bruce's submission, fell under the deep displeasure of the English king, and was punished by a heavy fine, while Bruce stood high in favour with Edward, and was regarded as the most powerful man in Scotland. His sole reward, however, for his submission to the English monarch was to be employed as a commissioner, along with Wishart, bishop of Glasgow, and Sir John de Mowbray, in framing regulations for the future government of that kingdom which he had hoped to obtain for himself.

Disappointed in his long-cherished expectations, Bruce at this juncture resolved to adopt other measures for the vindication of his own rights, and the restoration of his country's freedom. He now entered, 11th June, 1305, into a secret bond with William de Lamberton, bishop of St. Andrews, by which they bound themselves to make common cause in resisting the enemies of their country. This league was joined by the earl of Strathearn, the bishop of Moray, and various other barons and prelates, and ultimately Bruce revealed the conspiracy to his rival, Comyn, and sought to secure his services in achieving the independence of Scotland. With the view of adjusting their rival claims and combining their strength, Bruce offered to support the title of Comyn to the crown on receiving as the reward of his aid the extensive estates of that noble, or, as an alternative, proposed to make over all his possessions to Comyn, on condition that he would bind himself to support Bruce's claim to the throne. To this last alternative Comyn readily assented, and the contract was secretly and solemnly ratified, each party retaining a copy of the bond. But Comyn, who hated Bruce, resolved to avail himself of this opportunity to ruin his rival, and transmitted to Edward information respecting the conspiracy, together with certain letters which afforded decisive evidence of Bruce's guilt. The earl of Carrick, unsuspecting of danger, was residing at the English court, and without hesitation attended a parliament which Edward at that time convoked. On being shown the bond which Comyn had transmitted, and asked if he knew the seal, he at once denounced the deed as a forgery, and offered to prove this if allowed sufficient time to send for his real seal. Edward, either staggered by Bruce's coolness and air of injured innocence, or desirous to get into his power the other members of his family, acceded to his request, and allowed him to leave the parliament for the purpose of procuring the materials for his

exculpation. But that very night Bruce was warned by his kinsman, the earl of Gloucester, of a design to seize his person, and accompanied by a single attendant, he fled into Scotland. He was still ignorant of the person who had betrayed him, though his suspicions must have been directed towards Comyn; but on his way to the north he met a person whom he recognized as a servant of that baron, and who, on being searched, proved to be the bearer of letters from his master to Edward, urging the immediate imprisonment of his rival. The messenger was immediately slain, and his letters seized. With these documents in his possession, Bruce continued his flight, and after halting for a brief space at Lochmaben, he proceeded to Dumfries, where Comyn, along with the other barons of the district, was in attendance upon the English justices, who, at that time, were holding their sittings in the town. The two rivals met in the church of the Greyfriars, 10th February, 1305-6. A warm altercation took place, in the course of which Bruce reproached his associate for his treachery. "It is a falsehood you utter," retorted Comyn; on which Bruce instantly stabbed him with his dagger on the steps of the high altar; and appalled at his deed, he hurried out of the sanctuary in a state of the greatest excitement. The wounded noble was immediately dispatched by two of Bruce's followers, Lindsay and Kirkpatrick, and his uncle, Sir Robert Comyn, and some of his adherents shared his fate. This atrocious deed cut off all hope of reconciliation with the English king, and Bruce felt that he must either assert at once his right to the crown, or sink into the condition of an outlaw and a fugitive, excommunicated by the church, and a price set upon his head. His decision was speedily taken. Summoning hastily to his assistance the friends and adherents of his family, with a few nobles who were known to be favourable to the cause of Scottish independence, he rode to Scone, and was there solemnly crowned on the 27th of March, 1306. As the regalia of the kingdom had been carried off by Edward, a small circlet of gold, probably borrowed from the brow of some virgin or martyr, was substituted for the royal crown, and the coronation robes were supplied from his own wardrobe by Wishart, bishop of Glasgow. Two days later, Isabella, countess of Buchan, and sister of Duncan, earl of Fife, appeared at Scone, and (in the absence of her brother, who with her husband was in the English interest) claimed the hereditary privilege of her family, who since the days of Malcolm Canmore had enjoyed the distinction of placing the Scottish kings on the celebrated Stone of Destiny. Bruce at once complied, and on the 29th of March he was a second time placed upon the throne by the countess, who was afterwards cruelly punished by Edward for her adventurous and patriotic act.

When the news of this insurrection reached the English king, in spite of his age and infirmities, he took immediate measures to avert the dangers which threatened his northern conquests. The earl of Pembroke was appointed guardian of Scotland, and despatched in all haste to his post; and the pope was induced, by the solicitation of Edward, to pronounce sentence of excommunication against Bruce and his adherents; but the Scottish ecclesiastics, who were strenuous defenders of their country's rights, paid no respect to the mandates of the pontiff. Pembroke, on reaching Scotland, took possession of the important town of Perth with a powerful army. Bruce, who had in the meantime been visiting different parts of the country favourable to his interests, appeared before that town, and though his forces were greatly outnumbered by those of his adversary, in the chivalrous spirit of the age he challenged the earl to fight him in the open field. Pembroke having answered that he would meet him on the morrow, Bruce drew off his men, in full reliance on this solemn promise, which, according to the usages of chivalry it was held dishonourable to violate, and encamped in the wood of Methven, about six miles distant from Perth. Pembroke, however, led out his troops that same evening (18th June), and fell upon the Scots, who were completely taken at unawares, one-third of them having been sent out in search of forage. After a desperate resistance, they were ultimately routed with great slaughter, and Bruce, who was thrice unhorsed in the action, with considerable difficulty effected his escape into the wilds of Athol with the small remnant of his force, amounting to about five hundred men. Driven from Athol by the want of provisions, he descended into the low country of Aberdeenshire, where he was joined by his queen and other ladies, determined to share in the dangers and privations of their husbands

and fathers. On the approach of a superior force of the enemy, this small band of fugitives withdrew to the mountains of Breadalbane, where they subsisted for some time on wild berries and the produce of fishing and the chase. Retreating by the head of Loch Tay, they now approached the shire of Argyll, the country of the M'Dougals of Lorn, whose chief was allied by marriage to the Red Comyn, and was eager to avenge his murder. On receiving intelligence of the approach of Bruce and his adherents, this powerful chieftain collected his vassals, and attacked the little band of fugitives in a narrow defile at Dalry, near Teyndrum, in Strathfillan, and after a severe engagement, in which Bruce performed prodigies of valour, compelled them to retreat. This repulse greatly aggravated the difficulties under which the patriots already laboured. The approach of winter rendered it impossible for the ladies any longer to subsist amid those barren wilds, and they were accordingly sent to the castle of Kildrummie in Aberdeenshire, under the escort of the earl of Athol, and of Nigel Bruce, the king's brother. Bruce himself and a few of his adherents, after encountering great difficulties and dangers, found means to pass over to the small island of Rachrin, on the northern coast of Ireland, where he lurked in concealment during the winter of 1306.

In the meantime, ruin fell upon the greater part of his friends and adherents. His queen and daughter were forcibly taken from the sanctuary of St. Duthac at Tain, and committed to close confinement in England. The heroic countess of Buchan, who had placed the king upon the coronation chair, was immured in a cage in one of the outer turrets of the castle of Berwick. One of Bruce's sisters was confined in a similar cage in Roxburgh castle, the other was shut up in a convent. Nigel Bruce, a beautiful and accomplished youth, after a gallant defence, was compelled to surrender the castle of Kildrummie, and being sent in irons to Berwick, was there executed as a traitor. Sir Christopher Seton, the king's brother-in-law, was put to death at Dumfries, and his brother John at Newcastle. The earl of Athol and the brave Sir Simon Fraser, the last friend and companion of Wallace, were executed at London with circumstances of shocking barbarity, as were also many other barons and knights. The bishops of St. Andrews and Glasgow, and the abbot of Scone, were put in irons and conveyed to prison in England. A formal sentence of excommunication was at this time pronounced by the papal legate against the Scottish king and his adherents, and their estates were confiscated and bestowed on different English nobles.

On the approach of spring, Bruce quitted his retreat in Rachrin, and passed over to the isle of Arran. He now meditated an attempt to wrest his ancestral domains in Carrick from the hands of the English, and accordingly effected a landing on the headland beneath Turnberry Castle, which was occupied by a strong garrison, commanded by Lord Percy. Under cover of night he attacked the English troops quartered in careless security in the hamlet of Turnberry, and put most of them to the sword. A rich booty fell into the hands of the assailants, who, after this exploit withdrew to the mountainous parts of the surrounding country. Percy soon after evacuated Turnberry castle and retreated into England. This success was counterbalanced by a grievous disaster which at this juncture befell two of Bruce's brothers, Thomas and Alexander, who had been despatched to Ireland for the purpose of collecting reinforcements in that country. On their return, having landed at Loch Ryan in Galloway with a force of seven hundred men, they were attacked and routed by Macdowall, a powerful chief of that country, who was in the English interest. The two brothers, along with Sir Reginald Crawford, who were all severely wounded, were taken prisoners, and carried to the English king at Carlisle. With his habitual inhumanity, he ordered them to be instantly executed. For some time after this disaster Bruce was in a very critical situation, and on several occasions narrowly escaped being taken prisoner, as he skulked from one hiding-place to another among his native mountains. His enemies hunted him like a beast of prey, and even had the baseness to lay plots for his assassination. From these perils, however, he succeeded in extricating himself by his indomitable courage, and his skill in the use of his weapons; and gaining ground step by step, he at length succeeded in expelling the English from the whole of Ayrshire. In the beginning of May, 1307, his old antagonist, the earl of Pembroke, advanced into this district with a body of three thousand cavalry, and challenged the king to give him battle. Bruce,

though at the head of only six hundred spearmen, agreed to meet him at Loudon hill; and, owing to his admirable dispositions, the English were completely defeated. This conflict, which was a kind of miniature of Bannockburn, may be regarded as the turning-point of Bruce's fortune, for his career from this time to his great crowning victory in 1314, presented an almost unbroken series of successes.

The English monarch was greatly incensed at the reverses which his troops had met with, and though worn out with age and disease, he resolved to march against the Scots, and to inflict signal punishment upon them for their insubordination. He had been detained at Carlisle during the winter by a wasting illness; but now, under the excitement caused by Bruce's successes, he put himself at the head of his army, and proceeded towards Scotland, though he was so weak that he required to be supported in the saddle. But in four days he advanced only six miles, and on the 7th of July he expired at the small village of Burgh-upon-Sands in Cumberland, within sight of that country which, in spite of all his efforts to add it to his dominions, was now on the eve of achieving its independence.

Fortunately for Scotland, Edward II., who now ascended the English throne, had neither the ability nor inclination to carry out the ambitious plans of his predecessor. After spending three weeks at Cumnock in Ayrshire, he made his way back into England, without having performed a single act of importance. He sent the earl of Richmond, however, into Scotland at the head of a formidable army; and Bruce, unable to make head against a force so much superior to his own, prudently retreated to the north of Scotland. In the course of this march he was attacked by a wasting distemper, which Fordun attributes to cold and hunger, and the hardships which he had been subjected to in his contests with the English. While lying at Inverury he was attacked by Comyn, earl of Buchan, and his own nephew, Sir David de Brechin, who having received intelligence of Bruce's situation, made a hasty march towards his encampment, and drove in his outposts, and even slew some of the soldiers who guarded his litter. Enraged at this military affront, as he reckoned it, the king instantly rose from his litter and mounted his horse, and although so weak that he was obliged to be supported in the saddle, he led on his troops in person, and entirely defeated the enemy with great slaughter. The efforts of Bruce were now directed to the capture of the strongholds of his kingdom, by means of which the English were enabled to retain their hold upon the country. His success in these efforts was uniform and steady. The citizens of Aberdeen declared in his favour, stormed the castle which commanded the town, and levelled the fortifications with the ground. The castle of Forfar was next taken by Philip, the forester of Platane, who put the garrison to the sword. Bruce himself captured the fortresses of Dumfries; Dalswinton, a stronghold of the Comyns; and Butel in Galloway, a seat of the Balliols. The strong castle of Linlithgow was surprised by a brave husbandman named Binnock or Binney. Sir James Douglas captured Roxburgh, one of the most important fortresses in the kingdom; and Randolph, earl of Moray, stimulated by this exploit of his companion in arms, carried the castle of Edinburgh—one of the most desperate adventures, says Barbour, that was ever achieved. While the English garrisons were thus expelled from the country, various districts were, at the same time, recovered out of the hands of those Scottish barons who had embraced the service of the enemy.

The measures of the English king were characterized by weakness and vacillation. No fewer than four expeditions into Scotland were successively undertaken, two of them headed by Edward in person, but without producing any permanent result. Bruce displayed admirable judgment in his mode of resisting these invasions. He cautiously avoided a general engagement, and contented himself with harassing the invaders on their march, cutting off their provisions, driving the flocks and herds into remote fastnesses, and laying waste the country as the enemy advanced. As soon as the scarcity of provisions, or the severity of the weather, compelled the invaders to retrace their steps, the Scots issued from the mountains and woods in which they had lurked, hung on their rear, and cut them off in detail. And, not contented with defending his own dominions, the Scottish king made several incursions into the northern counties of England, which he plundered and ravaged with merciless severity, and led back his army in triumph, laden with spoil. Bruce next made a descent upon the Isle of Man, to which his inveterate

enemies, the Macdowalls, had retreated. He defeated the governor in battle, took the castle of Russin by storm, and subdued the whole island. While the king was absent on this expedition, his brother Edward expelled the English from Galloway and Nithsdale, and demolished the fortresses in these districts. He then made himself master of the castles of Rutherglen and Dundee, and proceeded to lay siege to Stirling castle, almost the only considerable fortress that still remained in the hands of the English. The governor, Sir Philip Mowbray, made a brave defence; but at length, provisions having become scarce, he offered to surrender the fortress if not relieved before the feast of St. John the Baptist—24th June—in the following year. Edward Bruce most imprudently consented to this proposal, all the advantages of which were on the side of the besieged. King Robert expressed the strongest displeasure when the terms of the truce were made known to him. He had every inducement to violate the engagement; and Edward had set him the example by compelling the governor of Dundee, only a few months before, to violate an agreement made under precisely similar circumstances. Bruce himself, in his earlier days, had by no means been distinguished for scrupulous adherence to his engagements. But the stern, though wholesome discipline of adversity, had now purified and strengthened his moral character, and he honourably determined, at all hazards, to abide by the treaty which his brother had made.

So far did the chivalrous generosity of King Robert extend, that he allowed Sir Philip de Mowbray to go in person to London, that he might make known to Edward and his council the terms of the truce which he had entered into with the Scots. The king and his barons at once felt that they could not without dishonour abandon Stirling to its fate, and immense preparations were accordingly made for the relief of the beleaguered fortress. The whole military array of the kingdom was summoned to meet at Berwick on the 11th of June. Auxiliaries were brought from Ireland, and a powerful fleet was equipped for the transportation of provisions and warlike stores for the use of the army. On the appointed day there assembled at the place of rendezvous the most magnificent army that England had ever sent forth, amounting in all to upwards of a hundred thousand men, including fifty thousand archers, and forty thousand cavalry. At the head of this formidable array Edward crossed the border and advanced towards Stirling. King Robert meanwhile had mustered his forces in the Torwood, midway between Stirling and Falkirk. They amounted to little more than thirty thousand, of whom only five hundred were cavalry. But his well-disciplined infantry were armed with long spears, and carefully trained to form in line, or squares, or circles, as the nature of the ground or of the fight might require; and he had the sagacity to perceive, what was satisfactorily proved at Bannockburn, as well as at Waterloo, that such a body was capable of offering an effective resistance to the charge of the best-equipped cavalry, though greatly superior in numbers. The place which he selected for the field of action was about two miles from Stirling, and was admirably adapted to the number and character of his troops. It was protected on either flank by defences, partly natural, partly artificial, and was so narrow in front as, in a great measure, to deprive the enemy of their immense superiority in numbers. The Scottish line of battle faced the south-east, from which direction the English were approaching. The right wing was protected by the steep and rugged banks of the rivulet called Bannockburn, and by a dangerous morass. The left, which extended to the village of St. Ninians, and was the most vulnerable part of Bruce's position, was defended against the assaults of cavalry by rows of pits about three feet deep with sharp stakes fixed in them, and covered with brushwood and green sods. The right wing was commanded by Edward Bruce, the centre by Thomas Randolph, earl of Moray, and the left wing by Douglas and the young Steward of Scotland. The king himself commanded the reserve, which was composed of his own vassals of Carrick, and of the men of Argyll, Cantire, and the isles. The camp-followers were stationed with the baggage behind an eminence in the rear, still called the Gillies' (i.e. the Servants') hill.

On the morning of June 23rd, the Scottish army heard mass, and made their shrift "full devoutly," says Barbour, like men who were resolved to free their country or to die in the field. King Robert then proceeded to arrange his men under their different banners, and to assign to them their proper positions;

and their arrangements were scarcely completed when the vast host of the enemy was descried covering the whole country far and wide, and forming a magnificent spectacle of martial pomp and splendour. On approaching Stirling, the English king detached Sir Robert Clifford with a chosen body of eight hundred horse, directing them to make a circuit round the left flank of the Scottish army, and to throw himself into the beleaguered fortress. But this movement did not escape the eagle eye of Bruce; and Randolph, whom he had enjoined to be vigilant in preventing any such attempt, hastened with five hundred spearmen to intercept the succours before they could reach the castle. After a brief but stubborn conflict the English were completely routed, and fled in disorder to the main body of the army.

While this affair was undecided, the English vanguard came within sight of the Scottish army. King Robert was, at the moment, riding along the front of his line marshalling the ranks of his host. He was mounted on a small palfrey, but was clad in complete armour, and carried a battle-axe in his hand. He was easily recognized, both by his position, and by a golden coronet which he wore on his helmet. Sir Henry de Bohun, "a veycht knight and a hardy," who rode in front of the English vanguard, armed at all points and mounted on a strong war-horse, perceiving Bruce thus engaged, couched his lance, and spurring his charger rode furiously against the king with the evident expectation that he would easily bear him to the earth, and end the war at a single blow. The contest was most unequal, but, to the surprise of the spectators, Bruce calmly awaited the onset. Just as they were about to close, however, he suddenly turned his palfrey to one side, so that de Bohun missed his aim, and, as he passed in his rapid career, Bruce, rising in his stirrups, with one blow of his battle-axe dashed helmet and head to pieces, and laid his assailant dead at his feet. The English vanguard, intimidated by the result of this personal encounter, retreated in confusion, and were pursued for some distance by the Scottish spearmen. After a spirit-stirring address from the king to his assembled generals, they repaired to their respective positions, and the troops passed the night in arms upon the field.

Early next morning—Monday, 24th June—the Scottish army heard mass, which was performed by the abbot of Inchaffray upon an eminence in front of their line. They then took breakfast and arranged themselves in their appointed divisions. The vanguard of the English, under the command of the earls of Gloucester and Hereford, now drew near. The king himself brought up the main body, consisting of nine divisions, but compressed by the narrowness of the ground into one immense column. At this moment the abbot of Inchaffray, bareheaded and barefooted, walked along the Scottish line, and holding up a crucifix exhorted the soldiers to fight bravely for their rights and liberties. As he passed the whole army knelt down, and "made a short prayer to God to help them in their fight." "See!" cried Edward, "they are kneeling to ask mercy." "They do," replied Sir Ingram de Umfraville, who rode beside him; "but it is from God, not from you. Trust me, yon men will win or die." "Be it so," said the king, and immediately commanded the charge to be sounded. The English van advanced at full gallop on the right wing of the Scots, commanded by Edward Bruce, but was unable to produce any serious impression on the serried ranks of the Scottish spearmen. The centre and left wing of the Scots were soon after led up, so that the battle became general along the whole line. The English cavalry attempted, like the French cuirassiers at Waterloo, by repeated and desperate charges, to break through the phalanx of the Scottish infantry, but were repulsed with great slaughter in every attack. The English archers, however, began to do considerable execution on the close ranks of the spearmen, but were taken in flank and completely routed by Sir Robert Keith, marshal of Scotland, at the head of five hundred horsemen, whom Bruce had kept in reserve for that purpose. The battle continued to rage with great fury, but King Robert, perceiving that the English were becoming exhausted and dispirited, brought up his reserve, and pressed with redoubled vigour upon the wavering ranks of the enemy. At this critical period, the attendants on the Scottish camp, whether acting on the impulse of the moment or from previous orders it is impossible to say, suddenly appeared on the Gillies'-hill, in the view of the army; and having hastily laid hold of such arms as were at hand, and fastened

blankets and sheets upon tent poles for banners, presented the appearance of a new army advancing to the assistance of the Scots. The English, dismayed at this unexpected sight, began to give way, and King Robert, seizing the favourable moment, shouted his war-cry, and made a furious assault on the main body of the enemy, by which they were completely broken. This well-timed charge decided the fate of the day. The English fled in all directions, and were pursued with immense slaughter. Thirty thousand were left dead upon the field, among whom were twenty-seven barons, two hundred knights, and seven hundred esquires. Twenty-two barons and baronets, and sixty knights, with an immense quantity of spoil, fell into the hands of the victors, and, according to the monk of Malmesbury, "the chariots, waggons, and wheeled carriages, which were loaded with the baggage and military stores, would, if drawn up in a line, have extended for twenty leagues." The English king himself escaped with difficulty from this fatal field, and after a continuous flight of sixty miles, during which he was closely pursued by Douglas, he at length found refuge in the castle of Dunbar, from which he escaped in a fishing skiff to Bamborough castle.

Such was the memorable battle of Bannockburn, which, both in its immediate consequences and its more remote effects, must be regarded as one of the most important events in the history of Scotland. It virtually secured at once the freedom and independence of the country. It showed the English monarchs the hopelessness of their iniquitous attempts to reduce it permanently to the condition of a conquered province, and taught the Scottish people never to regard their cause as desperate even in the last extremity. There cannot be a doubt that they were greatly encouraged during their subsequent struggles for civil and religious liberty by the recollection of the victory of Bannockburn, and that the proud position which Scotland now occupies is in no small degree owing to the great deliverance achieved by King Robert and his gallant compatriots.

Deeply as Bruce had been injured by the English, he made no attempt to retaliate upon the prisoners who had fallen into his hands. He treated them with so much courtesy and humanity that, according to the testimony of an English historian, he "wonderfully changed the hearts of many of the English from enmity to admiration and esteem." So far was his success at Bannockburn from rendering him presumptuous, that he immediately followed it up with a proposal for peace. Commissioners were appointed for that purpose, but as the English refused to abandon their claims to feudal superiority over Scotland, the negotiations at once fell to the ground. The war was instantly resumed, and was continued for fourteen years, with almost uninterrupted success on the part of the Scots. During this interval England was twelve times invaded by them, and frequently wasted as far as the gates of York. The northern provinces abandoned to their fate, in consequence of the fickleness and incapacity of the English king and the fierce factions among his nobles, were compelled to purchase exemption from plunder by the payment of a heavy tribute, and many of the inhabitants even tendered their allegiance to King Robert, that they might escape from ruin and captivity. On the 26th of April, 1315, the Scottish parliament, in a meeting held at Ayr, solemnly ratified an act of settlement, regulating the succession of the crown. It was determined, with the consent of Marjory, his only child, that if King Robert should die without male issue his brother Edward should ascend the throne, and that failing Edward and his heirs male, Marjory and her heirs should be next in succession. This important arrangement, equally wise and patriotic on the part of Bruce, was speedily followed by the marriage of Marjory with Walter the hereditary High-Steward of Scotland. From this auspicious union sprang a race of sovereigns, under whom the two kingdoms were at length happily united, and their descendant wears at this moment the British crown.

About this period, a party of Irish chiefs, eager to throw off the oppressive yoke of England, sent messages to Bruce, imploring his aid in the attempt to expel their oppressors, and offering in return to bestow the crown of Ireland on his brother Edward. Though the chances of success must have seemed both remote and doubtful, the king ultimately complied, and within a month after the passing of the act of settlement, Edward Bruce embarked for Ireland with six thousand soldiers, and landed near Carrickfergus on the 25th of May, 1315.

After a series of brilliant victories over the English settlers and their partisans, he was crowned king of Ireland on the 2nd of May, 1316. Repeated reinforcements were sent over from Scotland, and at length the king resolved to go in person to the aid of his brother. Their united forces overran a great part of Ireland, and inflicted several severe defeats upon the English, but without gaining any permanent footing in the country. King Robert was soon obliged to return to his own dominions; and after his departure his brother Edward for some time maintained a precarious authority in Ulster; but at length, having rashly encountered, near Dundalk, an Anglo-Irish army ten times more numerous than his own, he was defeated and slain.

During the absence of the Scottish king in Ireland, various attempts were made by the English to disturb the tranquillity of his dominions; but their incursions were as often repelled by the activity and courage of the Steward and Douglas, to whom Robert had intrusted the government of the country. The pope, too (John XXII., a man alike venal and servile), favoured the English side, and was induced by a large bribe to issue a bull commanding a two years' truce between England and Scotland. But as the pontiff withheld from Bruce the title of king, the Scottish monarch refused to receive the papal letters, or to admit the legates to an interview; and when the truce was proclaimed by their messengers, he refused to pay any regard to it. Meanwhile, the death of Edward Bruce, and of the Princess Marjory, who expired immediately after giving birth to a son, March 2nd, 1316, having rendered some new regulations necessary regarding the succession to the crown, a parliament was held at Scone on December, 1318, in which Robert, the infant son of the Princess Marjory, was recognized as heir to the throne, in the event of the king's death without male issue. On the 28th of March, 1318, the important town of Berwick, the key of the eastern marches, fell into the hands of the Scots; and Robert, well aware of the vast importance of this acquisition, strengthened the fortifications of the place, caused it to be victualled and strongly garrisoned, and committed the keeping of it to his gallant son-in-law, the Steward. In the summer of the following year, King Edward, at the head of a formidable army, made a vigorous but unsuccessful effort to recover the town. With the view of compelling the besiegers to abandon the siege, Bruce sent Randolph and Douglas, at the head of fifteen thousand men, to invade England. Advancing into Yorkshire, they encountered at Mitton a numerous but undisciplined force under the archbishop of York and the bishop of Ely, and defeated them with great slaughter. The news of this disaster caused the English to raise the siege of Berwick, and in December following a truce for two years was concluded between the kingdoms. Strange to say, this was the moment selected by Edward's old ally the pope to renew the sentence of excommunication against the Scottish king and his adherents; and, apparently provoked at the contempt with which his former censures had been treated, he commanded the archbishop of York and the bishops of London and Carlisle to repeat the ceremony on every Sabbath and festival day throughout the year. This unfair exercise of authority excited great indignation among the people of Scotland; and in a parliament held at Aberbrothock on the 6th of April, 1320, the barons and freeholders of the realm, in the name of the whole community of Scotland, addressed a spirited memorial to the pope in vindication of themselves and their sovereign, which, together with the representations of two ambassadors, whom Bruce shortly after sent to the papal court, had such an effect upon the mind of the pontiff, that he was induced to suspend for some time the publication of the sentence of excommunication, and earnestly to recommend the English king to conclude peace with Scotland. Commissioners on both sides were accordingly appointed for this purpose, and a meeting took place at Carlisle with the view of negotiating the terms of peace, but it led to no satisfactory result. About this period a formidable conspiracy against the life of King Robert was brought to light by the confession of the countess of Strathearn, who had been made privy to the plot. William de Soulis, hereditary butler of Scotland, and grandson of one of the competitors for the crown, and David de Brechin, the king's nephew, both of whom were in the pay of the English monarch, were the ringleaders of this conspiracy, which seems to have had for its object the death of the king, and the elevation of de Soulis to the throne. The conspirators were brought to trial before the parliament in August, 1320, and de Brechin and

three of his accomplices were condemned to death and executed, while de Soulis and the countess of Strathearn were punished by perpetual imprisonment. Strange to say, in spite of the atrocity of their crime, the punishment of these traitors excited strong dissatisfaction in the community, and the parliament by which they were condemned was long remembered in Scotland by the name of the Black Parliament.

Shortly after this, Edward resolved to undertake another invasion of Scotland, and wrote to the pope, informing him that he was about to establish a peace by force of arms. Before his preparations could be completed, however, the Scots twice invaded the northern provinces of England, and after laying waste the country, returned home laden with spoil. The expedition which Edward undertook against Scotland, at the head of a hundred thousand men, proved utterly abortive; all the cattle and provisions, and every article of value, were carefully removed by the inhabitants to places of safety, and the invaders found themselves traversing a silent desert. They penetrated as far as Edinburgh without having seen an enemy; many of the soldiers perished from famine; and, in order to save his army from destruction, Edward found it necessary to retrace his steps with all haste, grievously harassed by Randolph and Douglas, who hung on the rear of the retreating army, and cut off their stragglers. Bruce immediately retaliated, by leading his forces into the north of England, and by a forced march penetrated into Yorkshire, and suddenly attacked the remains of the English army, which lay encamped at Biland abbey, near Malton. Although they were drawn up in a position of great strength, the masterly dispositions of Bruce speedily determined the victory in his favour. Edward with difficulty escaped to York, leaving an immense booty and many prisoners in the hands of the Scots, who, after plundering and devastating the whole country north of the Humber, returned in safety to their own country. These successive disasters, together with the divided state of his kingdom, and the treachery of many of his nobles, made the English king anxious for peace; and soon after, a thirteen years' truce was concluded by the mediation of Henry de Sully, grand butler of France, who had been taken prisoner at the battle of Biland. Soon after, the pope was induced, by the dexterous management of Randolph, to address a bull to Bruce, with the title of king. At this period, too, a son was born to Robert—5th March, 1323—who afterwards succeeded his father under the title of David II. But the national joy at this event was speedily overclouded by the untimely death of the king's son-in-law, the High-Steward of Scotland, which caused deep and universal lamentation.

In the year following this event, 1327, the weak and unfortunate Edward II. was deposed and murdered, and his son, Edward III., a youth of fourteen, was called to the throne. The council of regency, who carried on the government during the minority of the king, roused the indignation of Bruce by repeated instances of bad faith, and at length both sides prepared for war. The young king assembled a magnificent host at York for the invasion of Scotland; but before he could put his forces in motion the Scottish army crossed the border, and laid waste the northern counties with fire and sword. Edward pursued the invaders for several weeks, tracing their march by the desolation which they spread on all sides, but without success. (See DOUGLAS, SIR JAMES.) At length the Scots regained their own country in safety, laden with the plunder which they had collected during their successful inroad. The English were now at length convinced that all attempts to conquer Scotland must prove abortive, and the disastrous issue of the recent expedition, the impoverishment of the public exchequer, and the desolated condition of their own country, made them at length sincerely desirous of peace. Commissioners were accordingly sent with full powers to conclude a permanent treaty between the kingdoms. The preliminaries were settled in a parliament held at York on the 1st of March, 1328. It was stipulated that the English king should renounce fully and for ever all claims of dominion and supremacy over Scotland, and that there should be a perpetual peace between the two kingdoms, for the confirmation of which it was agreed that a marriage should take place between David, son and heir of Robert Bruce, and Joanna, sister to the king of England. This treaty was finally concluded at Edinburgh on the 17th of March, 1327, and ratified in a parliament held at Northampton, the 4th of May, 1328.

This termination of the war of independence, which had lasted

for thirty-two years, was not long survived by him to whom, under God, this successful result was chiefly due. Robert, whose constitution had been broken by the fatigues and hardships of his early struggle, began to droop soon after; he saw the independence of his country established on a permanent basis, and was attacked by a "heavy malady," which, in these days, was termed a leprosy. He spent the last two years of his life at Cardross, near Dumbarton; and when his health permitted he appears to have been much occupied in shipbuilding and gardening, in enlarging his rural palace, and especially in sailing on the beautiful estuary of the Clyde. He died at Cardross on the 7th of June, 1329, in the fifty-fifth year of his age. His body was buried in the abbey church of Dunfermline before the high altar. His heart was taken out and embalmed, and delivered to Sir James Douglas, who, in obedience to the dying commands of the king, proceeded to carry it to Jerusalem for the purpose of interring it in the church of the Holy Sepulchre. Douglas, however, was killed at Seville on his journey in an engagement with the Moors—(see DOUGLAS, SIR JAMES)—and his companions brought back the heart of Bruce, which was finally buried in Melrose abbey. At the time of his death all classes, says the venerable Barbour, made "great lamentation over his untimely decease, and strong-bearded men wept full sore," regretting his worthy bounty, his wit, his strength, his bravery, and above all his kindness and courtesy—

"And ages after he was laid in earth,
'The Good King Robert' was the name he bore."

—(Barbour's *Bruce*; Fordun; Rymer's *Federa*; M. Malmesbury.)—J. T.

BRUCE, EDWARD, second son of Robert, earl of Carrick, and brother of King Robert Bruce, was distinguished for his indomitable courage, which, however, often degenerated into recklessness; but was deficient in the judgment and prudence necessary to constitute a great commander. His thoughtless impetuosity repeatedly exposed himself and his brother to imminent danger, and he at last lost his life in an engagement with an enemy of vastly superior numbers, whom he insisted on fighting, in opposition to the earnest advice of his principal officers, 5th October, 1318. He was killed by John Maupas, who was himself found lying dead upon the body of his enemy. Notwithstanding the generous conduct of King Robert at the battle of Bannockburn, the English, to their great disgrace, treated the dead body of Edward Bruce with revolting indignity. It was quartered, and exposed in four different places in Ireland as a public spectacle, and the head was carried over by the English general as an acceptable present to King Edward. —(Barbour's *Bruce*.)—J. T.

BRUCE, DAVID, only son of King Robert Bruce, ascended the throne in 1329, when he was little more than five years of age. His reign began amid circumstances highly auspicious, but in no long time the kingdom began to suffer both from intestine treason and foreign aggression. The celebrated Randolph, earl of Moray, the regent, died at this juncture—20th July, 1332—there is reason to believe of poison, administered by the English faction; and his successor, Donald, earl of Mar, nephew to King Robert Bruce, appears to have been utterly unfitted for a situation so arduous and important. This unfortunate appointment had scarcely been made when the kingdom was invaded by Edward Baliol, the son of the dethroned king, assisted by several powerful English nobles, who laid claim to certain estates in Scotland on the ground of lineal succession. The total overthrow of the Scottish army at Dupplin, through the incompetency of the regent—the coronation of Baliol at Scone (see BALIOL, EDWARD)—the invasion of Scotland by Edward III., who now threw off the mask which he had at first worn—the defeat of the Scots with great slaughter at Halidon-hill, and the almost entire submission of the kingdom to the English monarch followed in rapid succession, and it was found necessary, in order to provide for the safety of the young king and his consort, to send them to France, where they were kindly received by Philip VI. The repeated invasions of the English, combined with factious dissensions among the nobles, had reduced the country to great extremity, when, fortunately for the cause of Scottish freedom, Edward laid claim to the crown of France, and declared war against that country, 7th October, 1337. This step proved the salvation of Scotland. In 1341 David, then in his eighteenth year, was recalled from France, and enthusiastically welcomed by all classes of his subjects. Great expectations had

been formed of him; but his headstrong temper, violent passions, and immoderate fondness for pleasure, the result probably of his education at the court of France, rendered him quite unfit for the government of a country like Scotland, and speedily alienated the affections of his people.

The war with England was still carried on with savage ferocity; large tracts of country were left uncultivated, and a terrible famine in consequence broke out, and continued for several years. Pestilence, the natural consequence of famine, followed, and swept away many thousands of the enfeebled inhabitants. A two years' truce was at length concluded, which was to terminate at Martinmas, 1346. It was broken by the Scots, at the instigation of the French king, and David invaded England at the head of a powerful army, plundering and devastating the whole country. Marching through the bishopric of Durham, he encamped at a place called Beaurepair, near the city of Durham, where, on the 17th of October, he was unexpectedly attacked by a formidable army under Percy, Neville, and other northern barons. After an obstinate struggle the Scots were completely routed, with the loss of fifteen thousand men, and the king himself was taken prisoner, along with upwards of fifty barons and knights. This calamitous defeat brought the nation to the very brink of ruin. The High-Steward, however, who was now appointed guardian of the kingdom, exerted himself to maintain the national independence with a courage and prudence worthy of his illustrious descent; and Edward finding the conquest of Scotland as remote as ever, was obliged to conclude a truce with the regent, which was renewed from time to time for six years. Meanwhile negotiations for the liberation of the captive king were repeatedly begun and broken off; but at length they were, in 1357, brought to a successful termination. The ransom finally agreed on was a hundred thousand pounds, equivalent to twelve hundred thousand pounds sterling of modern money. The payment of this enormous sum continued for many years to be an oppressive burden on the resources of the exhausted country, and repeatedly brought it to the brink of insolvency. The last instalment was not paid till the seventh year of Richard II.

David now returned to his kingdom, after a captivity of eleven years, and was enthusiastically welcomed by his subjects. It soon appeared, however, that his character had not been improved by his long residence in England, and his headstrong and selfish behaviour, particularly in attempting to set aside the right of the Steward to the Scottish crown, in favour of Lionel, third son of the English king, completely alienated the affections of his people. Some time after 1363, Joanna, David's consort, died at Hertford castle in England, and the headstrong and imprudent monarch speedily contracted a marriage with Margaret Logie, a young woman of remarkable beauty but inferior birth, a step which gave great offence to his proud nobles, and seems to have caused an open rupture between David and the Steward. Margaret enjoyed her honours, however, only till 1369, when she was divorced by the fickle king. David seems never to have relinquished his base design to barter the independence of his kingdom for paltry and personal advantages; but, in the midst of his nefarious intrigues for this purpose, he was seized with a mortal illness, and died in the castle of Edinburgh, 22nd February, 1370, in the forty-seventh year of his age. This worthless prince presented a marked contrast to his father in everything, except in personal courage, and in his courteous and affable manners. It is a melancholy consideration, it has been justly said, that the death of the only son of Robert Bruce, must have been regarded by his subjects as a national deliverance. —(Wyntown's *Chronicle*; Fordun; Rymer's *Federa*; Hailes' *Annals*.)—J. T.

BRUCE, REV. ARCHIBALD, professor of theology to the General Associate Synod, was born near Bannockburn, towards the middle of the last century. He studied at the university of Glasgow, and was ordained at Whitburn in 1769. His principal publications were—"Free Thoughts on the Toleration of Popery;" "A Dissertation on the Supremacy of the Civil Powers in matters of Religion;" "A Translation of Pictet's Discourses, with Memoir of his Life and Writings;" "A Critical Account of Morus, with a Translation of some of his Discourses." Mr. Bruce died suddenly in 1816.—W. B.

BRUCE, JAMES, a celebrated traveller, was born at Kinnaird, in the county of Stirling, December 14, 1730. He was descended on the female side from that noble Norman family of Bruce which in the fourteenth century produced the restorer of Scot-

tish independence—his grandfather, David Hay, a cadet of the Errol family, having married Helen Bruce, the heiress of Kinnaird. Bruce was educated first at Harrow, and afterwards in the university of Edinburgh, where he studied law, in order to prepare himself for the profession of an advocate. He abandoned this pursuit, however, and in 1754 married a Miss Allan, daughter of a deceased wine merchant in London, and at the same time agreed to carry on the business left by her father. The death of his wife a few months after their marriage alienated him from this employment, and he endeavoured to dispel the grief that had settled on his mind by the study of the Spanish and Portuguese languages, and by a lengthened tour through Spain, Portugal, Holland, and Germany.

On the death of his father in 1758, Bruce returned to England to take possession of the family estate, and spent three years in retirement, principally in studying the Arabic language. A project for making a descent upon Spain, which Bruce laid before the elder Pitt, brought him into contact with the government. Lord Halifax, another of the ministers, proposed to him to visit the coast of Barbary, which had as yet been but partially explored, and it was a casual reference made by his lordship to the unknown source of the Nile, which first suggested to the enterprising mind of Bruce that he should attempt "this great discovery," which "for the last two thousand years had been a defiance to all travellers, and an opprobrium to geography."

With the view of affording Bruce a favourable opportunity of exploring the African coast, Lord Halifax conferred on him the office of consul at Algiers. After a preliminary tour in Italy, where he spent several months in exploring the works of art in Rome, Naples, and Florence, Bruce proceeded to Algiers, which he reached on the 15th of March, 1763. He spent two years there in acquiring a thorough knowledge of Arabic, and of the rudiments of surgery. In August, 1765, Bruce quitted Algiers, and entered on his proposed expedition. He went upwards of a year in the prosecution of his discoveries along the African coast, during which he was exposed to considerable danger and suffering from shipwreck and severe illness. He then proceeded to Asia Minor, where he visited Baalbec and Palmyra, and made careful drawings of these celebrated ruins, which were ultimately presented by him to the royal library at Kew. At length, in June, 1768, he sailed for Alexandria, resolved no longer to delay the execution of his long-cherished design, to explore the sources of the Nile. From Alexandria he proceeded to Cairo, and having obtained a number of recommendatory letters from the bey, whom he had cured of an illness, and from a Greek patriarch, he at length embarked on the Nile, December 12th, 1768, and sailed up the river as far as Syene; then leaving the Nile, he crossed the desert to Cosseir, a fort on the Red Sea, whence he sailed for Jedda in April, 1769. He remained for several months in Arabia Felix, employing himself in making observations upon the coasts of the Red Sea. On the 3d of September he sailed for Loheia, and on the 19th landed at Masuah, the port of Abyssinia, where he encountered great danger and difficulty, and was detained for two months by the treachery and avarice of the nayib, a governor of that place. It was not till the 15th of November that he was permitted to resume his journey. He endured severe sufferings in crossing the Tarenta mountains, but at length, after a perilous journey of ninety-five days from Masuah, he reached Gondar, the capital of Abyssinia, about the middle of February, 1770. By his medical skill and his graceful manners, Bruce speedily ingratiated himself with the most considerable persons belonging to the court, and was treated with special favour by the king and his chief minister, Ras Michael. Towards the end of October, 1770, he set out upon the last stage of his journey for the sources of the Bahr el Azrek, or Blue Nile, which was then supposed to be the main stream of the Nile—though this honour is now generally assigned to the Bahr el Abiad, or White Nile—and on the 14th of Nov. he succeeded in accomplishing the great object of his ambition. After spending a few days in the neighbourhood of this memorable spot, he retraced his steps to Gondar, which he reached on the 17th of November. Having accomplished his arduous undertaking, Bruce was now anxious to return home; but he found it no easy matter to obtain leave of the king, who was engaged in suppressing an insurrection in his kingdom, and was desirous to secure the assistance of so able an auxiliary. The traveller was therefore obliged, in order to clear his way homewards, to take part in three successive engagements, May, 1771,

between the royal forces and the rebels, and rendered such signal services to the cause of the government, that the king presented him with a massive gold chain, and at length gave him permission to depart. It was not till the 20th of December, thirteen months after his return from the source of the Nile, and two years after he had entered the country, that he was enabled to set out on his homeward journey. In order to avoid coming in contact with the treacherous nayib of Masuah, he resolved to return through the great desert of Nubia, instead of following the more easy and direct road by which he entered Abyssinia. On the 23d of March, after undergoing a series of the most dreadful hardships, he reached Teawa, the capital of Abbara, where he found the sheikh quite as rapacious as the ruler of Masuah; by his intrepidity and presence of mind, however, he completely cowed the petty tyrant, and was allowed to depart unmolested. On the 29th of April he reached Sennaar, the capital of Nubia, where he was detained upwards of four months by the villany of those who had undertaken to supply him with money, and was reduced to such straits that he was obliged to dispose of nearly the whole of his gold chain. At length, on the 5th of September, he was enabled to begin his journey across the great Nubian desert, the most difficult and dangerous part of his route. For twelve weeks he and his party toiled through the desert, enduring the most frightful hardships; their provisions failed, and they were in constant danger of being swallowed up by the moving sands, or robbed and murdered by the roving bands of Arabs. His camels and one of his attendants perished; he was compelled to abandon his instruments and papers, and it was not until after the last remaining meal had been served out to his men, that they reached the town of Assouan, upon the Nile, where their necessities were liberally supplied. After a few days' rest at this place, he rode back into the desert, and recovered his baggage and instruments, among which was a valuable quadrant of three feet radius, presented to him by Louis XV. He then sailed down the Nile to Cairo, which he reached on the 10th of January, 1773, after an absence of four years from civilized society. In March, 1773, he embarked for Marseilles, and on reaching France was received with marked attention by Count Buffon and other distinguished French savans. In the summer of 1774 he returned to England, after an absence of twelve years. He was treated with great distinction by his countrymen, and was introduced at court, and received in a very flattering manner by the king, to whom he presented the drawings of Palmyra and Baalbec, which his majesty had requested him to execute; but his anecdotes respecting the customs of the Abyssinian and Nubian tribes were listened to with incredulity, and were severely ridiculed by the Grub Street writers of the day. Keenly resenting this treatment, Bruce retired to his estate, where he busied himself in the arrangement of his affairs, which had become disordered during his long absence. In 1776 he married Miss Dundas of Fingask, by whom he had three children. She died in 1785, and as a means of diverting his thoughts from his bereavement, he, in compliance with the advice of his friends, applied himself assiduously to the preparation of his journals for the press. They appeared in 1790, in five vols. 4to, embellished with plates and charts. The whole of the first edition was immediately disposed of, and it was in the same year translated into French and German. The work was violently assailed by a portion of the periodical press, and a host of petty enemies levelled the shafts of envy, malice, and ridicule at the devoted head of the author; but his great merits have been fully acknowledged by posterity, and the accuracy of his most startling statements has been confirmed by the researches of later travellers. He was preparing a second edition of his work, when his death prevented the execution of his design. On the 26th April, 1794, he was escorting a lady to her carriage, when his foot slipped, and he fell headlong down stairs; he was taken up in a state of insensibility, and expired next morning in the sixty-fifth year of his age. A second edition of "Bruce's Travels," accompanied by a life of the author, was published in 1806 by Dr. Alexander Murray, the celebrated oriental scholar.—J. T.

BRUCE, JAMES DANIEL, Count, a Russian officer of Scotch extraction, born at Moscow in 1670; died in 1735. He entered the artillery, and was named governor of Novogorod. In 1709 he commanded the artillery at the battle of Pultowa, and two years later was appointed grand master of this branch of the Russian forces, which he organized on an excellent footing. Later, he

instituted a school of military engineering, and in 1721 was nominated one of the commissioners to negotiate the peace of Nystadt.

BRUCE, JOHN, a Scottish philosopher, was born in 1744, and died in 1826. He for some time held the office of professor of moral philosophy in the university of Edinburgh, and was afterwards member of parliament for the borough of Ilchester. He was the author of "First Principles of Philosophy;" "Elements of the Science of Ethics;" and of several works on the history and government of British India.—J. T.

BRUCE, MICHAEL, a Scotch poet, whose short and painful career has added much interest to his productions. He was born in 1746, of poor parents, in Kinross-shire, and received a scanty education at the parish school. For six successive summers he herded cattle on the hills overlooking his native village, and his poem of "Lochleven" is made up of his reminiscences of this period of his life, and ought to be regarded by the reader as the impressions of the shepherd boy, clothed in the language of the student and the scholar. It was his father's wish to educate him for the ministry, but he despaired of being able to raise the funds requisite for so expensive an undertaking. But the son set all difficulties at defiance, and entered upon the course without knowing how the next step in it should be taken. Having acquired some knowledge of Latin at the parish school, he set out for Edinburgh university, where he was enabled to complete a course of arts, supported by a small sum of money left by a relative, and by what his father could spare from his slender income. Insufficient diet and too hard study, however, greatly impaired his health. In 1766 he was admitted a student of the theological seminary of the Secession church, and at the end of the session was appointed to a school at Forrest Mill. Soon after symptoms of pulmonary consumption began to show themselves, and became every day more marked. After composing his poem of "Lochleven," he was compelled to relinquish his school and seek repose at home. Shortly after he composed his "Ode to Spring," which, for touching allusions and exquisite pathos, is unsurpassed in the English language. He expired on 5th July, 1767.

Some time after Bruce's death, one of his college friends, Mr. John Logan, published a volume of his friend's poems, omitting several of his pieces, and inserting others which belonged to neither the editor nor the poet, under the plea of furnishing an attractive miscellany, the profits of which would go to Bruce's aged and then widowed mother. This seemed generous enough, but the person for whose benefit the publication was proposed never derived any advantage from it, while the editor subsequently claimed and published the best of the pieces as his own. Among these was the celebrated "Ode to the Cuckoo," and some hymns, which latter have since obtained a place among the paraphrases sung in the Scotch churches. Logan was allowed to retain the reputation thus acquired till within these few years, when the Rev. Dr. Mackenzie of Balgownie published a new edition of Bruce's works, accompanied with a memoir, in which he establishes, on what seems to us unquestionable evidence, the claims of Bruce to the authorship of the "Ode" and the hymns.—W. M.K.

BRUCE, ROBERT, one of the most influential Scottish clergymen of the seventeenth century, was born about the year 1554. He was the second son of Sir Alexander Bruce of Airth, by Janet, daughter of Alexander, fifth Lord Livingston. It was intended by his father that he should follow the profession of the law, and with this view he was sent to study at Paris, and afterwards at Edinburgh. On completing his education he began to practise before the court of session. But he soon removed to St. Andrews, and commenced the study of theology under the famous Andrew Melville. In 1587 he was invited to succeed Mr. Laurie, the successor of Knox, in the church of Edinburgh. The reputation of Bruce for ability and learning advanced so rapidly, that he was soon regarded as one of the most influential leaders of the church. King James both respected and feared him, and in 1589, when he sailed for Denmark to bring home his queen, he appointed Bruce a member of the privy council, and gave him special charge to preserve order among the people during the absence of the sovereign. James, however, did not long remain on good terms with his powerful subject. His temporizing policy regarding the Roman catholic nobles, and his various infringements of the rights of the church, led to frequent and angry disputes; and the doubts which Bruce expressed respecting the Gowrie conspiracy, brought matters to a crisis. He was at last induced

to express his belief of the guilt of Gowrie and his brother, but he peremptorily refused to preach upon it in the manner prescribed by the king, declaring that his conscience would not allow him to submit to human dictation respecting what he should preach. The king was so incensed at this refusal, that he deprived Bruce of his benefice, and banished him to France. In the following year he was permitted to return to Scotland, but the enmity of the king was by no means abated; and in 1605 Bruce was formally deposed and banished to Inverness, where he remained for eight years. In 1618 he was permitted to return to his seat at Kinnaird, on condition that he would confine himself to the place; but in 1621 he was committed to Edinburgh castle for some months, and then banished again to Inverness. On the death of King James in 1625, Bruce obtained permission to reside at his own house. He repaired the parish church of Larch, which the bishop had left in ruins and without a minister, and preached there every sabbath-day to a numerous and deeply-interested audience. One of his converts was the famous Alexander Henderson, the restorer of presbytery in Scotland.

Robert Bruce died on the 13th of August, 1631, worn out with his labours and the infirmities of age. He was undoubtedly one of the most remarkable men that the church of Scotland has produced; and in indomitable courage, independence, and spotless integrity, was a worthy successor of Knox and Melville. In person he was tall and dignified, and of a majestic countenance—qualities which seem to have been hereditary in his family. He was the ancestor of Bruce, the Abyssinian traveller, in whom much both of his person and character seems to have revived.—J. T.

* BRUCH, —, an eminent German botanist of the present day, has devoted special attention to cryptogamic botany, and has published, at Stuttgart, along with Schimper, a very valuable illustrated work, entitled "Bryologia Europæa; or Descriptions of the Genera of European Mosses." It is the most important work on this subject at the present day, and is a standard book of reference.—J. H. B.

* BRUCK, CARL LEWIS, baron von, an eminent Austrian statesman, famous as the founder and chief director of the Austrian Lloyds, was born in 1798 in the duchy of Berg. At Trieste, where he married the daughter of a wealthy merchant, he earned his first honours as an expert financier, in the position of secretary to a maritime assurance company, the failure of which led to a combination of all the assurance companies of the place, which was at first called the Trieste Lloyds, but is now universally known as the Austrian Lloyds. The success of this important association has been mainly, if not entirely, owing to the activity, enterprise, and financial skill of Bruck, who continued to manage its affairs till 1848. In that year he was deputed by his fellow-citizens to the national assembly at Frankfort, and was on his way to that city when he received from the imperial government of Vienna the appointment of plenipotentiary to the lieutenant of the Germanic empire. After the revolution of October, 1848, he was named minister of trade, a position in which his talents were exercised to the inestimable advantage of the commerce of the empire. In 1851 he resigned his portfolio; but in the following year was recalled to the imperial service, and in 1853 appointed to the dignified and momentous post of intendant at Constantinople. In this position he exerted himself strenuously to avert the rupture between Russia and the Porte. In 1855 he became minister of finance.—J. S. G.

BRÜCK, MOSES, a modern Jewish writer, in German, on the religious ceremonies of the Jews. His "Pharisäische Volks sitten und Ritualien" (Popular usages and ritual observances of the Pharisees), and his "Rabinische Ceremonialgebräuche" (Rabbinical ceremonials), give evidence of extensive rabbinical reading, but occasionally, too, of a spirit of levity not in character with the subject.—T. T.

BRÜCKER, JOHN JAMES, the celebrated historian of philosophy, was born at Augsburg in 1696. His father was a wealthy burgher of the city, and he enjoyed from the first the advantages of a good education. On leaving school he proceeded to the university of Jena, where he studied for the Lutheran church; and having finished his college course, became in 1724 rector of Kaufbeuren. At Jena he distinguished himself as a scholar, and before leaving the university, had already planned the great work to which his life was devoted. He may be said, indeed, to have actually commenced it before his college course

was closed. For, as early as the year 1719, he published at Jena a tract entitled "Tentamen Introductionis in Historiam Doctrinæ de Ideis;" four years after he published at Augsburg his mature work on the same subject, his "History of the Doctrine of Ideas," which is still a valuable book of reference. Having attracted the attention of the learned, and acquired considerable fame, by these and other literary labours, he was in 1731 elected a member of the Academy of Sciences at Berlin. Having been early distinguished, however, not only as a scholar, but as a preacher, and his reputation as a student and divine having reached his native city, he was called to its chief protestant church, St. Ulric's, of which he soon became the senior pastor, holding the office till his death in 1770. His great work, "Historia Critica Philosophiæ," was first published in four vols. 4to, and afterwards, with great additions and improvements, in six vols. 4to, in 1767. By this learned and comprehensive work, Brucker justly ranks as the father of the history of philosophy. Before his day nothing had been done to any purpose in this direction. The science of history in general is comparatively a recent one, and that of philosophy one of its newest branches. No such thing as a history of philosophy was known in antiquity. Brucker's work embraces the whole range of philosophy, modern as well as ancient, and is a minute history of philosophic systems and opinions, as well as a biography of the thinkers who held and taught them. In both respects, but especially in the latter, it is entitled to considerable praise. Brucker was a sound scholar, an indefatigable reader, a most laborious and conscientious workman; in everything requiring simply scholarship and research, he is a trustworthy guide. The biographical part of his work is thus peculiarly valuable. He arranges his materials geographically and chronologically, but not scientifically; showing clearly enough how one system arose after another, but not sufficiently illustrating the connection of their root ideas, or pointing out how the one was the natural development of the other. To write the history of philosophy efficiently, a man must be himself a philosopher, a thinker of the first order, able to appreciate and interpret the whole progress of philosophic thought in every phase of its development. But Brucker was hardly, in any true sense, a philosopher at all. He was a scholar, gifted with a diligent inquiring mind, a sound orderly brain; but he had no faculty for higher speculation, and little sympathy with its results. Nevertheless, his work is not simply a compilation. The expositions are his own, and his criticisms, if generally of a rather heavy mechanical kind, and sometimes altogether erroneous, are always independent, and often just. With all its faults, the critical history remains as a standard work, and subsequent historians of philosophy have been largely indebted to its learned author. A useful English abridgment of Brucker's work was published by Doctor Enfield in 1791. The original edition was in two vols. 4to, but it has since been republished in a single octavo volume.—T. S. B.

BRUCKMANN, FRANZ ERNST, a German physician and naturalist, was born at Marienstädt, near Helmstädt, in 1697, and died at Wolfenbüttel in 1753. He practised medicine, but at the same time devoted his attention to natural science. He made large collections both of plants and minerals, and published numerous works, among which are the following—"A Treatise on Subterranean Fungi;" "A Treatise on Asbestos, and on various other Minerals;" and "Bibliotheca Animalis."—J. H. B.

BRUDENELL, SIR ROBERT, an eminent lawyer, descendant of William de Bredenell or Brudenell, who held large landed property in Oxfordshire and Northamptonshire; was constituted one of the judges of the king's bench in the twenty-second year of Henry VII.; in 1509 he was removed to the common pleas, of which court he was made lord chief-justice in 1520. He died about the year 1535, leaving behind him a reputation inferior to none of his time for ability, learning, and integrity. He was the ancestor of the Brudenells, earls of Cardigan, the fourth of which line was raised by George II. to the dukedom of Montagu.—E. W.

BRUEYS D'AIGALLIERS, FRANÇOIS-PAUL, a distinguished French admiral, born at Uzès in 1758, was descended from a noble family long settled in Languedoc. He entered the navy at the age of thirteen. In 1780 he was appointed a lieutenant, and took part under count de Grasse in five general engagements against the English. In 1796 he was promoted to the rank of

rear-admiral, and six sail of the line and three frigates were placed under his orders. With this force he took possession of the Ionian isles, and discharged the duties intrusted to him greatly to the satisfaction of General Bonaparte. In 1798 he was nominated vice-admiral, and was appointed to the command of the Toulon fleet which conveyed to Egypt the powerful army destined for the invasion of that country, 19th May, 1798. After landing the troops, Admiral Brueys anchored his fleet in Aboukir bay, and in accordance with the advice of a council of war, consisting of all the flag officers and captains of his fleet, resolved to remain at anchor in the event of being attacked. On the 1st of August the English fleet under Nelson came in sight, and immediately prepared for battle. (For an account of the fight, see NELSON.) Through the masterly tactics of the British admiral the French ships were placed between two fires, and were overpowered and beaten in detail. They made a vigorous defence, but in the end most of them were disabled, and compelled to surrender. Admiral Brueys, who had hoisted his flag in the *Orient* of 120 guns, was killed by a cannon shot. He refused to be carried below, saying—"A French admiral should die on his quarter-deck." The *Orient* caught fire just as he was killed, and soon after blew up with most of her crew.—J. T.

BRUGMAN or BRUGMANS, JOHN, a celebrated Flemish preacher of the Franciscan order of monks, flourished in the fifteenth century. Such was his reputation with the masses of the people, whom he delighted as well as instructed, by a style of eloquence which abounded in the aptest and often the most humorous illustrations, that "to speak like Brugman," "Brugman runs after souls and I after money," and other such compliments to the powers and enthusiasm of the preacher, were by-words among his countrymen. He was professor of theology at St. Omer, and afterwards provincial of his order.—J. S., G.

BRUGMANS, SÉBASTIEN JUSTIN, a Dutch naturalist, was born at Franeker in 1763, and died at Leyden, 22d July, 1819. He studied at Groningen and Leyden, and at the age of eighteen became doctor of philosophy. He devoted himself assiduously to natural history, and more particularly to physiological botany. In 1786 he became professor of botany at Leyden. Subsequently he superintended the publication of the Dutch pharmacopœia, and became general sanitary commissioner for Holland. He wrote upon the use of the knowledge of indigenous plants, on the growth of trees, and on the mode of destroying useless and poisonous plants in meadows.—J. H. B.

BRULOFF, CHARLES, the greatest Russian painter, born at St. Petersburg in 1800. Bruloff studied his art in Rome, and acquired a European celebrity by his famous picture, "The Last Day of Pompeii," the subject taken from the description given by Pliny. The emperor of Russia named him court painter, and president of the Academy of St. Petersburg. He was also elected member of the academies of Bologna and Milan. He is considered greatest in colour and composition; in design he is occasionally incorrect. He died on the 22d June, 1852, at Maresano near Rome, and a monument was erected in his honour by the Russian sculptor Chschouzpoff.—M. Q.

BRUMOY, PIERRE, a jesuit, born at Rouen in 1688. He was the teacher of the prince of Talmont. His publications are very numerous, and show how deeply his mind was imbued with the love of classical literature, over the decline of which he mourned in his "Thoughts on the decline of Latin Poetry." It was to spread a taste for Greek tragedy, the superiority of which was with him a dogma, that he published his translations of Æschylus, Sophocles, and Euripides. In some instances, indeed, he contented himself with a close analysis and spirited outline, accompanied by observations of emphatic admiration. After various miscellaneous publications he was engaged on a history of the Anglican church, the twelfth and last volume of which he had nearly completed when he died, April, 1762.—J. F. C.

BRUN, GABRIEL LE, a brother of the great Le Brun, the French eclectic, born at Paris about 1625. He was a poor painter and an indifferent engraver. He engraved several of his greater brother's designs, and an allegory on the peace of that wily Italian, Mazarin.—F. BRUN, was a neat French engraver, of probably the same family.—MADAME VIGÉE LE BRUN, a lady of some talent, and member of the Academy of Painting. She died in 1842.—W. T.

BRUN, JOHAN NORDAHL, a Norwegian poet, and bishop of Bergen, was born in 1744, near Drontheim, of peasant parents. He was induced to study, entirely against his will, by an elder

brother. His first literary attempt, "Zarine," a worthless tragedy in imitation of Voltaire, was remarkable not only as being the first Danish tragedy ever presented on the stage, and which was at first received with much enthusiasm, but for the violent literary warfare to which it led. His second tragedy, "Einer Tambeskjelver," though unsuccessful as a play, procured for him from Guldberg, the minister at that time, 1773, a small living, to which he retired; after which he married, and rose in the church, until in 1804 he became bishop of Bergen. Brun was in his place as a preacher of the gospel. In the pulpit he was not only powerful, persuasive, and original, but the spirit of an old apostle seemed to animate him. He has also left behind him an honoured name as a patriot, and two national songs, "Norges Herlighed," and "Norges Skaal," which have taken deep root in the literature and the heart of the people. His collected poems appeared in a second edition at Christiania in 1816, the year of his death.—M. H.

BRUN, SOPHIE CHRISTIANE FREDERIKA, a well-known German-Danish writer of prose and poetry, was born June 3rd, 1765, at Tonna in Gotha, where her father, Balthasar Münster, was a distinguished preacher. When she was scarcely five weeks old her father removed to Copenhagen, as chief minister of the German congregation of St. Peter's church in that city. Educated at home, under the guidance of her father, she early exhibited poetical talent. In 1783 she married Johan Christian Constantin Brun, royal administrator of the West Indian trade, afterwards conference-raad and knight of the order of Dannebrog. Shortly after her marriage she accompanied her husband to St. Petersburg, and for some months she enjoyed daily intercourse with Klopstock at Hamburg. During the severe winter of 1788-89 she suddenly lost the sense of hearing, which she never regained. She now devoted herself with increased energy to poetry and the acquisition of knowledge, finding in them a compensation for her great loss. From 1790 she spent the following twenty years in travel and foreign residence. An account of her first journey to the south of Europe was published in the first two volumes of her prose works, Zurich, 1799-1801, whilst her two last volumes of the same works contain her residence in Rome, and a winter spent at the sulphur baths of Ischia. In 1801 she made another journey through south Germany, Switzerland, and Italy, spending the winter near Coppet, where she enjoyed the society of madame de Staël and her father. After this period she returned to Copenhagen, where she remained till her death. Her first poems were published in 1795, and passed through four editions. In 1812 was published a volume of "New Poems," and "Latest Poems" in 1820. Her last work, published in 1824, "Truth in Morning Dreams, and Ida's Æsthetic Development," is said to contain, in part, an account of her own youthful life. She died in 1835; and her husband in 1836.—M. H.

BRUNCK, RICHARD FRANZ PHILIPP, an eminent Hellenist, was born at Strasburg, December 30, 1729, and carefully educated by the jesuits. He devoted himself in his native town to the study of the Greek authors, and to the critical emendation of their works. His most renowned editions are those of Anacreon, Apollonius Rhodius, Aristophanes, 1781-83, 3 vols., the Poetæ Gnomici, and above all, that of Sophocles, for which he was granted a royal pension of 2000 francs. He also edited Plautus and Terentius, and died in his native town, June 12, 1803.—K. E.

BRUNEHAUT, the famous queen of Metz or Austrasia, daughter of Athanagildas, king of the Spanish Visigoths, born in 534; espoused in 568 Siegbert, king of Austrasia. About the same time Chilperic, king of Neustria, brother of Siegbert, married her younger sister, Galswintha. This prince having put his wife to death, and invaded Austrasia while Siegbert was engaged in repelling an invasion of the Huns, Brunehaut urged her husband to retaliate by a war in Neustria, in the course of which Siegbert was assassinated, and Brunehaut herself taken prisoner. On her escape from Rouen, after her marriage with Meroveus, son of the king of Neustria, she returned to Metz, and combating successfully the opposition of the nobles, wielded the royal authority during the minority of her son Childebert. After the death of that prince, and the accession of her grandsons, Thierry and Theodebert, the nobles of Austrasia compelled her to fly into Burgundy. These two princes having quarrelled, she took part with Thierry, who put his brother to death in 612. Thierry dying in the following year, she again assumed the authority of regent; but being attacked by her ancient enemy,

Fredegonda, second wife of Chilperic I., she was betrayed by her nobles into the hands of the Neustrians, and, as some historians report, delivered during three days into the hands of a brutal soldiery, drawn at the tail of a wild horse, and finally burned piecemeal. Her character and government have been the source of endless controversy—one class of historians representing her as the most virtuous of women, and the most illustrious of sovereigns, and another abusing her memory as an infamous woman and a bloody usurper. Gregory of Tours, her contemporary, is in the former class; and in the latter there is found no author of an earlier date than a century after her death. Tradition, which attributes to her the foundation of numerous hospitals, and the credit of repairing the Roman roads through Burgundy, Picardy, and Flanders, is all in favour of her blameless character and excellent government.—J. S., G.

BRUNEL, SIR MARC ISAMBARD, a civil engineer of consummate ability and originality. He was born at Hocqueville in Normandy in the year 1769. His father, a gentleman of ancient lineage and some landed property, with the living of his parish at his disposal, destined the younger Brunel for the church. But no exertion on the part of his teachers at St. Nicaire in Rouen—no punishment threatened or inflicted at home, could secure progress. An instinctive predilection for mechanical contrivances, together with a marked inaptitude for literary studies, was early exhibited: nor was the latter defect ever overcome—a residence of half a century in England having been insufficient to secure Brunel a correct knowledge of the language, while it robbed him of the power of using his own with facility. The carpenter's shop and the wheelwright's yard had alone interest for the future engineer. At length, in something like despair, steps were taken to place the incorrigible idler in the navy. To this end it was necessary that some knowledge of numbers and of mathematics should be obtained. Euclid was devoured with avidity—read, as Sir Isambard has been often heard to say, with all the interest usually excited by a novel. No proposition ever required to be perused twice. Upon his first introduction to the naval officer under whose charge he was about to be placed, he observed upon the table a quadrant. With the principle of its action he was acquainted, but before this visit he had never seen the instrument; nor did he then venture to touch it: yet, by a careful examination of it, as he walked round the table, he was enabled to construct an instrument which he used exclusively during his service in the navy. Drawing was his pleasure—penmanship his delight. In both his excellence was remarkable; and, at a late period of life, he could describe a circle with his hand alone, and determine the centre with mathematical precision. To his mind, lines accurately represented forces, and of their relative value and position he would always satisfy himself, before accepting any numerical calculation. Hence the immense importance which he attached to drawing; always considering it the true alphabet of the engineer, without which he believed no complete idea of construction could ever be realized. To his penmanship he was once indebted for liberty, and perhaps for life. Upon the evening of the day—17th January, 1793—that the assembly voted the death of Louis XVI., Brunel expressed himself in such strong condemnatory language of the proceeding, in one of the cafés in Paris, that he became a marked man, and narrowly escaped the guillotine. With difficulty a passport for America was procured for him. In his haste the passport was forgotten, and he embarked without one. The vessel had not been long at sea when she was boarded, and passports demanded. This event young Brunel had anticipated; but such good use had he made of his time in imitating the passport of a fellow voyager, that he did not hesitate to submit the cheat to official inspection. He escaped. During the voyage he formed the acquaintance of a gentleman engaged by the state of New York to make surveys of some of the principal tributaries of the Hudson. From this gentleman he gladly accepted the situation of assistant. During the connection he had many opportunities of exhibiting his genius in overcoming the natural difficulties with which such an undertaking was necessarily beset in a wild and savage country—rapids to be passed, forests to be penetrated. Upon Brunel's return to New York, he soon found employment, and was engaged as engineer and architect in the construction of machinery of various kinds, and in the erection of public buildings. To him is due some of the important improvements in the printing-press, and the application of machinery to the boring of ordnance.

The first theatre at New York (subsequently burned down) was erected by him, and it has been described as a masterpiece of symmetry and elegance.

But a new field of constructive engineering opened to him. With the drawings and working model of machinery for the manufacture of blocks, he found his way to England in 1800, impelled thither not only by respect for the liberal institutions and nautical character of the country, but by an attachment which he had early formed for Miss Kingdom, an English lady, while she was at school in Rouen. The patent of Mr. Walter Taylor of Southampton had come into operation in 1781; contracts had been made, to disturb which was held to be impossible. After many vexations and disappointments, Brunel was installed at Portsmouth in 1804; but it was not until 1808 that the whole system was, by the ingenious and indefatigable inventor, considered complete. From that time to the present, during a period of the most unprecedented advancement in the mechanical arts, no improvement has been either made, or even suggested, in the block machinery at Portsmouth; and it may be further added, that to the mechanical appliances then first introduced, is the mechanical world indebted for much of its present precision and economy. It is computed that, to complete the shells of blocks, four men can now accomplish what required fifty men by the old method; that to prepare the sheaves, six men can now do the work of sixty; and thus, that ten men can with ease, uniformity, and celerity, do that which demanded the uncertain labour of one hundred and ten. As a remuneration for his success in this unparalleled work, Brunel asked the saving of one year, £20,000. He received two-thirds. Besides the circular saw, Brunel now introduced the circular knife, increasing thereby many fold the economy of veneer-cutting. But he met here with most violent and successful opposition from the trade. Amongst other works of a less striking character, yet sufficient to have raised any other man to the highest position in his profession, may be enumerated a suspension bridge, so admirably constructed as to resist the hurricanes of the east; the application of condensed carbonic acid gas as a moving power; the construction of an arch of large span without centering; the introduction of those strong, light, and economical roofs now common at our railway stations; and the masterly arrangement at Chatham for the preparation of timber for the construction and repair of shipping. This beautiful arrangement displays in a remarkable manner that singular comprehensiveness and simplicity of design, with elaborateness of detail, which so strongly characterize all Brunel's labours. It may be noted, that so confident was he in the completeness of his instructions and in his resident engineer, Mr. Elcum, that he scarcely visited the works until they were to be reported upon as finished. The first double-acting marine steam-engine was Brunel's invention—an engine which gave such umbrage to the good people of Margate in 1816, upon the occasion of the first trial trip, that common civility was denied to all connected with the vessel, and a night's lodging absolutely refused to the ingenious inventor at the hotel. Of all his labours, however, the one which has most excited the attention, not only of this country, but of civilized Europe, is the Thames tunnel. The project for connecting the shores of the Thames below London bridge, so as to avoid any interference with the navigation, had long been considered an important commercial desideratum. A company was formed in 1825, and the works were commenced by sinking a shaft fifty feet in diameter, from whence the horizontal excavation was opened by means of a shield in iron of singular and beautiful construction, thirty-six feet wide and twenty-two feet high, allowing a double arched roadway to follow, in brick and Roman cement. In the spring of 1843 this work, which thirty-four years before, had been pronounced by the highest scientific and practical authorities impracticable, was completed. The history of the Thames tunnel—the last, and, as its gifted architect always considered it, the greatest of his mechanical conceptions, and to which he devoted the latter years of his valuable and fruitful life—has yet to be written. In its progress an unusual variety of engineering resources were developed; an amount of energy, courage, and endurance exhibited, never before demanded in the execution of any work of peace.

In his person Brunel was below the middle size, more actively than strongly formed, and of a nervous lymphatic temperament. His countenance and head were striking; the latter of unusual development both in the reflective and knowing faculties. In

his disposition he was peculiarly social and unaffected; less remarkable for dignity, perhaps, than for amiability: had he not been a great mechanist, he would probably have proved a distinguished philanthropist. Strongly attached to free institutions, Brunel resisted every temptation held out by other governments, and more particularly by that of Russia, to increase his wealth at the sacrifice of his independence. He died in London on the 12th December, 1849, in his eighty-first year, vice-president of the Royal Society, and corresponding member of the Institute of France, leaving two daughters and one son.—R. B.

BRUNEL, ISAMBARD KINGDOM, C.E., F.R.S., son of Sir Marc Isambard Brunel, and, like his father, one of the most eminent engineers of the present century, was born in 1806 at Portsmouth, where Sir Marc was then engaged in erecting the famous block-factory. The bent of his mind towards the same pursuits as the elder Brunel had followed with European renown, was marked at an early age by the intelligent interest which he manifested in all his father's plans and occupations; by his enthusiastic love of drawing; and by the ease and rapidity with which he mastered difficult problems in mechanical science. Art from the period of his boyhood was a passion with him, and to the last he had the keenest relish for everything connected with it. When he was about fourteen years of age he was sent to Paris, and after going through a course of preparatory studies under the care of M. Masson, was placed for two years in the college of Henri Quatre. This discipline, following upon the anxious tutelage of his father, who was no doubt his best as well as his earliest instructor, qualified him for taking an important part in the great undertakings of Sir Marc; and on his return to England he entered his father's office, to be immediately engaged in such works as the Thames tunnel (see preceding memoir). This magnificent enterprise was commenced in 1825, when the younger Brunel was in his twentieth year. By this time his great capabilities as an engineer were manifest to all with whom he came in contact. At the foundation of these, it was observed, lay his determination to master completely the details of whatever subject engrossed his attention. Drawing, modelling, and description of plans, were all easy to him, because his plans were the offspring of a mind which no labour or difficulty daunted, and which could only rest in the most thorough conception and mastery of any given problem. It is said that if he had failed in the pursuits he had chosen, he would have had no lack of chances of pre-eminent distinction as a workman. And while his skill in mechanical science was gradually obtaining the recognition it merited, he was giving abundant proof that his energy and enterprise were inferior only, and perhaps not inferior, to those of his father. Throughout the period in which Sir Marc was employed in the construction of the Thames tunnel, the younger Brunel underwent, in connection with the work, an amount of fatigue and anxiety which seriously impaired his health for the rest of his life. From such difficulties as attended its execution, men of only ordinary physical and mental energy would have shrunk, but both father and son had in them a Norman hardihood of disposition, which in the face of difficulties rose into a kind of heroism, and would not be balked of its purpose. In 1828, when an irruption of the river put a period temporarily to the works under the Thames, the younger Brunel undertook the construction of docks at Sunderland and Bristol. These, and works of a similar kind at various seaports, are among the best monuments of his genius. About the same period he offered a design for a bridge across the Avon at Clifton, which Telford recommended should be adopted; but the work was not completed. In consequence, however, of the merit of this design, Brunel's name became favourably known in Bristol; and, on its being proposed to form a railway between London and that city, Brunel was appointed engineer. By this appointment, and his former connection with iron roads, as engineer to the Bristol and Gloucestershire and the Merthyr and Cardiff tramways, his attention was powerfully directed to the construction of railways, and the results were such as to bring his name before the public in the most prominent manner. As engineer of the Great Western Railway Company, it is well known that he introduced, in the face of much uncivil opposition, what is popularly called the broad gauge. The controversy to which it gave rise has still an interest for the professional man, but this is not the place to enter into details. Apart, however, from this feature of the Great Western, its construction was such as to enhance prodigiously the fame of Brunel. The viaduct at Han-

well, the Maidenhead bridge, and the Box tunnel, still remain objects of great interest to the professional student, as well as to the ordinary sight-seer. As a railway engineer, if not always successful in carrying out his magnificent schemes, Brunel was at least fortunate in the recurrence of great opportunities. In the construction of the South Devon and Cornish railways, no less than in that of the Great Western, the range and amplitude of his resources were abundantly tested. The sea wall of the former railway, the bridge over the Tamar, called the Albert bridge, and the bridge over the Wye at Chepstow, show that it was with no inglorious result. On the South Devon railway Brunel tried, but without success, the plan previously adopted on the London and Croydon line, of propelling the carriages by atmospheric pressure. As is well known, it was his connection with the Great Western railway that led Brunel into another department of his art, viz. shipbuilding. The Great Western, the power and tonnage of which was double that of the largest ship afloat at the time of her construction, was built under the supervision of Brunel, to run between England and America. The Great Britain, which was double the tonnage of the Great Western, and twice the size of the largest iron vessel afloat, came next. When this magnificent ship was wrecked upon the rocks in Dundrum Bay, Brunel's views of her superiority in point of strength to any vessel constructed of wood, were signally confirmed, and he had eventually the satisfaction of seeing her again afloat. It must be recorded to the honour of this great engineer, that he was among the first of his profession to recognize the advantages of the screw as a propeller. He adopted it in the Great Britain, and the first ship in the British navy which was furnished with a screw was fitted with it at the instigation and under the direction of Brunel. In 1851 and 1852, Brunel's mind was much occupied with the idea that, to make long voyages economically and speedily by steam, vessels must be made large enough to carry coal for the entire voyage outwards, and in the case of the outpost being ill supplied with fuel, for the return voyage also. With this idea originated that of the Great Eastern. And with the completion of this "Leviathan" of steam ships closed the career of Brunel. He died on the 14th September, 1859, having been carried home a few days before from the deck of the Great Eastern—the scene of anxieties greater than his impaired health could bear, and, it need not be added, of a triumph that links his name with the progress of British enterprise in arts and commerce.—J. S., G.

BRUNELLESCHI, FILIPPO, sculptor and architect, whose name is inscribed by Florence in the roll of her greatest men. In the age of Brunelleschi, Gothic architecture had almost supreme sway; but in his mind the living genius of Greece again found a dwelling-place, and his works were rather fresh creations of the ancient spirit, than servile imitations of its external forms. He was born at Florence in 1377. His father, a man of some note, wished him to be either a notary or a physician; but, yielding to his son's delight in ingenious questions of mechanism and art, he placed him at last in the guild of goldsmiths—in an age when working in gold was an independent art, and not the mere servant of fashion. Brunelleschi soon distinguished himself by the elegance of his works in the precious metals, and the curious ingenuity of his mechanical contrivances. Adopting architecture rather than sculptor as his profession, he journeyed to Rome, and studied so minutely the mechanism and the grace of its stately ruins, that he was said to be capable of reconstructing the city in his imagination, and of discerning Rome as she had been before her desolation. A great and worthy ambition gave deeper intensity to his studies, Amolpo di Lippo had left unfinished his great work—the church of Santa Maria del Fiore at Florence; and a conference of architects and engineers was held to consult upon its completion. The four branches of the cross forming the church were finished; but it was necessary to unite them by means of a cupola. The supports of the cupola formed an octagon of large diameter; and there were great difficulties involved in its adaptation to that form, on the immense scale required by the proportions of the church. His studies at Rome, particularly of the temple of Minerva Medica, came to his aid, and he proposed that there should be a double cupola, turned in the manner of the pointed arch, the one vaulting within and the other without, in such sort that a passage should be formed between the two; the form of the pointed arch adjusting itself to the walls of the base, and rapidly ascending to a magnificent height, while a lantern, crowning the whole, would help each part to give sta-

bility to the other. Nothing similar had been attempted before, and the proposal was received with derision. But by the construction of models, Brunelleschi proved that the laws of nature were on his side; and he was finally commissioned to execute the work, the successful completion of which constitutes an epoch in architectural history. Brunelleschi, however, laboured under the imputation of attempting an impossible task. Unfortunately he died before his great task was finally completed, and his successors did not accurately carry out his instructions with respect to the lantern of the dome, giving it proportions which contrast disagreeably with the rest of the building, while they omitted one part of a gallery he designed.—Brunelleschi erected many other buildings—amongst others, the churches of San Lorenzo and of the Holy Spirit at Florence; the abbey of the canons regular at Fiesole; an arch in the sacristy of the canons at Duomo; the chapter-house of Santa Croce for the Florentine family of the Pazzi; with the front elevation of the palace of the Pitti, and several smaller palaces. He revived the use of antique cornices, and restored the various ancient orders of architecture to their primitive forms. In his works there is uniformly the grandeur of a noble simplicity, although, perhaps, one finds less harmony in the details than in the masses, and more of general vigour than of minutely delicate elaboration. He died in 1446.—L. L. P.

BRUNFELS, OTTO, a German physician and botanist, was born about the year 1464, in the neighbourhood of Mayence, and died at Berne on 23d November, 1534.—J. H. B.

BRUNI, LEONARDO. See ARETINO.

BRUNO, founder of the order of Carthusians, born at Cologne about the year 1030, was descended from an ancient and honourable family. Educated at Paris, and then at Rheims, he had earned such a reputation for learning and piety in the course of his academical career, that, about the time when he should have quitted the latter university, he was raised to the office of scholasticus, or director of studies in all the great schools of the diocese. This situation he filled with great credit for a number of years. In 1077 he formed the resolution of retiring to a place of solitude, and accompanied by six clerks of the church at Rheims, repaired first to Saisse Fontaine in the diocese of Langres, and then to the desert of Chartreuse in the diocese of Grenoble. Here in 1084 he founded his celebrated order. Each of his companions had a separate cell, in which, practising the austerities of the rule of St. Benedict, they passed six days of the week in unbroken silence, assembling only on Sundays. He had passed six years in this solitude when Urban II., who had been his pupil, summoned him to Rome. The pope received him with every mark of respect and confidence, and pressed him to accept the bishopric of Reggio. Refusing that dignity, he asked permission to retire into the district of Calabria, where, having founded a second Carthusian house named La Torre, he died in 1101. He was interred in the church of the monastery. Leo X. canonized him in 1514.—J. S., G.

BRUNO, GIORDANO, born at Nola in the kingdom of Naples, about the middle of the sixteenth century—the precise date of his birth cannot be ascertained—called also IL NOLANO from the name of his native place. The events of his early life are enveloped in obscurity. Attracted, when yet a boy, by the love of study to what was then considered the most suitable refuge for such a calling—namely, the monastic solitude—he entered a Dominican convent in his native land. But no sooner had he drunk at the sources of Hellenic poetry and philosophy, than he felt the incompatibility of his classical aspirations with the monkish life. Forswearing, therefore, his vows, he left the cell of the friar to wander, as a knight-errant of philosophy, on the highways of the world. He went first to Geneva when still very young—perhaps at the age of twenty-five—in 1580; but Calvinism seemed to offer no better welcome to his opinions, or satisfaction to his intellectual wants, than Romanism had done. Thus, after a sojourn of two years at Geneva, we find him in Paris, then in England, subsequently in Germany, challenging everywhere the Peripatetics, teaching, delivering lectures, disputing with masters of arts and supercilious rectors of universities, and publishing philosophical books in Latin and Italian, in prose and verse, with the main object in view of showing the fallacies of the current philosophy.

Bruno was possessed, for the furtherance of his task, of a staunch consciousness of the truths which had flashed on his mental insight, of a large amount of original learning derived

from Greek and Latin sources, of an extensive knowledge of mathematics, of astronomy, and natural sciences, according to the degree of development these had reached at that time. But he also united to such acquirements an unbridled imagination, a fanciful disposition to trace out ungrounded connections and superficial analogies, and a vain relish to play with high sounding words over unfathomed mysteries, rather than to expound methodically the part of truth he had realized.

Relying on the spirit of independence occasionally opposed by the republic of Venice to popish persecutions, he returned in an ill-advised moment to Italy, and established himself as a private teacher at Padua, where, at the request of the inquisition, the Venetian government caused him to be arrested in 1595, and given up a prey to the Roman tribunals. Having been kept for two years in the prisons of the holy office at Rome, and vainly urged to recant, he was doomed at last to be burned alive as a heretic and apostate, the sentence ending by these remarkable words, "ut quam clementissime et citra sanguinis effusionem puniretur," such being the cruelly ironical formula by which the inquisition was used to design the death at the stake. Bruno, unflinching to the last, listened fearlessly to the reading of the sentence, and boldly replied to his judges—"Majori forsitan cum timore sententiam in me dicitis, quam ego accipiam." He was executed at Rome in Campofiore on the 17th of February, 1600. A detailed account of his trial and death is to be found in a letter of Scioppius to Curr. Rittershusio (see J. Brukeri *Hist. Phil.*, cap. de *Jordano Bruno Nolano*).

We cannot attempt to give here a complete outline of the philosophical system of Bruno, and must limit ourselves to some of the principal features of it. The leading spirit which pervades the whole of his works is a deep feeling of the unity and inward reality of the universe: a comprehensive conception of the two elements of philosophy—spirit and matter, God and the world—as intimately *one*. The blind followers of Aristotle, misunderstanding their own master, had, according to Bruno, lost hold of the true principle of philosophy, having no idea of the supreme unity of all things and of the organism of life in the universe. Matter is not in his conception a dead aggregate of atoms passively waiting for an external act of vivification, but it is the very implement and condition of life, or rather the organic process and manifestation of its evolution, which has no end. With this metaphysical theory the other one of the infinity of the universe and of the worlds is strictly connected—(see the dialogue "Dell' Infinito, Universo e Mondi," l. c.)—a subject which he treats with great acuteness against the Aristotelian and Ptolemaic assumption of the world being placed in a definite locality. Having diligently studied the system of Copernicus, Bruno embraced with enthusiasm the new doctrine, and defended it against the Peripatetics with a truly heroic devotion.

There is an intimate connection between Bruno's ontology and his moral philosophy. God being at the same time a perfect *Form*, a rational *Cause*, and an infinitely good *Will*, the same attributes are to be found, in due proportion, in the phenomena of the world. There is consequently, beauty and order, rationality and final tendency towards perfection in every stage of being. The soul of man is, through the same reason, a free, conscious power called upon to fulfil its own law of development in the universe. Evil and deformity, as well as death, are not real entities, or self-grounded ideas—"in aliena specie cognoscuntur, non in propria, quæ nulla est." (*De umbris idearum*.)

The psychology of Bruno is an emanation from his ontology. There is an inner affinity between the *object* and *subject*, between the work of God in the universe and the understanding of man. But the reflection of divine reality in the human intellect is comparatively shadowy. Man cannot reach absolute truth. He must be satisfied with images more or less imbued with the reflected light of it—*umbræ idearum*. The effusion of light from the central fount of being—*actus primus lucis*—through the substance of the universe—*materia prima*—and its accidental modifications, gradually weakens as it spreads farther and farther from its source.

Besides his works on metaphysical and scientific subjects, Bruno wrote moral satires, generally in the form of dialogues, and one comedy, "Il Candelajo," against the corruption of his times. Among these, the "Spaccio della Bestia trionfante," and "La Cabala del Cavallo Pegaseo," deserve special mention. But the most important, perhaps, among the moral writings of Bruno is that which he rightly inscribed, under the title of "Gli Eroiici

Furori," to his generous friend and patron in England, the great Philip Sydney—a work in which he gave vent to his highest aspirations towards divine beauty and perfection, tracing out the noble struggles of the intellect in its conquest of truth and goodness, and the efficiency of the *will* in this militant mission.—For a complete catalogue of the writings of Bruno, see, besides Bruker and Buhle, the preface to the edition of his Italian works, by Wagner.—A. S., O.

* BRUNOFF or BRUNOW, BARON PHILIP, one of the most distinguished living statesmen of Russia, born at Dresden in 1794; he entered the Russian service in 1818, at the time of the congress of Aix la Chapelle. Count Capo d'Istria immediately formed a high opinion of his capacity, and intrusted to him and Counsellor Sturdza the task of compiling a civil code to be applied to the government of the Roumane population of Bessarabia, then a recent conquest. He assisted at the various congresses of Troppau, Laybach, and Verona, in the quality of secretary to the embassy. Count Nesselrode appreciated his talents, and placed him at the head of his own chancellerie. The celebrated answer of the Russian cabinet to the Anglo-French remonstrance at the treaty of Unkiar-Skelessi in 1832, has always been attributed to Brunoff. From 1840 to 1854 he acted as Russian plenipotentiary in England, and began the exercise of his functions in that capacity with the masterly treaty of the 15th July, 1840, which, on the eastern question, united England, Russia, Prussia, and Austria, against France. The honour of that achievement is universally allowed to belong to Brunoff. He exerted himself to prevent that interruption of diplomatic relations between England and Russia which preceded the Crimean war. At the close of the war Brunoff was sent as ambassador to Berlin, and in 1857 was again nominated ambassador to London.—M. Q.

BRUNSWICK, House of, an ancient German family of princely rank, descended from ALBERT AZO I., margrave of Este in Italy, who died in 964. GUELPH, great-great-grandson of this prince, inherited from his mother, daughter of Guelph II., the duchy of Bavaria, and founded the junior house of Guelph, from which the Brunswick family sprung. One of his descendants, named OTHO, was invested with the province of Brunswick as a fief of the empire in 1235, and was recognized as the first duke of Brunswick. Several branches soon diverged from the parent stem. ERNEST, the Confessor, a staunch supporter of the protestant cause—born in 1497; died in 1546—was the founder of both branches of the existing dynasty—Brunswick-Wolfenbüttel and Brunswick-Lüneburg. One of his descendants, ERNEST AUGUSTUS of Brunswick-Lüneburg, joined the allies in the great war against Louis XIV. of France, and was rewarded with the long-desired title of elector of Hanover, which was procured for him through the exertions of King William III. of England. (See HANOVER.) GEORGE, a son of the elector, succeeded to the crown of Great Britain on the death of Queen Anne in 1714. Duke AUGUSTUS, who died in 1666, was distinguished for his literary tastes, and wrote several works under the designation of Gustavus Selenus. On his decease, the youngest of his three sons became duke of Bevern, and founded the line of that name. The two elder, RODOLPH AUGUSTUS and ANTHONY ULRICH, became joint rulers of Brunswick-Wolfenbüttel. The latter published a number of novels, in 6 vols. 4to, and in 1710 renounced the hereditary faith of his family, and joined the Romish church. (See Carlyle's *Life of Frederick the Great*, vol. ii., p. 376.) His great-grandson married, in 1739, Anne, duchess of Mecklenburg, heiress of all the Russias. Iwan, the son and heir of this couple, was murdered in 1764, and they were exiled to Siberia. As the sons of Anthony Ulrich died without male issue, FERDINAND ALBERT, of the line of Bevern, succeeded to the dukedom in 1735. One of his sons was the celebrated PRINCE FERDINAND, "a cheerful, singularly polite, modest, and well-conditioned man withal," who entered the Prussian service, acquired great reputation as a soldier in the Thirty Years' war, and in 1757 gained the battles of Crefeld and Minden, and drove the French out of Westphalia, Lower Saxony, and Hesse-Cassel. Another son, LEWIS ERNEST, was long captain-general of the United Provinces, but was expelled by the popular party in 1787. After a reign of a few months, Ferdinand Albert died in 1735, and was succeeded by his son, CHARLES, who in 1754 transferred the seat of government to Brunswick, and there founded the celebrated Collegium Carolinum. He was succeeded in 1780 by his son, CHARLES

WILLIAM FERDINAND, the most celebrated, but also one of the most unfortunate princes of his house: born, 1735; killed, 1806. He devoted himself to the military profession, and, at the head of the Brunswick auxiliaries, distinguished himself in the Seven Years' war—rendering signal service to his uncle, Frederick the Great. In 1764 he married Augusta, princess of Wales, and on the return of peace, devoted himself to the improvement of his ancestral dominions, which he governed with great wisdom. On the breaking out of the French revolution, he was appointed in 1792 to the command of the Prussian and Austrian armies, which invaded France for the purpose of re-establishing the old constitution of that kingdom. But in two successive campaigns he was foiled by the revolutionary generals; and, disgusted with his ill-success and the conduct of his Austrian allies, he resigned his command, and withdrew to his own territories. In 1806, when Prussia declared war against France, the duke was summoned from his retirement to take the command of the Prussian forces. But borne down by years, ignorant of the new system of warfare which the French had introduced, and at the head of an army morally disorganized and physically inferior to the enemy, the aged duke was altogether unfit to contend against Napoleon. He was first outmanœuvred, and then signally defeated, at the battles of Jena and Auerstadt, fought on the same day, October 14. The unfortunate prince died of his wounds at Ottensee, near Hamburg, on the 10th of November, and his duchy was seized by Napoleon, and incorporated with the new kingdom of Westphalia. His son, **WILLIAM FREDERICK**, recovered possession of his ancestral dominions when the French were driven out of Germany in 1813. He had served with considerable distinction under his father in the campaigns of 1792, 1793, and 1806; and on the renewal of hostilities with France after the return of Napoleon from Elba, the duke joined the allied forces in Belgium with his black Brunswickers, and was killed fighting bravely at their head in the battle of Quatre Bras, 16th June, 1815, in the forty-fourth year of his age. (See Byron's *Childe Harold*, canto iv.) His eldest son, **CHARLES**, then a minor, succeeded him; but his mismanagement of the affairs of his duchy so exasperated his subjects, that they rose in insurrection against him, September, 1830, and compelled him to seek safety in flight. On the 2nd of December following, the Germanic confederation resolved that the sovereignty of Brunswick should be transferred to his brother, **WILLIAM**, prince of Oels, who accordingly assumed the government on the 25th of April, 1831.—J. T.

BRUNTON, **MRS. MARY**, authoress of "Self Control" and "Discipline," two novels which long enjoyed a remarkable popularity, and are still esteemed as among the best specimens of the moral tale, was born in the island of Barra in Orkney in 1778. Her father, Colonel Thomas Balfour, was a cadet of one of the most respectable families in Orkney, and her mother a niece of the earl of Ligonier. The greater part of her education, which at an early period of her life included an acquaintance with French and Italian, she owed to her mother, who appears to have been a woman of rare gifts and accomplishments. In her twentieth year she married the Rev. Alexander Brunton, minister of the parish of Bolton in East Lothian, afterwards professor of oriental languages in the university of Edinburgh. Her first work, "Self Control," was published in 1811. It was followed by "Discipline," which sustained, but did not increase her popularity. She was engaged on a third tale, "Emmeline," when, to the great grief of her numerous circle of friends, she died at Edinburgh in 1818. "Emmeline" was subsequently published by her husband, with a prefatory memoir.—J. S., G.

BRUSASORCI. See **RICCIO**.

BRUSSELS, **ROGER OF**. See **VANDER WEYDE**.

BRUTO or **BRUTI**, **GIOVANNI MICHELE**, a Venetian historian, was born towards 1515. A consummate scholar, Stephens Battori invited him to Transylvania, and commissioned him to write the history of that country. Having followed that prince to the court of Vienna, he was appointed by two successive emperors, Rodolphus II. and Maximilian, imperial historiographer of Austria. His "History of Florence," down to the death of Lorenzo de Medici in 1492, although incomplete, is considered one of the best literary productions of that age. The "Life of Callymachus Experiens," the academical name of Filippo Bonaccorsi, written in the choicest Latin, is also from his pen. He died in Transylvania, in a state almost bordering on indigence, towards the end of the sixteenth century.—A. C. M.

BRUTUS, the name of a family belonging to the plebeian house of the Junii, the most distinguished members of which are—

L. JUNIUS BRUTUS, the supposed founder of the family. He belongs rather to poetry than to real history. He was the son of M. Junius and Tarquinia, the sister of the last of the Tarquins. His elder brother, after his father's death, was put to death by the tyrant, his uncle, in order that he might possess himself of his wealth; and Lucius only saved his life by the affectation of semi-idiotcy—whence his name of Brutus. When Titus and Aruns, two of the sons of Tarquinius, were sent by their father to Delphi to consult the oracle respecting a terrific prodigy that had appeared to him, Brutus accompanied them. Soon after this, while the king was besieging Ardea, occurred the outrage by Sextus, the third son of the tyrant, on the chaste Lucretia. After she had summoned her husband and her father, with other friends, to her presence at Collatia, and, having revealed to them her dishonour, had plunged a knife into her breast, Brutus, while the rest stood speechless, drawing it forth from the wound, swore, and called upon all the bystanders to swear, to pursue to destruction by fire and sword, Tarquinius and all his impious race. All took the oath, and led by Brutus, after placing the body of Lucretia upon a bier, they brought it into the forum. When he had sufficiently roused the passions of the men of Collatia, Brutus led a large body of them to Rome. In the commotion that followed the monarchy fell, 244 years after the founding of the city; and Brutus was chosen one of the two new officers, named consuls, on whom the supreme government of the state devolved. Soon after this, a conspiracy to restore the exiled king was detected, in which the two sons of Brutus had the principal share. The story of the stern father ordering and himself presiding over the execution of his sons is too well known to require recapitulation. When Tarquinius, having obtained the aid of the Veientes, invaded the Roman territory, Brutus led an army to meet him, and engaging in single combat before the battle with Aruns, Tarquinius, lost his own life after killing his antagonist.

DECIMUS JUNIUS BRUTUS ALBINUS, one of the assassins of Julius Cæsar. He had served under Cæsar in the civil war, and had been nominated by him, shortly before his assassination, to the command of the province of Cisalpine Gaul. After the ides of March, Decimus Brutus, finding that nothing was to be done at Rome, repaired to his province. Unable to cope with Antony, who was shortly after appointed to supersede him, and mistrusting Octavius, he sought the assistance of Plancus in Gaul. But before long, Plancus joined Antony; and Brutus, being deserted by his soldiers, and betrayed by a Gaulish chief in whom he had trusted, was put to death by Antony's orders.

M. JUNIUS BRUTUS, son of M. Brutus, an officer in the army of Lepidus, born in the year a.c. 85. In the civil war between Cæsar and Pompey, Brutus was actively engaged on the side of Pompey, and did good service in the operations about Dyrrachium. At Pharsalia, Cæsar gave special orders to his soldiers to save the life of Brutus. To this he was probably moved by Servilia, the mother of Brutus, with whom he is said to have intrigued. After the battle Brutus fled to Larissa, and there gave himself up. He immediately accepted employment from the conqueror, while his uncle, Cato, a man of sterner mould, after a fruitless campaign in Africa, killed himself rather than yield. He was greatly honoured and trusted by Cæsar, being appointed, successively, proconsul of Cisalpine Gaul and prætor urbanus. At the beginning of the year 44, he entered into the famous conspiracy to kill the dictator. The morose and envious Cassius seems to have originated the plot, and to have worked upon the vanity of Brutus, by appealing to the example of his namesake, who delivered Rome from the tyranny of the Tarquins. The assassination took place on the ides of March. Cæsar, according to Plutarch, ceased to resist when he saw Brutus coming against him with his drawn sword, but, veiling his face, submitted to his doom. After the murder, an act of oblivion for all concerned was at first passed by the senate. But distrusting the temper of the people, and still more that of the old soldiers of Cæsar, who began to flock up to Rome, Brutus and Cassius retired to their estates in the country, where they remained for several months inactive. When, however, the senate had assigned provinces in Asia to Brutus and Cassius as out-going prætors—to Brutus Crete, and to Cassius Cyrenaica, foreseeing that they would have to enter upon a struggle for their very existence, they gladly left Italy. Brutus arrived in Asia in the

autumn of 44. Instead of confining himself to the province assigned to him he went to Athens; ingratiated himself with the Romans of high family whom he found there; persuaded Apuleius to deliver to him a large sum of public money which he was taking up to Rome, and Q. Hortensius to hand over to him, instead of to C. Antonius, the lawful proconsul, the province of Macedonia; tampered successfully with the troops of Dolabella and other officers; and, by these and similar means, made himself master of Achaia, Macedonia, and Illyricum, and of an army of seven legions. Yet the senate, on the motion of Cicero, ratified without hesitation all his measures! After the sanguinary proscription at Rome in 43, by Octavius, Antony, and Lepidus, many of the aristocratical party fled to Brutus for protection. At the end of the year Brutus and Cassius met at Sardis, and arranged a plan of operations against the triumvirs. But their dilatory and vacillating measures showed that they were no match for Antony, a soldier trained in the school of Cæsar. In the autumn of 42 the armies met at Philippi, with such result as might have been anticipated. The first action, which might have been a victory, was changed by the weak and premature despair of Cassius into a defeat. In the second action Brutus was completely defeated; and, being cut off from his camp, fled with some of his friends to a narrow lonely glen not far from the field of battle. We must refer to Plutarch for the striking story of his behaviour during his last hours, till the moment when he fell on Strato's sword. Brutus was twice married—to Claudia, whom he divorced, and to Porcia, the daughter of Cato.—T. A.

BRUYÈRE, JEAN DE LA. See LA BRUYÈRE.

BRUYN, JOHN DE, professor of natural philosophy and mathematics at Utrecht, was born at Gorcum in 1620. After having applied himself closely to study in various places, he settled at Utrecht, and became the pupil of Professor Ravensberg, whom he succeeded as professor of natural philosophy and mathematics. He wrote "De Vi Altrice;" "De Corporum Gravitate et Levitate;" "De Cognitione Dei Naturali;" and "De Lucis Causis et Origine." He died in 1675.—T. J.

BRY, JOHANN DIETRICH (THEODORUS) DE, a celebrated engraver of the 16th century, has executed many valuable works on botany, containing delineations of plants. His works are entitled "Florilegium" and "Anthologia."—J. H. B.

BRY or BRIE, THEODORE DE, an eminent German engraver and great worker, born at Liege in 1528. He set up at Frankfurt as printseller and bookseller, studying the works of Sebald Beham. He preferred street processions and parties of shaved and feathered men, working with his graver in a neat, free style, drawing the heads especially with peculiar spirit and expression. Brie died in 1598.—His two sons, JOHN THEODORE and JOHN ISRAEL, both became engravers. They executed a "Triumph of Death," &c., and a portrait of Mercator.—W. T.

BRYAN or BRYANT, SIR FRANCIS, an English statesman and man of letters of the sixteenth century. After his education at Oxford, and some years spent in travel, we hear of him in 1522 attending on the earl of Surrey in the expedition to the coast of Brittany, and leading successfully the troops sent against the town of Morlaix, for which service he was knighted. He was afterwards sent on several diplomatic errands to Spain, France, and Rome, and was gentleman of the privy chamber to Henry VIII. and his son. In the reign of the latter, he joined an expedition into Scotland, and distinguished himself at the battle of Musselburgh. He was sent to Ireland in 1549 as lord-chief-justice, and died there in the following year. He wrote some pieces which are found, with the productions of Wyatt and Surrey, in a collection of poems by uncertain authors, printed in 1565.—J. B.

BRYAN, GEORGE, an American jurist and politician of the revolutionary period, descended from an old and respectable family, was born in Dublin about 1730, emigrated to America at an early age, and lived in Pennsylvania over forty years. In 1776 he was named vice-president, and in 1778 became acting president of the supreme executive council of Pennsylvania. While a member of the legislature in 1779, he projected and procured the enactment of a law for the gradual abolition of slavery. In 1780 he was appointed a judge of the supreme court of Pennsylvania, which office he held till his death in January, 1791. He was a conspicuous opponent of the adoption of the federal constitution.—F. B.

BRYAN, MICHAEL, author of the celebrated "Biographical and Critical Dictionary of Painters and Engravers," was born at

Newcastle in 1757. He resided in Flanders from 1781 till 1790, and on his return became known as an accomplished connoisseur of paintings. He was employed to introduce to the British public the well-known Orleans collection. His dictionary, the fruit of many years' research and study, was published in 1812, and still retains its place as a standard work.—J. B.

BRYANT, CHARLES, an English botanist of the eighteenth century, published a history of esculent plants, a dictionary of the ornamental trees, shrubs, and plants cultivated in Great Britain, and an account of two species of lycoperdon.—J. H. B.

* BRYANT, WILLIAM CULLEN, an eminent American poet and man of letters, was born November 3, 1794, at Cummington in western Massachusetts. When he was but thirteen years old he wrote "The Embargo, or Sketches of the Times, a satire," and the "Spanish Revolution and other Poems," Boston, 1808. The youthful poet was entered at Williams college in 1810, but left it before graduation, to begin the study of law. He was admitted to the bar in 1815, and was engaged in legal practice for ten years, mostly at Great Berrington, Mass. In 1825 he finally quitted the profession, and went to reside in the city of New York, where he has since exclusively devoted himself to literary pursuits. "Thanatopsis," the unrivalled production of a youth only eighteen years old, was published by him in the *North American Review* in 1816. In 1821 Bryant published at Cambridge a volume containing "The Ages," "Thanatopsis," and a few other of his finest productions. The book established his position in the front rank of English poets. All the pieces in it are polished to the last degree of nicety, but they cannot be said to betray labour, for theirs is the highest art that conceals art. The forms of expression, the imagery, and the general turn of thought, are perfectly simple and natural. The first outbreak of Bryant's genius was the most rich and abundant. Since the appearance of "The Ages," he has published only short poems, and at considerable intervals. The whole of his published poetry, the production of a full half century, is contained in a single volume of very moderate size. Several of Bryant's poems appeared first in the *New York Review*, which he edited in 1825-27. In 1826 he became the editor of the *Evening Post*, one of the oldest and most influential newspapers in the United States, with which he has ever since been connected. Bryant has always been a generous and uncompromising advocate of free-soil and free institutions. He has also laboured effectually to diffuse a taste for the fine arts in America, has been president of several associations for this purpose, and has always shown himself a kind and judicious friend to young artists. As a prose writer, his style is pure, easy, and idiomatic. Few who have been compelled by circumstances to write so much, have written so uniformly well. He has twice visited Europe, travelling over the British isles and a large portion of the continent. Mr. Bryant resides at Roslyn, a beautiful village on the Sound, at a short distance from New York.—F. B.

BRYDGES, SIR SAMUEL EGERTON, Bart., a well-known and highly-gifted writer, was born at Wootton, county of Kent, in 1762. He was educated first at the grammar school at Maidstone, then at the King's school, Canterbury, and in October, 1780, entered Queen's college, Cambridge, where he remained two years. He was called to the bar in November, 1789, but never practised. In 1790, after the death of the last duke of Chandos, his elder brother, the Rev. E. T. Brydges, was induced by his persuasion to prefer a claim to the barony of Chandos; but in June, 1803, the house of lords rejected the claim. This result was deeply mortifying to Sir Samuel, and coloured the remainder of his life. He complained bitterly, and through every possible channel, of the injustice of the decision, and used to add to the signature of his name—"Per legem Terræ Baron Chandos of Sudeley." The best authorities, however, believe his pretensions to be utterly unfounded. In 1808 he received the order of St. Joachim of Sweden, and in 1814 was created a baronet. He represented Maidstone from 1812 to 1818. On the loss of his seat he quitted England, and spent the remainder of his long life on the continent. He died September 8, 1837, at Champagne Gros Jean, near Geneva, in his seventy-fifth year. Sir Egerton is a very voluminous author. His most important works are a volume of sonnets and other poems, which possess great merit; "Censura Literaria," a curious and valuable bibliographical work in ten volumes 8vo; "Memoirs of the Peers of England during the reign of James I.;" "Res Literariæ," three volumes; "Letters from the Continent;" "Letters on Lord

Byron;" "Recollections of Foreign Travel;" "Stemmata illustria, præcipue regia;" his own "Autobiography, Times, Opinions, and Contemporaries," in two volumes 8vo; an edition of Collins' Peerage, in nine volumes 8vo; a number of poems, novels, works on politics and political economy, &c. &c. He established a private printing-press at Lee Priory, from which a number of valuable and curious works issued. Sir Egerton was undoubtedly a man of real genius, and of high accomplishments of a certain class; but both his usefulness and happiness were sadly marred by his inordinate pride and ambition, and by his eccentricities and unsteadiness of purpose.—(*Gent. Mag.*, vol. viii.)—J. T.

BRYDONE, PATRICK, known as the author of a "Tour through Sicily and Malta," was a native of Scotland, where he was born in 1743. As a travelling tutor, he made several excursions to the continent, visiting Sicily and Malta in 1770. His book appeared in 1773, and attracted considerable attention, especially on account of some speculations, borrowed from Recupero, which he introduced with regard to the age of the earth, as calculated from the number of eruptions of Mount Etna, shown by the strata of the lava. Brydone was made comptroller of the stamp-office. He found time to devote himself to experiments on electricity, which won him honour in the Royal Society. His later years were spent in retirement at Lennel house, near Coldstream, where he died in 1818. He is the "reverend pilgrim" in the stanzas of Marjion descriptive of the hero's halt at "Lennel's convent."—J. B.

BRYNE or BRYAN, ALBERT, organist of St. Paul's cathedral at the time of the great fire of London in 1666. He was a pupil of John Tomkins, and succeeded Dr. Christopher Gibbons as organist of Westminster abbey in 1667. Many of his services and anthems exist in the books of the various cathedrals. He died in the reign of Charles II., and was buried in the cloisters of Westminster abbey.—E. F. R.

BUAT, CHEVALIER DU, knight of the order of St. John of Jerusalem, of the order of St. Louis, and colonel of the royal engineers of France. He published a first work on hydraulics in 1779, founded on the experiments of previous authors; but seeing the necessity of further experimental knowledge on many points, he obtained an annual grant from the government for that purpose, which he applied in the most judicious manner for four years, making experiments—chiefly on the resistance of fluids, and on their flow in tubes and channels, and through orifices— which formed the foundation not only of his own mathematical researches, but of most of those of subsequent writers on hydraulics down to the present time. In conducting those investigations, Du Buat may be said to have invented a new mode of combining theoretical reasoning with experiment, peculiarly suited to branches of science in that imperfect and provisional state in which hydraulics then was and still continues. His experiments, with the theoretical conclusions founded on them, were published in two octavo volumes in 1786, under the title of "Principes d'Hydraulique," forming a work which will always be held in the highest esteem by those who appreciate the right method of inquiry in physico-mathematical science. The most important of Du Buat's discoveries, and that which forms the key to all the rest, is the law that the friction of a mass of fluid (which either directly or indirectly is the only cause of resistance to its motion, or to that of a solid body through it) is independent of the pressure, and is proportional to the density of the fluid, to the extent of the surface of contact between the fluid and the body along which it glides, and *very nearly* to the square of their relative velocity.—W. J. M. R.

BU CER, MARTIN, a celebrated reformer, was born at Schlestadt in Alsace in 1491. When not quite fifteen years of age he entered the Dominican order, and repaired to Heidelberg, and entered on the study of Hebrew, Greek, and theology. Having listened to a conference between Luther and some scholastic doctors, he was deeply impressed with many of the reformer's opinions, admiring, as he phrases it, "his Pauline clearness and comprehensive Biblical knowledge." On his formally espousing the new doctrines, he was bitterly persecuted, but was received by the Palsgrave Frederick, who made him his court-chaplain in 1521. In the following year he resigned this situation and married a nun. Changing his residence more than once, he was reduced to extreme poverty, and betook himself to Strasburg. Catholicism had been considerably shaken in that city already, and Bucer willingly and energetically threw himself into the movement, and was unanimously chosen minister in

1524. The sacramentarian controversy had begun to divide the reformers, and Bucer was anxious to adopt healing measures. His own opinions on the eucharist were, at this period, fully nearer those of Zuingli than those of Luther. But his efforts with both parties were to no purpose, and Luther and he exchanged some hard and unworthy words. At a famous consultation at Marburg, Bucer took part with the Swiss, holding to the notion of "Christ being ever present, *by his Spirit*, in the sacrament." Bucer took a part in many other attempts at mediation between the conflicting parties, but these attempts were vain, and he only earned the title of a time-server. Such was Bucer's love of peace, that he entered into a conference with the catholics, doing so, however, at the command of the emperor. But he would not subscribe to the Augsburg *Interim*; and as his firmness involved him in no little danger, he accepted the invitation of Archbishop Cranmer, and landed in England in April, 1549. The king appointed him professor of theology at Cambridge, and the university conferred upon him the title of D.D. King Edward had a great respect for him, and on one occasion sent him a hundred crowns to buy a German stove. But his constitution had been shattered, and the return of a previous ailment cut him off on the 28th of February, 1551. He was buried with great pomp. During the reign of Mary in 1554, his tomb was broken into, and his bones disinterred and burnt. Queen Elizabeth rebuilt his monument in 1560.

Bucer was a man in whom the spiritual had the ascendancy over the intellectual portion of his nature. He was fond of peace at almost any price, but compromise served no purpose in that keen polemical age. He must have been reckoned a man of tact, but his pacific enterprises usually failed. He could not create the current, but he nobly strove to direct it. His works are numerous, and indicate talent and industry. They are distinguished, not by any original power, but by facility of illustration and promptitude of argument, and are enriched with a vigorous piety, and a hearty desire to secure the progress of truth and the peace of the church. Some of Bucer's commentaries are not without value in the present day. As a reformer, he had neither Luther's courage, Melancthon's erudition, nor Calvin's logical faculty; his action was confined to a subordinate sphere; strong partisans suspected him, but his toils and sufferings prove his integrity. His character was so pure, that it was never assailed, even in those days of unscrupulous calumny and satire.—J. E.

BUCH, LEOPOLD VON, one of the greatest of modern geologists, born in Uckermark, on the banks of the Oder, in 1774; died in the spring of 1853. His labours constitute an epoch in the science of his predilection. The life of Von Buch was essentially a life of transition: he began as the disciple of Werner; when his labours closed, no doubt could rest in any candid mind, that he had destroyed the authority of that great master. The early progress of rational geology evolved the conflict of two systems, that soon became two conflicting *schools*. At the head of one was Von Buch's teacher, Werner of Freyberg. It was the fixed opinion of Werner, who lived and wrought mainly among the stratified rocks, that all rocks now existing have been laid down by the action of water—some in the way of the mere subsidence of materials suspended for a time in the primal ocean—others in a crystalline form, because of the slow separation of materials originally held in solution by that ocean. Fortunately, Von Buch had the genius of the traveller, as well as the acuteness and sternness of the explorer; and the conclusion he finally reached was deduced from inspection of the most striking and spacious aspects of Nature within range of our European continent. At Perugia, and in presence of Vesuvius, he learned that the volcanic forces could not be exceptional disturbances, and lightly dismissed as such. His letters from these regions are written under a pervading sense of the wonderful. In search of farther insight, he turned his steps towards Auvergne. In 1751, the Frenchman Guettard first penetrated the character of this remote and mysterious region; and, twelve years later, Desmarests traced through it a long chain of extinct volcanoes, associated with countless and gigantic masses of basalts, or "giants' causeways," mingling apparently with fresher lavas and ashes still more recent. This, and much more than Desmarests could see, burst upon the full although only half-opened eye of Von Buch. Gazing on the long chain of Puy's that stretch away down from Mont Doré, he saw, as if by presentiment, that he was surely looking on more than a group of independent volcanoes—that the entire mass of Mont Doré might

have been elevated by subterranean forces, of which the numberless craters covering the plateau were but individual and subordinate outlets! Vesuvius, even, and Etna, and all these extinct but at one time blazing Pys, thus shrunk into mere isolated vents, communicating with the seat of some mighty igneous force, far down below the surface of the globe. Our geologist could of course be a Wernerian no longer; but something was still wanting to the solidity and sufficiency of the basis of an edifice like that imagined by the pioneers of the Plutonic school. Volcanoes—even those masses of Auvergne—are, if compared with the regions occupied by the crystalline or granitic rocks, trifling in extent, and poorly representative of energies that could have given birth to our stupendous primitive mountains. Von Buch next looked towards the Scandinavian peninsula. His Neptunism received its deathblow there; and the blow resounded through the scientific world. In the environs of Christiania, and elsewhere in a great number of places, he found mountains of porphyry resting on limestone, and enormous masses of granite leaning on stratified beds full of petrifications. The system of Werner could be sustained no longer;—Von Buch's early faith was conclusively done for!—But still larger views soon broke on our geologist. What he had seen dimly indicated in the soil of Auvergne, became matter of demonstration in Sweden. For more than half a century previous to Von Buch's visit, the inhabitants of the sea-coast of that country had marked a gradual retirement of the ocean. Satisfying himself that the fact is rigorously true, the inquirer exclaims—"How strange a phenomenon, and to how many problems does it give rise!...We can reach no other result than that a slow and general rising of Sweden is taking place—from Frederichshall to Abo, and probably to St. Petersburg." It was years before Von Buch traced all the consequences of this astonishing result; but he succeeded in the end in laying, through means of it, the sure foundations of the rational *dynamics* of geology. Farther instructed, and confirmed by his subsequent voyage to the Canaries, of which he has left so pleasing a record, he bequeathed as fixed points of all future science—(1) the doctrine of the elevation alike of mountains and continents; (2) an analysis of the mechanism of the formation of volcanoes; (3) the theory of the shifting of the beds of oceans, in connection with the elevation of mountains; and (4) the determinate and marvellous significance of the *unconformity* of strata—a phenomenon never before interpreted, but which is nothing else than a key to the periods and comparative ages of the great revolutions of our globe. Truths like these could be reached only by a master-mind. They are, indeed, only inductions: would that many which have succeeded them were as pure! His separate contributions on specific points are numerous and invaluable. His manner of existence was simple and retiring—affected, in a certain degree, by a racy peculiarity. He was the true working geologist; never shrinking from toil, and able to endure it.—His friends were the most distinguished men in Europe. Alexander Humboldt left, in a few words of affection, the confession how much he loved him, and how deeply he felt that science should deplore his loss.

BUCHAN, DAVID, a skilful and accomplished officer belonging to the royal navy of Britain, is entitled to notice mainly from his connection with enterprise in the arctic seas. In 1818 he was intrusted with the charge of the *Dorothea* and *Trent*, two vessels fitted out by the British government for the purpose of seeking a passage from the Atlantic ocean into the Pacific, through Behring Strait, by way of the pole. Lieutenant (afterward Sir John) Franklin, in command of the *Trent*, was Buchan's companion on this enterprise. For a narrative of this remarkable voyage we are indebted to the pen of Captain Beechey, who bore a share in it. (See BEECHEY, F. W.) Buchan was subsequently employed upon the Newfoundland station, and held for several years the office of high-sheriff of Newfoundland, to which he was appointed in 1825.—W. H.

BUCHAN, DAVID STEWART ERSKINE, earl of. See ERSKINE.

BUCHAN, ELSPITH, a crazy Scottish matron, whom, as the leader of a small but enthusiastic sect of fanatics, it would have been proper to call an impostor, if her impositions had only been a little more successful. She was born at Fitney-Can, between Banff and Portroy, in 1738. Shortly after her marriage with Robert Buchan, a potter in Glasgow, she assumed those high but undefined pretensions to an apostolic character, which her

name but too ludicrously recalls; and having persuaded a certain Mr. Hugh Whyte, a relief clergyman of Irvine, to undertake the promulgation of her evangel, she soon found herself surrounded by a score or two of adherents, some of whom, strange to say, had neither the excuse of ignorance nor idiocy. Irvine was at first the head-quarters of the Buchanites; but in 1784, having been subjected to some annoyances by their fellow-townsmen, they migrated, to the number of forty-six persons, to a farmhouse two miles south from Thornhill, and thirteen from Dumfries. In 1791 Mrs. Buchan had still a few followers, to whom her last injunctions were communicated with the same confidence as those she had laid on her first apostle. They were to understand that she was in reality the Virgin Mary; that she would only sleep a little as if she were dead, and return to conduct them to the New Jerusalem; and they were to keep all that as an inviolable secret. She died in May, 1791. Her deluded votaries, among whom still figured the unfortunate clergyman, would not bury her, but built up the coffin in a corner of the barn, expecting her speedy resurrection. To conclude this strange tale of imposture, some country people who pitied its victims as much as they abhorred the memory of its heroine, consigned her bones to the dust, also expecting a resurrection, but not in haste.—J. S. G.

BUCHAN, JOHN STEWART, earl of, second son of Robert, duke of Albany, regent of Scotland, and grandson of Robert II. of Scotland; born in 1380; died in 1450. In 1420 Buchan passed over to France at the head of 6000 Scotch troops to the assistance of the dauphin, afterwards Charles VII., then hard pressed by the English; and on the 22nd of March, 1421, gained a signal victory at Beaugé in Anjou over an English army under the duke of Clarence, brother of Henry V., who was slain in a personal encounter with the earl. For this service the dauphin rewarded Buchan with the office of constable of France. He was killed at the battle of Verneuil, 17th August, 1424, which was lost by the imprudence of the count of Narbonne, who disobeyed the orders given by the constable.—J. T.

BUCHAN, WILLIAM, M.D., author of the popular work named "Domestic Medicine," was born at Ancrum, Roxburghshire, in 1729. His father intended him for the church, but his taste for medical study, which had been very early displayed, thwarted the paternal purpose; for though entered at the university of Edinburgh as a student of divinity he devoted his time to mathematics, botany, and the usual branches of a medical course. Having been nine years at the university, he began practice in Yorkshire, and was soon appointed physician to the Ackworth Foundling hospital, a position in which he learned much that was of service to him in writing his well-known book. Parliament having withdrawn the grant for the support of the Ackworth institution, Dr. Buchan removed to Sheffield, where he practised till about 1766, when he returned to Edinburgh. His practice there was not extensive. He devoted himself mainly to the preparation of the "Domestic Medicine," which was published in 1769. Its nature can be best described by quoting the title in full—"Domestic Medicine; or, the Family Physician—being an attempt to render the medical art more generally useful, by showing people what is in their own power, both with respect to the prevention and cure of diseases: chiefly calculated to recommend a proper attention to regimen and simple medicines." The work was prepared on a plan similar to Tissot's *Avis au Peuple*, and was received with extraordinary popular favour. It was said, that for nearly forty years, the publisher realized £700 annually for its sale, that being the exact sum which the author had received for the copyright. Dr. Buchan's book was soon translated into almost every language of Europe, and its author received congratulatory letters from all quarters. His great fame induced him to remove to London, where he enjoyed a lucrative practice till his death on the 25th February, 1805. He left a considerable number of medical works, but his fame must rest on the "Domestic Medicine," which is still found in many a family library, especially in rural districts.—J. B.

BUCHANAN, DR. CLAUDIUS, vice-provost of the college of Fort-William, Bengal, the able and scholarly author of the "Christian Researches," was born at Cambuslang, near Glasgow, in 1756. In 1787, having completed his curriculum at the university, he conceived the romantic idea of making the tour of Europe on foot, in the character of a fiddler! but had only reached North Shields, when he abandoned the project as too

formidable, and with difficulty obtained the situation of clerk to an attorney. In this capacity, with a salary of £40, he managed to subsist nearly a year, all which time he pretended in his letters to his parents to date from Florence. In 1789 he made the acquaintance of the admirable John Newton, and through him of an influential and wealthy gentleman, who immediately conceived so high an opinion of the young man, that he sent him to Cambridge at his own expense, to prepare for the church. Having been ordained by the bishop of London, he became the curate of his tried and loved friend, Mr. Newton, but had only been in that position a few months, when the offer of a chaplaincy in India was made to him, which he immediately accepted (1794). His station was at Barrackpore, near Calcutta, where he remained, although much dissatisfied with his position, till 1801, when he was made vice-provost of the newly-founded college of Fort-William. The success of this institution, not a little of which was owing to the energy of the vice-provost, excited immediate and universal interest. An account of the benefits accruing to the population of India from its foundation should be looked for in Mr. Buchanan's "Primitiæ Orientales." In 1806 he set out on a tour through the Madras and Bombay presidencies and Ceylon; the result of which was the admirable work by which he is best known, as it is a work by which he will be long remembered—"The Christian Researches." The university of Glasgow conferred on the author the degree of D.D. Dr. Buchanan returned to England in 1808, when the East India Company's charter was about to be renewed. To his efforts at that critical moment was mainly owing the foundation of an ecclesiastical establishment in India. He died in 1815, while engaged in preparing a Syriac edition of the New Testament.—J. W. D.

BUCHANAN, GEORGE, the third son of Thomas Buchanan and Agnes Heriot, was born in a farmhouse called the Moss, near Killearn, Stirlingshire, about the beginning of February, 1506. The family of Buchanan was ancient but poor, *magis vetusta quam opulenta*, as George himself styles it in his brief autobiography. His father died at an early age, and at this trying period his grandfather became insolvent. But in the midst of such adversity his mother struggled hard for her numerous family, consisting of five sons and three daughters. George received his first education at the parish school of Killearn, but his uncle, James Heriot, sent him in 1520 to prosecute his studies at Paris, and here he first gave himself to the composition of poetry. Two years afterwards this uncle died, and the young Scottish student, left in destitution and disease, immediately came back to Scotland, and in a short time enrolled himself among the troops of the duke of Albany, not from the love of adventure only, but, as himself confesses, to learn something of the military art. About the age of eighteen, he entered the university of St. Andrews, and on the 3rd of October, 1525, he took his degree of B.A., having been ranked as a pauper. John Mair's prelections made St. Salvador's famous. Buchanan, whatever his opinions of his preceptor at this period, afterwards, in a famous epigram, saluted him with the wicked pun—"Solo cognomine Major." But in 1527 he followed Mair into France, entered the Scottish college, and became master of arts in March, 1528. In the meanwhile he adopted Lutheran opinions, and two years after his degree he became a regent or professor in the college of St. Barbe. Here he taught grammar for three years, and the misery he suffered from inadequate remuneration he has immortalized in one of his poems. His acquaintance with Gilbert Kennedy, earl of Cassilis, began at this epoch; and his first work, a Latin translation of Linant's Latin Grammar, on being published was dedicated to his pupil, Lord Cassilis, "a youth of the most promising talents." The date is Paris, 1533. Five years afterwards, in company with his pupil, he returned to Scotland, and sojourned for a brief period at the baronial residence in Ayrshire. Here he composed his "Somnium," a satire on the vices of ecclesiastics, and the inconsistencies, hypocrisy, and indolence of a monastic life. In this dream St. Francis appears to the poet, and endeavours, by describing the character and pleasures of the order, to induce him to enter it. One of his enemies gave him, in revenge, the title of "Bacchicus histrio et atheus poeta." King James then retained him as tutor for one of his natural sons, so that the rage of the Franciscans did not hinder his preferment. Then, at the royal request, he published his "Franciscanus," a scourge not of whips but of scorpions. The poem is one of the most felicitous of

satires: the wit and the scorn are clothed in a style of racy magnificence—now flashing into humour, and now darkening into fulmination. The rancour of his adversaries broke out at once upon him; Cardinal Beaton offered a price for his head; but though he was arrested he contrived to escape, and fled, as might have been expected, through many dangers to London. Applications for pecuniary assistance to the starving satirist were made in vain to Thomas Cromwell and King Henry; and it seems that, when he was necessitated to beg, he made his Latin muse his intercessor. Turning his footsteps to France, Buchanan learned that Cardinal Beaton was there as ambassador, but, on the invitation of Andrew Govea, he found refuge in Bourdeaux, became a professor of Latin in the college of Guienne recently established, and in this capacity presented a Latin poem to Charles V. on his entry into the city. There he composed his earliest drama, the "Baptistes," and wrote a Latin version of the Medea of Euripides. Both tragedies were well received; then came the original drama of "Jephthes," and a translation of the Alcestis. These tragedies, both original and translated, show a wondrous command over the Latin language, unequalled since the period of its native bards. The "Baptistes" and the "Jephthes" abound rather in noble sentiments than in rich or crowded imagery. Buchanan could picture what was terrible far better than delineate what was touching or pathetic—could more easily stir the indignation or horror of his readers than excite them to tears. Honour, courage, liberty, and patriotism are his favourite themes, as his lines roll on in sonorous declamation. There is nothing mawkish or metrical—no glitter or false pomp—none of the fustian that aces the sublime, or of the sentimental that often passes for tenderness. Michel de Montaigne and the elder Scaliger were among Buchanan's cherished friends in the south of France.

After residing at Bourdeaux for three years, he returned to Paris, and was appointed a teacher in the college of cardinal le Moine, and had among others, Turnebus and Muretus for his colleagues. In 1547 Buchanan and Govea sailed for Portugal, the native country of the latter, and settled, with other distinguished men, at the new university of Coimbra. After the death of Govea, Buchanan and his coadjutors became the victims of Portuguese bigotry. Buchanan was confined for several months, and during this incarceration, he began his famous Latin version of the Psalms. When set at liberty, he longed to be again at Paris, and sighed his regret in his "Desiderium Lutetia," but he finally embarked at Lisbon for England. About 1553 he returned to France, a nation admired and loved by him, for what he calls its *summa humanitas*. He was first appointed a regent in the college of Boncourt, and two years afterwards he became tutor to the son of the comte de Brissac. The following year appeared the first specimen of his translation of the Psalms. Like the Consolations of Boethius, the Evidences of Grotius, the History of Raleigh, the Henriade of Voltaire, and the Pilgrim of Bunyan, this work of Buchanan's had been projected and commenced in a dungeon. Immediately after 1560 he returned to Scotland, and in a short time became classical tutor to the young queen, who read with him every afternoon a portion of Livy, and gave him in compensation the temporalities of Crossraguel abbey, worth nearly 500 pounds Scots. Publicly avowing his attachment to the doctrines of the Reformation, he was, by the earl of Moray, nominated principal of St. Leonard's college in 1566. This year appeared the second edition of his Psalms, dedicated tersely but gracefully to his royal pupil, whose marriage he had celebrated in his spirited and beautiful "Epithalamium." A second edition of the "Franciscanus" appeared at this time, dedicated to the earl of Moray. Another of his satires, "Fratres Fraterrimi," was also prepared during these months, and there followed others of his lighter pieces, such as his "Elegia," "Silva," "Hendecasyllabi." The high estimation in which Buchanan was held is seen in the fact, that after being a member of various assemblies of the Scottish church, and one of a commission to revise the Book of Discipline, he was chosen moderator when the high ecclesiastical court met in June, 1567. The conduct of Queen Mary had produced a complete alienation from her in Buchanan's mind, and he became the earl of Moray's coadjutor before Elizabeth's commissioners at York and Westminster, and his "Detectio," not his "Actio contra Mariam," was published in 1571. In 1570 he published, in his own vernacular, another political tract, called the "Chameleon"—a satire directed against the laird of Liddington.

In 1571 Buchanan was appointed preceptor to the young king, who was only four years of age. The aged tutor tried to make his royal pupil a scholar; but his erudition, poured in merciless profusion into a weak mind, at once degenerated into pedantry. In his delicate task he was assisted by Patrick Young and the abbots of Cambuskenneth and Dryburgh, cadets of the noble house of Marr. There was some distinction between the functions of Young and Buchanan, as James Melville, in his diary, calls the one the "master" and the other the "preceptor." Young was very lenient towards his royal pupil, but the sternness of Buchanan made such lasting impression on his mind, that long after he had ascended the throne of England he professed his terror at the person and approach of one of his courtiers, because they reminded him so much of his pedagogue. Lest the person of the prince should be degraded by corporeal punishment, a boy was procured to suffer the penalty in his room; and many a time his vicarious cries and sobs taught James what he was thought to deserve for his mistakes in cases and conjugations, parts of speech and prosody. But Buchanan, not content with such polite substitution, occasionally exempted the "whipping-boy," and flogged the original transgressor. Severely provoked in one instance by his pupil's noisy petulance, and by words that sounded like a challenge to touch him, Buchanan laid hold of his birch, unrobed his youthful majesty, and did not spare him for his cries. At this time Buchanan was made director of the chancery, and also privy-seal. The treatise "De Jure Regni apud Scotos" appeared at Edinburgh in 1579, and is dated Stirling, 10th January. The tractate is in the form of a dialogue between the author and Thomas Maitland, and contains an eloquent defence of popular government and its great charter, that liberty should be guarded by law, and not be dependent on the pleasure of the king; that there can be no inherited right of property in man; that sovereigns must be bound by the conditions on which they have received the crown; and that if the occupant of the throne transgress such a paction, he may be resisted and brought to condign punishment. Buchanan's book was immediately assailed by such men as Blackwood, Winzet, Barclay, Lang, and Mackenzie. In 1584, two years after its author's death, it was condemned by parliament; and every person who had a copy of it was ordered, under a penalty of a hundred pounds, to surrender it in forty days. In 1664 the privy council issued a more stringent enactment; and in 1684 the university of Oxford sent it and the political tracts of Milton to the flames. But the "De Jure" will ever remain a noble monument of its author's integrity and acuteness, and of his mental and moral superiority. For while many of his contemporaries were fettered by misinterpretations of scripture and decisions of early councils, and enslaved by an unworthy and almost superstitious reverence for the existing powers, he maintained in his imperious style the rights of our common humanity, and the theories which modern times and experience have everywhere sanctioned. He argued for liberty in an age of bondage, declaimed against tyrants in an age of tyranny, and laid down those grand principles which now form the basis of constitutional administration.

Buchanan's "Rerum Scoticarum Historia" was published in 1582. It is certainly a very unequal production; its earlier chapters are a mixture of erudition and fable; the latter copied from Boece. The transactions of his own times occupy a large portion of the work, and he chronicles affairs as he felt them, not in all cases precisely as they happened. He was too near them, and too much mixed up with them, to view them with a dispassionate eye. But the style is pure and dignified; the narrative is lucid and full of interest—the whole, as Hallam says, being "redolent of an antique air." When he rebukes, it is with freedom, and when he moralizes, it is with a wisdom that lifts him beyond commonplaces, and with a courage that never forgets the rights, liberties, elevation, and advancement of his species. George Buchanan died 28th September, 1582, aged seventy-six, and was buried in the Greyfriars' churchyard. The scenes of his deathbed are exceedingly characteristic, as given in James Melville's Diary, published by the Wodrow Society. Buchanan was buried at the public expense, and his funeral was attended "by a great company of the faithful."

No Latin scholar has risen among us like George Buchanan. We willingly contest the palm for him with all competitors, especially in Latin poetry, with Beza, Andrew Melville, Boyd of Trochrigg, Rollock, Arthur Jonston, Scott of Scotstarvet, Kerr, Eaglesim, Henrison, Pitcairne, or Barclay, with Vida, Passerat,

or Saint Marthe, or any writer found in Gruter's collection, published in three volumes, under the names of Deliciae Poetarum, Gallorum, Belgarum, Italarum. (See Poetarum Scotorum Musæ Sacre; Edin. apud. Tho. et Wal. Ruddimannos, 1739.) He had made the Latin tongue his own. His style is no affected imitation of any favourite author, such as Erasmus in his Ciceronianus, and other satirists, were wont to castigate. It is wonderfully free from mannerisms, though it is sometimes discursive with the air of Livy, and sometimes compact with a resemblance to Tacitus. But it always fits into his thought without any apparent struggle or awkwardness. His poetry is occasionally heavy and rugged, and his hosts of epigrams, while they are always clever, do not always sparkle. His poem "On the Sphere," or in ridicule of the Pythagorean philosophy, which Mr. Hallam thinks one of his best, does not appear to us to deserve so high a place. Its reasonings are lucid, and its exposure of absurdities is telling; but its strokes have more hardness than dexterity, while its wit is ponderous—rather like the gambols of an elephant than the frisking of a squirrel. The Psalms are in every variety of metre, and those Hebrew lyrics, though often diluted and paraphrased, were never clothed in a strange language with less injury to their tenderness, beauty, and devotion. The version of the 104th psalm has often been admired for its spirit and majesty—its magnificent imagery, and musical cadences. The version of the 137th psalm has also been often quoted and eulogized, and so has his ode to May—"Maia Calendæ." Had George Buchanan worn a cowl and lived in a cell, no higher scholarship could have been expected of him. But he was a poor wanderer for the greater part of his life—often in want, and as often in danger. Nay more, in his later days he was engrossed by public business, and his love of country was stronger than his love of the Muses. But he never made learned retirement a pretext for neglecting the duties of a patriot and a statesman. So far from being a dreaming pedant, he was a shrewd and indefatigable man of business. In his preface to his "Baptistes," he warns the young king against the effects of flattery and wicked counsellors, and writes more like an experienced statesman than a scholarly recluse. His satirical poems must have greatly aided the Reformation in Scotland, as was similarly done in Germany by the genius of Erasmus. Beza loved the Scottish scholar, and heaped many a compliment upon him; and the learned men of the continent, Thuanus, Le Clerc, Grotius, Scaliger, and Henry Stephens, the giants of those days, were forward in their admiration and esteem. Buchanan was apparently somewhat grim and irritable, and could utter severe and cutting sarcasms. His enemies were treated by him with considerable asperity, but, like all men of his temperament, he lavished his heart upon his friends. His Scottish roughness was not wholly polished away by his French sojourns—the keenness of the northern blast cuts in many of his tirades. Tradition speaks of his wit, and we do not doubt its accuracy; for the flavour and pungency of the Attic salt still exhilarate his readers. His youthful poems are certainly not free from those blemishes which are found in the juvenile productions of Beza; but the coarse and vulgar extravagances ascribed to him as the king's fool or jester, and which are yet current among us, are apocryphal—the most of them being the production of Dougal Graham, the bellman of Glasgow, who, between 1750 and 1779, composed, printed, and published a rare variety of "chap books," such as—George Buchanan; John Cheap the Chapman; Leper the Tailor; Paddy from Cork, &c. These pieces were carried by shoals of pedlars through all the country, and saturated the common mind with their grossness and indecency. (Strang's *Clubs of Glasgow*, page 92.) A monument has been erected at Killlearn to George Buchanan's memory, and a brief Latin poem in honour of the event was composed by the most learned of Scottish schoolmasters, the late Dr. Doig of Stirling. The poem is short, but it is equal in merit to any of the elegies composed at Buchanan's death by Beza, the two Scaligers, Andrew Melville, and others. Buchanan's works are found in two editions, one by Ruddiman, Edinburgh, two vols. folio, 1715, and the other by Burmann, Lugduni Batavorum, two vols. 4to, 1725.—(Irving's *Life of Buchanan*, second edition, Edinburgh, 1817.)—J. E.

* BUCHANAN, JAMES, president of the United States of America, was born in Franklin county, Pennsylvania, April 13, 1791. After completing his education at Dickinson college he studied law, and was a successful practitioner during the short

portions of his life which have not been devoted to politics. He began his political career as a federalist, and as such was a member of the Pennsylvania legislature in 1814-15. After an interval he was chosen to the lower house of congress in 1821, and was continued a member by successive re-elections for ten years. As soon as the democratic party was formed upon its new basis by the adherents of General Jackson, Mr. Buchanan became a prominent and active member of it, and has shared its honours and its good or evil fortune for over thirty years. In May, 1831, he was appointed minister plenipotentiary to Russia, as successor to the celebrated John Randolph, and he held this post for three years. Immediately after his return he was elected a senator of the United States, and continued so till 1843, a period of eight years. When the Polk administration began in 1845, Mr. Buchanan was appointed secretary of state, and retained that office till the whigs came into power under General Taylor four years afterwards. Then there was an interval of four years, after which Mr. Buchanan was appointed minister to Britain in 1853, where he continued till the prospect of his elevation to a still higher post tempted him to resign and return home. In the autumn of 1856 he was chosen president of the United States by 174 electoral votes, against 114 which were cast for Colonel Fremont, and 8 for Mr. Fillmore. He is regarded as a safe and able statesman.—F. B.

* **BUCHEZ, PHILIPPE-JOSEPH-BENJAMIN**, born in the department of Ardennes in 1796, a noted French politician and publicist. Buchez has been a politician through almost his entire life; and his course has been shaped by attachments to the old Directory and Robespierre. This statement, however, must be guarded. Buchez is a man of unsullied life and sterling humanity and honour; he merely has gone with the fantastic theories of the *parti exalté*. He was, of course, a bitter foe to the Restoration, and we find him closely connected with the secret societies which swarmed at that time in France. He afterwards connected himself with the *Producteur*—a St. Simonian publication, founded by Bazard, Enfantin, and Rodriguez—all men of considerable ability and much fervour. On the occurrence of the Revolution of 1848, Buchez stood side by side with the men of the Republic; and the solidity and trustworthiness of his character obtained for him positions of responsibility. He was for a short period mayor of Paris, and afterwards president of the Assembly. Unfortunately, he fell on the fatal 15th of May, and his feebleness ruined his cause. Buchez is eminent, however, as a literary and philosophical writer, and has made a special philosophy of man, of society, and humanity as a whole. Fair and even sound conceptions, betokening high aspirations and a good heart, run through all Buchez's scheme; but, however logical, it is not workable, and cannot pretend to solid foundation. Like De Bonald, he begins with abstract speculations concerning the nature of the human intellect; nor are the speculations of the two writers dissimilar, although De Bonald takes refuge in despotism, while Buchez steers his bark fearlessly out amid the tumults and uncertainties of democracy. Compared with reveries so dream-like as those of Buchez, there is comparatively little that is visionary in Jean-Jacques-Rousseau. Along with M. Roux, Buchez edited and published the parliamentary history of the early periods of the first and great French Revolution.—J. P. N.

BUCHHOLZ, PAUL FERDINAND FRIEDRICH, a German historian, was born at Altruppin in 1768, and died at Berlin in 1843. His writings are very numerous, but of very unequal merit. We mention—"Darstellung eines neuen Gravitationsgesetzes für die moralische Welt;" "Der neue Macchia'velli;" "Theorie der moralischen Welt;" "Theorie der politischen Welt;" "Geschichte der Europäischen Staaten seit dem Frieden von Wien;" and "Geschichte Napoleon Bonapartes," &c.—K. E.

BUCHOZ, PIERRE JOSEPH, a French naturalist, was born at Metz in 1731, and died at Paris in 1807. He was a most laborious compiler.

BUCKERIDGE, JOHN, an eminent prelate, born near Marlborough in Wiltshire; after leaving the university of Oxford was appointed to some preferments in Essex; in 1604 became vicar of St. Giles, Cripplegate, and shortly after chaplain to King James; in 1606 was one of the four episcopals appointed to preach before the king at Hampton Court, on the occasion of his giving an audience to the two Melvilles and other presbyterians of Scotland; and in 1611 was promoted to the see of Rochester. He was afterwards, in succession, bishop of Bath and Wells, and

of Ely, where he died in 1631. His principal work is "De Potestate Papæ in Rebus Temporalibus."—J. S., G.

BUCKINGHAM, DUKES OF. A title of great notoriety, and intimately connected with English history. It were needless to attempt to trace here a continuity, which in all probability does not exist. The first great family is that of **VILLIERS**. We find next the **SHEFFIELDS**, connected with the **ALBEMARLES**; and in more recent times the **GRENVILLES**, headed by the rather famous **EARL TEMPLE**.

BUCKINGHAM, GEORGE VILLIERS, duke of, occupies a curious place in history. In many respects he was the lord and master of two English kings, and during a few troubled years virtual sovereign of the empire. He was the younger son of Sir G. Villiers of Rookesly, Leicestershire, though the eldest son of his father's second marriage, and was educated in all the fashionable elegancies of the day. As a youth he was pre-eminently graceful in person, in dress, in manner, in riding, in dancing, in speech; and from his earliest years he had the position of one of those arrogant favourites who win easy pardon for every caprice. He was sent to France for two or three years, during which he devoted himself to the arts and charms of "la haute politesse," and returned to England at the age of twenty-one. Presenting himself at court, he attracted the notice of James I. A few days after his appearance young Villiers was made cup-bearer, and in a few weeks succeeded Somerset as chief favourite. Offices and honours were showered upon him in profusion. He was knighted, and made gentleman of the bedchamber and knight of the garter; and he became by rapid strides a baron, a viscount, an earl, a marquis, lord high admiral of England, master of the horse, and entire disposer of the favours of the king. He had learnt that in dealing with a weak monarch, abounding arrogance is victory. Called to guide the grave affairs of a kingdom, through his influence with James, Villiers treated events which determine the destinies of nations as though they were intrigues to gratify personal pride and passion. The famous journey of Prince Charles to Spain for the purpose of seeing his intended bride, the Infanta, was planned by Villiers. During his absence upon this journey he was created duke of Buckingham. In Spain, Buckingham's gay and independent familiarity astonished the formal courtiers. The preliminaries of the marriage were arranged, but afterwards broken off by James under the influence of Buckingham, guided as much probably by personal hatred to Olivarez as by motives of state policy. On the death of James, the duke's position at court was unchanged; as heretofore the patronage alike in church and state was at his disposal, but his general popularity was on the wane. He resented his increasing unpopularity with a proud and indignant scorn, and to save him from impeachment, parliament was hastily dissolved, although no adequate supplies had been granted for the Spanish war. Buckingham was shortly after despatched to Paris to conduct the princess Henrietta to England, as the bride of Charles I.; and it is said that he ventured to address the French queen, not as an ambassador, but a lover. Threatened with assassination if he dared to repeat such insolence, he swore that he "would see and speak with that lady, in spite of the strength and power of France," and rumour went that he did not break his wild oath. But not being able to obtain permission to return to the French court, he openly espoused the cause of the Huguenots. The duke himself went as admiral and general of the expedition against France, which terminated in the disaster at the Isle of Rhé; and, subsequently, made preparations for a new expedition in favour of Rochelle, then hotly pressed by the royal forces. His popularity was now at its ebb. The commons impeached him as the one source of national misfortunes. Sarcastic ballads were freely sung among the people, threatening some terrible catastrophe. Buckingham was willing to stake all upon the expedition to relieve Rochelle. He spent threescore thousand pounds of his own money upon the fleet; and declared that he would be the first man who should set his foot upon the dyke before Rochelle, "to die or do the work." But his end was near. On August 23, 1628, he was assassinated by John Felton, a lieutenant, whose claims to preferment he had overlooked.—L. L. P.

BUCKINGHAM, GEORGE VILLIERS, second duke of, son of the favourite of Charles I., was born at Wallingford house, 30th January, 1627, about a year and a half before his father's assassination. Judging Buckingham by a true and rigid standard, history must pass a stern sentence upon him.

He gained his monarch's favour by meeting every royal whim with a higher and cleverer manifestation of that whim; and as a politician he managed the changeful circumstances of the time by an equally changeful variety of resources and dispositions within himself. Buckingham especially possessed a keen sense and power of satire, which at times furnished the salt whereby his deeds were preserved from utter corruption, and enabled him to scorn the very vices he indulged in. Buckingham went through a course of study at Cambridge, and then was sent abroad with his only brother, Lord Francis Villiers, under the care of one Mr. Aylesbury. When the young men returned to England the civil war had already broken out, and they at once attached themselves to the royal cause. They joined the force assembled by Lord Holland, who made the duke master of the horse. Surprised by Colonel Rich at Kingston, Lord Francis was slain in the confusion, while Buckingham escaped first to London, and afterwards to Holland, where Prince Charles welcomed him with favour. Subsequently, he accompanied the prince in his expedition to Scotland, being the only Englishman of quality allowed to remain about the royal person in that country. When the battle of Worcester rendered an immediate restoration hopeless, Buckingham withdrew to France, soon rejoining the exiled prince, by whom he was made knight of the garter for his fidelity. About this period parliament bestowed on Fairfax some of the Buckingham family estates, a large portion of which, however, that general generously restored to the mother of the duke. Buckingham ventured to visit England privately, and married the daughter and sole heiress of Thomas, Lord Fairfax. During an excursion made to visit his sister, he was arrested and cast into the tower; but at the Restoration recovered his liberty, and was made one of the lords of the bedchamber, called to the privy council, and appointed lord-lieutenant of Yorkshire and master of the horse. In 1666 he entered into a plot against Clarendon, and held correspondence with parties disaffected to the king. This was detected, and he was struck out of all his commissions. Restored in the following year, and, after discharging an embassy to France, he finally succeeded in overthrowing Clarendon and forming the famous ministry of the cabal, so called from the initial letters of the names of its principal members, viz., Clifford, Arlington, Buckingham, Ashley, and Lauderdale. Of this cabal the duke of Buckingham was president, and virtual prime-minister of England. Charles abandoned Buckingham, however, when he was assailed by the house of commons, and accused of carrying on a correspondence with the king's foes. He then joined Shaftesbury and the opposition; and on one occasion was committed to the tower in consequence of an offensive speech concerning the dissolution of parliament. After the death of Charles, Buckingham retired to his manor of Helmsley in Yorkshire, where he employed his time in receiving his friends, in literature, and hunting. His principal literary work is the comedy of the "Rehearsal," written in ridicule of the mock-heroic style of tragedy then popular, and to which even the genius of Dryden at times condescended to pander. Buckingham also wrote a farce, called the "Battle of Sedgemoor," and adapted from Beaumont and Fletcher the comedy of the Chances. He produced in addition some religious tracts, in which he maintained that there was no way left to make the Reformation flourish but espousing sincerely a true and perfect liberty of conscience; argued against catholicism with clever though coarse satire; and endeavoured to induce men to a belief of religion by the strength of reason. Buckingham died April 16, 1688, of an ague and fever, arising from a cold caught by sitting on the ground after fox-hunting. A complete edition of his works was published in two volumes, 1775.—L. L. P.

BUCKINGHAM, JAMES SILK, a prolific writer, was born in 1786. His career was marked by extraordinary vicissitudes and adventures. He was at first bred to the sea, and then became successively a printer, a bookseller, the captain of a trading vessel, a shipowner and merchant, the proprietor and editor of a newspaper and of two literary journals, and finally an author and public lecturer. He travelled extensively in Egypt, Syria, Mesopotamia, and Persia, repeatedly visited India, and in 1816 established a journal in Calcutta, which, by the boldness of its attacks upon the maladministration of Indian affairs, led to his expulsion from the presidency of Bengal, and the seizure of his printing-presses. On his return to England,

he established the *Oriental Herald*, and the *Athenæum*, and published his "Travels in Palestine, Arabia, Mesopotamia," &c. He afterwards made several tours through various parts of Europe and North America, of which he published a very lengthened account. Mr. Buckingham sat in the house of commons as member for Sheffield from 1832 to 1837. He took a deep interest in social reforms, and delivered a great number of popular lectures in various parts of the country. He published two volumes of his "Autobiography," but died before the work was completed, 20th June, 1855.—J. T.

BUCKINGHAMSHIRE, JOHN SHEFFIELD, duke of, son of Lord Mulgrave, was born in 1649. He served as a volunteer with the earl of Ossory in the second Dutch war, and so distinguished himself by his gallantry at the naval battle of Solebay, that, although a mere youth, he was appointed to the command of the *Royal Catherine*, second-rate man-of-war. He entered the French service, in order to learn war from Turenne, and commanded the forces defending Tangier against the Moors, writing, during the expedition, a poem called "The Vision." He was made by James II. governor of Hull and lord-chamberlain, and often risked the royal displeasure by plain and sensible advice. He was opposed to the Revolution, although he submitted to it, and at first refused to hold any office; but at the end of King William's reign he was advanced to many dignities, which were increased on the accession of Queen Anne, whose lover he was said to have been. He was sworn lord of the privy seal, and created duke of Buckinghamshire. He was an active friend of the tory party, and brought into its service a certain skill for intrigue. He was president of council, and one of the lords'-justices in Great Britain; but on the accession of George I. threw himself into active opposition to the court. He died 24th February, 1720, and was interred in Westminster abbey. Dryden is said to have revised his "Essay on Satire," while his "Essay on Poetry" was applauded by both Dryden and Pope.

BUCKLAND, RALPH, a noted English Romanist, born at West Harptre, Somersetshire, in 1564; educated at Rheims, and afterwards at Rome. The last twenty years of his life were spent in missionary labours in his native country. He died in 1601. One of his works, entitled "Seven Sparks of the Enkindled Flame," &c., has some passages which, according to a sermon of Archbishop Usher's preached in 1640, were best interpreted by the gunpowder plot.

BUCKLAND, WILLIAM, D.D., F.R.S., a distinguished geologist, eldest son of the Rev. Charles Buckland, was born, March 12, 1784, and received his early education at the grammar school of Tiverton, and at Winchester college. In 1801 he entered Corpus Christi college, Oxford, as a scholar on the Exeter foundation.—It was during the early boyhood of the subject of our memoir that two happy generalizations were arrived at by eminent scientific men. Werner had shown that the rocky strata which form the earth's crust, are arranged in a certain determinate order, which is never interrupted; and William Smith, that the fossiliferous strata can be identified at great distances by their organic remains, and can be classed by means of these in the order of their relative antiquity. An extraordinary interest was thus excited in the study of fossils, especially in the south of England, where the scene of Smith's labours chiefly lay, and where organic remains are very abundant, and easily obtained from the strata in a perfect state. Such facilities were afforded by Axminster, the birthplace of Dr. Buckland; and here, when a mere child, he made his first collection of fossils from the lias quarries of the neighbourhood. Afterwards, when a schoolboy at Winchester, which is situated in the chalk district, other opportunities were afforded of gratifying this taste. He attended the mineralogical lectures of Dr. Kidd, and in company with friends at Oxford, who had drawn their knowledge of fossils from William Smith, he made frequent excursions in the neighbourhood. The fruits of these formed the nucleus of the magnificent collection afterwards placed by him in the Oxford museum. He took the degree of B.A. in 1804, and five years after was elected a fellow of his college. During the four or five following years, his geological researches were directed to the verification of Smith's views, as regarded the south-west of England, so as accurately to group the fossils in the various strata, and to obtain correct sections of the beds in the order of their superposition. Of robust frame, active habits, and a buoyant temperament, Dr. Buckland took great delight in these excursions, which were usually performed on horseback. In 1813

he was appointed to the chair of mineralogy, resigned by Dr. Kidd. Like Dr. Kidd he embraced geology in his course of lectures; and in these, from the intimate acquaintance with the English strata and their fossils, which he had gained in his numerous excursions, he was enabled to give to the illustrations of general truths a freshness and interest which were very captivating. Geology became popular in the university; it had been firmly established as a new science by the two generalizations to which we have already referred; it was now publicly recognized as such at Oxford, by the endowment, at the instigation of the Prince Regent, of a "Readership in Geology." In 1819 Dr. Buckland received the appointment, and delivered his inaugural address on the 15th of May in that year. This, his first work, was afterwards published under the title of "Vindiciæ Geologicae." In the position which he now occupied, Dr. Buckland powerfully influenced the progress of geology. A rich imagination and playful humour, a philosophic turn of mind leading to profound reflections, a wondrous sagacity in detecting the adaptations of organic structure in fossils to the purposes of life, an extraordinary flow of language, a fine voice, and "good presence," formed a union of qualities well fitted to give matchless force and directness to his scientific expositions, and unequalled graphic effect to his illustrations. His numerous papers, contributed chiefly to the Geological Society, were not less influential in consolidating the new science, and enlarging its boundaries. This society was founded in 1807; he joined it in 1813, and continued for upwards of thirty years a zealous contributor on every branch of the subject. Dr. Buckland's separate works were the "Reliquiæ Diluvianæ," published in 1823, and the "Bridge-water Treatise," published in 1836. This latter is a work of singular eloquence and power, and on it, perhaps, his future fame will chiefly rest. The subject was admirably adapted to his genius, and he executed the task assigned him with extraordinary ability. In 1818 Dr. Buckland was elected a fellow of the Royal Society; in 1821 he joined the Linnean Society, and in 1847 was named a trustee of the British Museum. He was a most active promoter of every scientific object, and the British Association owed much in its first years to his untiring energy and sound judgment. He was its president at Oxford in 1832, and for several years president of the Geological Society. In 1825 he was made a canon of Christ Church, and doctor of divinity, and having resigned his fellowship, received the living of Stoke Charity in Hampshire. In 1845 Dr. Buckland was appointed to the deanery of Westminster, on the recommendation of Sir Robert Peel. His death took place on the 26th August, 1856, but for some years previously he had been completely withdrawn from the world, a dark shadow having obscured his noble and perhaps over-tasked intellect.

* BUCKMAN, JAMES, an agricultural botanist, at present professor of natural history in the agricultural college of Cirencester. He has published valuable papers on the application of science to agriculture, and on the effects of cultivation on plants.

BUDÉ, GUILLAUME (BUDÆUS), born at Paris in 1467; died in 1540. In early life he was dissipated and idle. At the age of twenty-four or twenty-five he applied to study with great industry. He was attracted by Greek literature, the study of which was then new in Europe. He received lessons from Lascaris, and after his death a copy of the *editio princeps* of Homer was found, with many manuscript notes of his. Budé's father made him study jurisprudence, but he shrunk from the practical duties of professional life. His father died in 1500, leaving twelve children, but so well provided for that Guillaume's portion enabled him to retire from practice as an avocat. About this time he married a lady, who, if not as learned as himself, was yet the partner of his studies. Budé was for a while secretary of Charles VIII. He was regarded by Francis I. as one of the men of letters of France who did most honour to the country, was given the care of his library, and was appointed by him ambassador at the court of Leo X. The foundation of the college royal by this prince is ascribed to the influence of Budé. Some jealousy which Cardinal Duprat felt towards him led to his retirement from court. It would have been well for him had this been permanent, for he loved study, and probably was never more happy than at this period; but on Poyet becoming chancellor, Budé was recalled. In a visit which the court made to Normandy, Budé, now no longer young, suffered from fatigue and heat, and caught his death-illness. Budé directed that he should be buried as privately as possible.

There can be little doubt that this arose from humility of mind, but it was referred at the time to other causes. It was said that though he never formally united himself with the reformers, that his feelings were with them, and that he shrunk in imagination from the thought of being in death the object of the splendid ceremonial services of the church. Budé was present at the interviews of the monarchs of England and France on the Field of the Cloth of Gold, and we have a description of it from him. Budé has the great merit of having been one of the first judicious commentators on the pandects, and in fact, commencing the school which has taken its name from Cujas. His treatise on the Roman coinage is still referred to.—J. A., D.

BUDGELL, EUSTACE, born at St. Thomas, near Exeter, in 1685; died in 1736. Educated at Christ church, Oxford; thence going to London, entered the middle temple as a law student; he does not, however, appear at any time to have studied law. Addison, to whom he was related, on being appointed secretary to the lord-lieutenant of Ireland, gave Budgell a clerkship in his office. His connection with Addison led to his writing in the *Tatler*, and afterwards in the *Spectator*. His papers in the *Spectator* are signed X. In 1717, on Addison's becoming secretary in England, he made his friend accountant and comptroller-general of the revenue in Ireland. In 1718 the duke of Bolton was lord-lieutenant; Budgell fell out with his secretary, and compromised both him and the duke. He was deprived of his offices, and published pamphlets detailing his grievances, in spite of Addison's dissuasion. In 1735 he issued a weekly pamphlet called the "Bee," which ran to about a hundred numbers. He was now left two thousand pounds by Dr. Tindal, in whose work, *Christianity as Old as the Creation*, he had probably in some way assisted. Budgell was not a relative of Tindal, and the public gave him the credit of having forged the will. To this Pope alludes:—

"Let Budgell charge low Grub Street on my quill,
And write what'er he please—except my will."

He got entangled in litigation, and attending the courts as a client led him to remember his old profession, and he resumed the long-abandoned wig and gown; but it was too late. He now determined on suicide, and taking a boat at Somerset stairs he ordered the waterman to shoot the bridge, and as the boat was passing under it threw himself into the river. On his table was found a slip of paper with the words—"What Cato did, and Addison approved, cannot be wrong." Insanity had been distinctly exhibited for some days before his death.—J. A., D.

BUDGETT, SAMUEL, of Kingswood Hill, an English merchant, remarkable for his enterprise, benevolence, and success, was born at Wrington, Somersetshire, in 1794. His parents were poor, and he received but a scanty education. When fourteen years old, he was apprenticed to an elder brother who kept a retail grocery shop at Kingswood, near Bristol, with whom, in the course of ten years he became partner. Thus admitted to a share in the business, he applied himself strenuously to its extension, and such were his perseverance and energy, that ere many years the establishment of Messrs. Budgett had a connection extending over the greater part of England, and was known as one of the wealthiest houses in the "provision" trade. Mr. Budgett was no less distinguished for his great benevolence and unwearied labours for the elevation of the poor in his neighbourhood, than for his uprightness as a merchant, and his desire to spread the principles of just commerce. He died in 1851, and his life has been written under the title of "The Successful Merchant."—J. B.

BUFFIER, CLAUDE, a grammarian, historian, and metaphysician of deserved celebrity, was born in Poland, of French parents, on the 25th of May, 1661. Soon after his birth his family returned to France, and settled at Rouen, where Claude's early years were spent. He was educated at the jesuits' college there, and having much distinguished himself as a student, entered their order at the age of nineteen. A few years afterwards, in consequence of certain theological differences with Colbert, archbishop of Rouen, he went to Rome, and on his return settled at Paris in the jesuits' college. Here he spent the remainder of his life, occupied in study and tuition, and producing from time to time philosophic and literary treatises of remarkable shrewdness and originality. He commenced his literary labours in Paris, by taking part in the editorship of the *Journal de Trevoux*, but soon relinquished this, in order to prepare for publication the results of his own studies in history

and the moral sciences. He published at intervals a number of historic essays, among others, one on the "History of Spain;" another on the "Origin of the Kingdom of Sicily and Naples;" a "Chronological History of the Seventeenth Century;" and an "Introduction to the History of the Royal Families of Europe." During these years, however, he was diligently engaged in college tuition for which he was admirably fitted, having a clear and happy faculty both of analysis and exposition. His "French Grammar, on a new plan," sufficiently illustrates this, the arrangement being clear and philosophic, the definitions full and precise, and the detailed expositions throughout lucid and original. In addition to its clearness, however, there is an animation in his style, which gives to these writings a peculiar charm; for Buffon was not only a priest, tutor, and grammarian, but a poet, a man of letters and of the world, conversant with men as well as books, and expert in the use of language as an instrument of thought. Far more justice has been done to Buffon's philosophic writings in this country than in France. By the Scotch school in particular, his power as a shrewd and independent thinker was early recognized and acknowledged. Reid and Stewart have spoken of his "Treatise on Primary Truths" in terms of the highest praise. Among his own countrymen, till quite recently, Buffon has been unaccountably neglected. Voltaire, indeed, speaks of him as the only jesuit that had written sensibly on philosophy, and some of the ideologists refer to him in terms of praise. But, with these exceptions, his name seems to have fallen into oblivion, and his philosophic works to have been almost forgotten for nearly a century after his death. Now, however, in the revived philosophical activity, his writings are studied anew, and tardy justice awarded to his merits as an original thinker.

Buffon's chief philosophical works, those which contain the results of his own speculation, are his "Traite des Premieres Verités," published in 1717; and his "Elemens de Metaphysiques," in 1724. In these works he reflects, in an improved and original form, the best philosophical tendencies of his time. He sums up the past, and anticipates the future, being at once the disciple of Descartes and Locke, and the herald of the Scotch philosophy. His philosophic position is thus striking and peculiar. Though a jesuit, he could admire Descartes, sympathize with Malebranche, and receive instructions from the Portroyalists. From Descartes he learned to look for principles native to the mind itself—the necessary foundation of all its reasonings. He accepted, in a modified form, his doctrine of innate ideas, adopted his criterion, and followed his method. From Locke he learned to reduce metaphysical speculation within the sphere of experience, to convert philosophy into psychology, by limiting its inquiries to the observation and analysis of the human understanding. By thus accepting the teaching of both masters, he avoided the opposite extremes of error into which their disciples severally fell. The most original and important part of Buffon's philosophy is his doctrine of first truths or primitive principles expounded in each of the treatises above referred to—in the first, as a detailed scientific analysis; in the second, as an outline of processes and results in the form of a dialogue. He died in 1737. An English translation of his most important essay appeared in 1760, with an elaborate preface, in which the translator endeavours to show, but without success, that Reid, and the Scotch writers generally, had both stolen and spoiled the doctrines of Buffon.—T. S. B.

BUFFON, COUNT DE, originally GEORGE LOUIS LECLERC; son of Benjamin Leclerc, councillor in the parliament of Dijon, and of a mother from whom he inherited high intellectual and especially distinguished moral powers; born at Montbar in Burgundy, on 7th September, 1707; died at Paris on 16th April, 1788. The life of Buffon thus extended over the century which bore Voltaire, Montesquieu, and Rousseau—three of the greatest masters of the French tongue, and in their several lines nearly the greatest and most productive thinkers of modern times. Buffon, in many respects, stood apart: he was not an encyclopaedist, neither was he a politician; yet there is no figure in French literature so stately, if we except the majestic Bossuet. The "Epoques de la Nature" have a sweep and swell recalling the flow in the Discours sur l'Histoire Universelle; nor is either surpassed in such attributes by the superb periods of our own BACON. David Hume wrote thus of Buffon—"In his figure and air and deportment, he answers your ideas of a marshal of France, rather than that of a philosopher." But he was a phi-

losopher also; his mode and style were not the results of artifice; they belonged to the native stateliness of the man.—We spare no room for narratives of the circumstances under which the directorship of the Jardin du Roi escaped from the position of a sinecure belonging to the king's physician, and, after the brief but spirited interregnum of Dufay, fell in 1739 to Buffon. But it is important to note the kind of preparation constituted by his previous life for an office which he soon rendered illustrious. At the age of thirty-two Buffon indeed had gained no reputation as a naturalist, nor had his studies largely gone in that direction. Of respectable fortune and parentage, and distinguished by his personal manners and ability, he had mingled favourably with the world. He had travelled in France, Italy, and England in the companionship of a son of the earl of Kingston; he had exercised his powers of observation, and thrown himself on several subjects of interest and difficulty that then engaged the attention of the learned. He had translated into French Hales' Statics of Vegetables, and Newton's Fluxions, prefacing them very ably; and he had published besides various and unconnected, although rather striking memoirs, on matters pertaining to geometry, physics, and agriculture. When he obtained, indeed, his most auspicious appointment, Buffon's mind was in nowise a magazine of special knowledge; it was rather a magazine of force,—faculties that had never slept, sharpened by various exercise, and brought through practical intercourse with men and things, into that harmony which is at the root of a possession or power as rare as it is essential to greatness—the power of *good sense*. Many men can never acquire this power, but Buffon was of the class to whom wisdom is possible; and when he entered the Jardin du Roi he brought along with him, wisdom as well as energy—a genius capable of anything, and sound intellectual culture in its train. His triumph need never have been doubted. Sustained by a fine ambition, he ruled his domain *en prince*. Those mean Jardins du Roi grew under his eye until they were unmatched in Europe, which then signified "the world." Natural history, revived so recently by the immortal LINNÆUS, rose in his hands from a collection of formal and arid classifications, to be the sphere of ideas conversant with the order and majesty of the universe: And where the limit to the sway of a Style—spacious as an undisturbed river—which, at the command of one who loved them, described the habits, forms, and qualities of the creatures, with a minuteness, a reality, and an affection never reached by the greatest painter?—Alas! that France should have her visitations of madness,—then forgetting gratitude, and treading under foot her glories! She repents, indeed, and changes; but, although she changes, the scythe has swept her prairies. The only son of this superb son of hers died a colonel of cavalry, at the age of twenty-nine, on a scaffold of the Revolution. It is said that, in quietest dignity, he exclaimed at that supreme hour—"Citoyens, je me nomme BUFFON."

Buffon's fitness for his position in the Jardin du Roi was at first gravely and acrimoniously questioned; nor did what was called "The Society of Naturalists" in Paris fail to write of him injuriously. Long afterwards even, he was termed by such men not a naturalist, but a mere edition of Bernardin St. Pierre; and this very partial view of his services and richly endowed nature has not ceased even with the completion and the completed fame of a monument that will endure as long as the French tongue. Within the brief space at our command, we shall endeavour to discriminate as to his qualities and defects.

The energy and sphere of that vast and creative power usually termed "Imagination," in reference to philosophical or even strictly scientific investigation, are for the most part sadly misunderstood. That Buffon himself had not fallen into one form of the prevalent error is manifest enough, the following being his own considerate words—"Comment ose-t-on se flatter de dévoiler ces mystères sans autre guide que son Imagination, et comment fait-on oublier que l'effet est le seul moyen de connaître la cause? C'est par des expériences fines, raisonnées et suivies que l'on force la Nature à découvrir son secret: toutes les autres méthodes n'ont jamais réussi, et les vrais physiciens ne peuvent s'empêcher de regarder les anciennes systèmes comme d'anciennes reveries, et sont réduits à lire la plupart des nouveaux, comme on lit les romans." The truth seems to be this:—of great minds there are *two* classes, or rather *three*, the third being the rarest. The third is rarest necessarily, containing and expressing the harmony of the other two. In the *first* class the faculties chiefly incline to discern the *resemblances* or analogies of things; in the

second the tendency is to rest rather on differences. A mind perfectly adapted to the pursuit of any great subject must, of course, have both sets of faculties at its disposal, especially in the case of natural history,—seeing that all true classification rests essentially on binary terms, one term expressing how near the object is to other objects, and the second term how far, through its individuality, it stands apart. The faculty to discern differences is, when isolated, a microscopic one, implying no exercise of imagination or of any generalizing power; neither, if we consider the vast and various work it has to do, ought it perhaps to be regretted that the men who possess it in greater or less perfection, are comparatively the most numerous of inquirers. Buffon's nature failed here, and the weakness (confirmed in so far by his poor eyesight) had not been removed by an adequate education. But he learned the existence of his weakness, and took means to secure that the edifice he conceived should not be inharmonious through effect of the imperfection of its architect. He early associated with him, and inspired by the influence of his genius, the acute and painstaking Daubenton, whose contributions to the anatomy of zoology are and ever will be a constituent element of the "Histoire Naturelle." Offended by one of those acts which, however right and just, are singularly apt to be misconceived by an assistant, Daubenton dissolved the association; and Buffon, for the reason aforesaid, then resorted to the counsels of the assiduous and affectionate Gueneau de Montbelliard, and the Abbé Bexon. But as years advanced, and his labours grew towards their consummation, the architect himself increased in skill, and rose superior to defects. It is in the early volumes only of his enterprise that we find those ill-judged, because ill-informed references to the immortal Linnaeus—Buffon's only compeer in that age: for, when he has reached the department of Birds, he has departed wholly from the idea that the creatures should be classified according to their usefulness and interest to man, and given practical effect to premonitions, strewn through his writings from the first, to the effect that there is a unity throughout nature and all its departments, and therefore a positive ground in the structure of every class of beings, for an arrangement or grouping deeper than even Linnaeus had dreamt of. The "naturalists" of the time could not discern his progress, or were unwilling to acknowledge it. They estimated defects, but they failed to estimate in hints scattered through various separate notices—such as those on the Ass and the Zebra—that an intellect and a genius had arisen capable of repeating, enlarging, and adorning the enterprises of an Aristotle and a Pliny. One other fact they failed to see. The title of Buffon's immortal work is "Histoire Naturelle GENERALE et PARTICULIERE," and Buffon felt rightly, and from first to last wrote under the conviction, that general treatment and undivided attention to general theorems obscure our eyesight as to things, and had gone far to destroy all true interest in the "creatures." By whom else has the nature of an animal been ever so thoroughly realized? By whom presented so affectionately and so faithfully? A single picture of our LANDSEER is, in this respect, worth tons of disquisitions, and while they rot, it will be immortal. The illustrious Swede felt this as deeply as any man: "Venit, venit hirundo, pulchra adducens tempora et pulchros annos!" Who but Buffon could have written of the stag that Landseer has so often painted! "Le cerf paraît avoir l'œil bon, l'odorat exquis, et l'oreille excellente. Lorsqu'il veut écouter, il lève la tête, dresse les oreilles, et alors il entend de fort loin: lorsqu'il sort dans un petit talis on dans quelque autre endroit à demi découvert, il s'arrête pour regarder de tous côtés et cherche ensuite le dessous du vent pour sentir s'il n'y a pas quelqu'un que puisse l'inquiéter!"

Thus even the limitations of Buffon's mind were counteracted, in so far as they could seriously impede his efforts, or mar his immortal work. But that very excess of the intellectual faculty which threatened to injure the inquirer, was really the cause of much of his grandeur, and the peculiarity that enabled him to impress so ineffaceably an influence on the future. It is not requisite to fall back here on the obscure and questionable doctrine of *Geoffrey St. Hilaire*, on what he calls the "Theory of Necessary Ideas;"—Buffon's influence and power can be explained quite otherwise. The predominance of the element "imagination" impelled him irresistibly to seek for analogies, and inspired him with a conviction, fixed as that in his own existence, that unity and harmony underlie the whole variety and seeming disorders of the universe. Such a conviction, so rooted, has one

inevitable result in its action on a mind struggling through the narrow ways of imperfect knowledge: it constrains it to frame "systems" or *hypotheses*. These systems, as Buffon himself says, are the means by which alone the inquirer can put his whole thought and soul into his subject. It is only needful that he hold them at their true value; or that he always feel disposed to write thus—"Nous nous refusons d'autant moins à publier ce que nous avons pensé sur cette matière que nous espérons par là mettre le lecteur plus en état de prononcer sur la grande différence qu'il y a entre une hypothèse où il n'entre que des possibilités, et une théorie fondée sur les faits,—entre un système tel que nous allons en donner un dans cet article sur la formation et le premier état de la terre, et une histoire physique de son état actuel, telle que nous venons de la donner dans le discours précédent." The systems or hypotheses of a man of genius, are in reality the expression of his philosophic power, and of his faculty of discovery,—they are his *gropings*. Living in more advanced times, and under the light of established generalizations, we are apt to forget what science and the course of thought owe to those majestic "Théorie de la Fevre," and "Epoques de la Nature." Buffon did not imagine that the process he has described so loftily, was the course actually pursued by the Creator. But persuaded irrevocably that the present hangs by a long past, and that out of the present the future must be unfolded, he cast aside the cataclysmal vagaries of his predecessors, and with a few hints from Leibnitz, and perhaps Woodward, alone ventured to suggest that by some such process—by some such constant and orderly action of cosmical laws, has the existing order, with all its bewildering variety, been evolved. Take up Burnet or Whiston—not as to their systems, which are simply absurd, but as to the *spirit* of their systems—is it possible for any inquirer to mistake the genius or underrate the value of the impulse given by the Frenchman? Nay, CUVIER himself, with all his greatness, ranks here immeasurably below Buffon. He, too, propounded a system without fully recognizing that it was only a system. But the spirit of Cuvier's system is in contrast exceedingly disadvantageous with that of the "Epoques de la Nature." Like Burnet and Whiston, he accepts the doctrine of *cataclysms*—a doctrine which, wherever and under whatever form it appears, is simply an abnegation of all true or attainable philosophy, and which Buffon, first of all among our modern greatest men, had the courage and the honour to discredit and expel from within the demesne of rational inquiry. Had we space or leisure to analyse the "Epoques de la Nature," we might indicate remarkable forecastings as to the largest generalizations of our existing geology. Passing from such, however, let us search a few of the positive and universally acknowledged debts of science to the "inventive" or lofty generalizing power of Buffon. He has bequeathed a few theorems, as indisputable as the famous one of Pythagoras, and which go far to form the bases of scientific natural history. It is to this remarkable thinker that we owe our first clear and practical connection of the *distribution of animals with the geography of the globe*. Previous to Buffon's labours, natural history had, in this respect, no light whatsoever; the animals had no recognized relationship with their habitats, or—to speak more correctly—no natural habitat at all; each one appearing to live indifferently where it could or where it listed, or where it had been originally set down. The proclamation of a geographical distribution or arrangement, depending inevitably on climate and a few other natural conditions, was an epoch in science. Occasioning not unnaturally much surprise, and exciting vast alarm and bitter hostility at the time, it has not only grown into an accepted and indubitable truth, but is the clue by whose aid inquirers are now striving to thread the labyrinth of the organized world. Then, for the first time, were the forms of organization brought into clear relationship with the grand physical forces and their arrangements. Closely connected with the paramount law referred to, is Buffon's important generalization regarding the unity of the human species, notwithstanding diversity in colour and less essential features. The great debt, however, owing to him as to this order of truths, is his discovery of the test, or "general term," of a species. Earliest among naturalists, he laid that down to be *fecundity*, or the power to continue itself. But while drawing an ineffaceable line between an actual species, and all mere anomalies, he guards himself from a philosophical error of the gravest description that is still prevalent, and into which also the great Cuvier fell, or rather rushed head-

long. That variety of form and character which we now behold—those innumerable species—are yet but fragments from an immense past; they no more constitute a whole or a harmony, in so far as we see them, than the distribution and forms of our continents and islands. The latter are a simple phase of an immense history—unintelligible by themselves, and not yet to be understood. But grand laws have produced them; and even these laws, mighty and remote though they are, are gradually approaching the sphere of distinct vision. Shall we then, simply because we cannot yet discern their relationship, consider all those multitudinous species as fixed and independent entities! Do those fragments belong to no majestic whole? Cuvier shut up the inquiry; he thought the prosecution of it, if not illegitimate, at least hopeless. Buffon did not. He ventured to pronounce the word "*mutability*" in reference to species; and he did so because he bowed before the energies of Nature, exercised through an unfathomable past.—Enough as to Buffon, unless, in powerful although partial support of the estimate ventured on above, we subjoin the words of his most illustrious successor:—"On the other hand, he gave by these very hypotheses an immense impulse to geology. First of all, he caused it to be felt that the actual state of the globe is the result of a succession of changes, the traces of which may be discerned; and thereby he turned the attention of observers to such phenomena as seemed likely to enable them to reach back to those changes. By his own observations, also, he advanced the science of Man and the Animals. His ideas as to the influence exercised by the delicacy and development of each organ on the nature of the different species, are conceptions of genius, which form the basis of all philosophical Natural History, and which have rendered services to *Method* so high, that their author may well be pardoned for the harsh words he has written concerning that art. Buffon's views of the degeneration of animals, and the limits which climates, mountains, and oceans assign to each species, are imperishable discoveries that are daily confirmed more and more, and they have given to the researches of travellers that fixed basis which previously was wholly wanting. Finally, Buffon has rendered to his country one of the greatest services that could be rendered; he popularized science by his writings, interested the great and powerful, who from that time have aided its advance, and so produced effects that have come down to our times, and will be of incalculable value through the future. A few errors ought not to induce us to withhold our just tribute of admiration, of respect, and above all of gratitude; for men have long owed him those gentle pleasures flowing to minds still young from their first glance over nature, and those consolations experienced during the fatigues of life, when our thoughts rest on the spectacle of that immensity of beings peacefully obedient to eternal and necessary laws."—(Cuvier.)

The "*Histoire Naturelle*" is one of those works which astonish by their spaciousness. Beginning with a cosmogony, which Buffon afterwards corrected and completed in the "*Epoques de la Nature*," he passes to a philosophical review of the general phenomena of Animated Nature. Treating then of Man, the Quadrupeds, and very strikingly of the Apes, he enters next on perhaps the most superb portion of the work—that extensive treatise on the Birds; and an elaborate account of the Mineral Kingdom terminates his labours. The several portions of this vast undertaking are unequal in merit—the section on Minerals being least worthy of consideration now. The deficiencies of Buffon's plan need not be pointed out; they have been supplied recently, in a way worthy of the subject, by a magnificent publication "*Suites a Buffon*."

The "*Histoire Naturelle*" has had many editors. The great edition, however, is still Buffon's own—the original quarto. It is impossible to speak with too much contempt of the productions by Castel and Sonnini. Had these men edited the grand Hebrew Lyrics, they would have changed the metre to some modern sing-song, and probably added stanzas of their own! Buffon has truly said, "*le style est l'homme*." Certainly his works are the history of his mind and its growth. Naturalists, in their own systematic treatises, may take advantage of his discoveries, but let them leave these works and their author alone! The edition by Lamouroux is a good one; but the only really unexceptionable work is that by *Flourens*, in twelve large and handsome volumes. Still we rejoice in Buffon's own volumes, and welcome them with infinite pleasure in any library.

Of Buffon, personally, little is known beyond what we have

indicated. Some abbé has alleged recently that there are private letters of his, doing no credit either to his sentiments or his heart. It might seem a primal moral law, that neither charges nor insinuations ought ever to be made, unless they are on the eve of being substantiated. The abbé should have published these letters or been silent. All we know at present is, that the abbé did not like Buffon. He was, as we have said, a stately man, living, generally in full dress, either in the Garden of Plants, or as a retired student at Montbar.—J. P. N.

BUGEAUD DE LA PICONNERIE, THOMAS ROBERT, duc d'Isly, marshal of France, born at Limoges, 15th October, 1784; died at Paris, 10th June, 1849. In June, 1804, he entered the army as a private in the grenadier corps. At Austerlitz, where he evinced great bravery, he was promoted to the rank of corporal; and in the following year he was named sub-lieutenant in the 64th regiment of the line. He took part in the campaigns of Prussia and Poland, and was wounded at Pultusk in November, 1806. He was afterwards sent to Spain with the rank of lieutenant adjutant-major, and remained there with the army of Aragon until 1814. In 1811 he was made lieutenant-colonel, and placed at the head of the 14th regiment of the line; and on his return to France promoted to a colonelcy. At the first restoration he seemed favourable to the cause of the ancient dynasty, but during the Hundred Days he followed the emperor. In 1831 he was appointed a member of the chamber of deputies, and was named field-marshal. He was afterwards sent to Africa, where he signaled himself in a campaign against the Arabs. In 1837, when public opinion was strongly in favour of a partial occupation of Algeria, Bugeaud was intrusted with an important mission to the province of Oran, where he concluded the celebrated treaty of Tafna. In 1840 he was appointed governor-general of the French possessions in Africa, and had not long held this office when he recommended the government to adopt measures for the absolute conquest of Algeria. In three years that project was realized; the whole territory, from the frontiers of Tunis to those of Morocco, was subjugated to France. In May, 1844, hostilities commenced between Bugeaud, as governor of Algeria, and the emperor of Morocco; and in the following July, Bugeaud having completely routed the army of the emperor at Isly, was rewarded with the title of duc d'Isly. In 1847 he was superseded by the duc d'Aumale; and on the memorable 24th February, 1848, was named by Barrot and Thiers to the command of the army and of the national guard of Paris. The president, M. Louis Napoleon Bonaparte, afterwards intrusted him with the command of the army of the Alps. He fell a victim to Asiatic cholera in 1849.—G. M.

BUGGE, THOMAS, a very able Danish geographer, and second only to Tycho Brahe as an astronomer, was born 12th October, 1740, at Copenhagen, where his father was clerk in a victualling office. His first studies were theological, but he afterwards devoted himself to mathematics, astronomy, physics, and especially mensuration. In 1761 he was sent to Trondheim to make observations on the transit of Venus; in 1777 became professor of astronomy and mathematics in the university of Copenhagen, and in the following year was appointed keeper of the observatory of the Round Tower, of which, in fact, he might be regarded as the restorer. In 1798 he was sent by government to Paris to concert with the directors of the National Institute a uniformity of weights and measures, and soon after he was admitted a member of the Institute. His self-forgetting earnestness to preserve the scientific treasures committed to his care, during the bombardment of his native city in 1807, was rewarded by the office of councillor of state. He was also made knight of the most noble order of Dannebrog, and died 15th of June, 1815. Bugge's labours were unremitting and valuable. The extreme accuracy of the excellent charts of Denmark published by the Academy of Sciences, is mainly owing to him; but still more useful was he in the geographical knowledge which he imparted to young men. The extreme accuracy of his trigonometrical surveys was not alone beneficial to his native Denmark; but by the careful indication of every coast, harbour, island, rock, and sandbank in both Belts and the Cattegat, the navigation of the Danish waters is rendered much more safe. Of his numerous works, all important and highly valuable, may be briefly mentioned—"De forste Grunde til den Sphæriske og theoretiske Astronomie samt den Mathematisk Geographie," Copenh. 1796; "De forste Grunde til den rene eller abstracte Mathematik" 3 vols., 1813-14. His

"Beskrivelse over den Opmaalingsmaade som bruges ved de danske geographiske Karter," published in 1779, is a handbook of mensuration. His autobiography is contained in the Wormske Lexicon, 3rd vol.—M. H.

BUGENHAGEN, JOHANN, surnamed POMERANUS, one of the most celebrated of the German reformers; born in 1485; died in 1558. While rector of the academy of Treptow he wrote, by command of Boleslas X., a history of Pomerania, which was published two centuries later by Balhasar. He was not one of the earliest, but he became one of the staunchest of the supporters of Luther. At Wittenberg, where he removed as soon as he had determined to share the labours and the dangers of the reformers, he expounded the Psalms to large audiences, which were not unfrequently graced by the presence of Melancthon. The zeal and ability with which he aided Luther in all his movements, recommended Bugenhagen to the favour of Christian II. of Denmark, who employed him in the organization of the ecclesiastical establishments of the kingdom, and at the conclusion of his labours offered him a bishopric, which, however, he was too zealous a Lutheran to accept. Although the duties of his charge at Wittenberg were of the most onerous description, he found time to assist Luther in his translation of the scriptures, to prepare a version of the sacred books in Low German, and to publish a great number of theological works, which, although little read at the present day, are in a historical point of view—so great was their influence on the progress of the Reformation—only less interesting than those of Luther and Melancthon.—J. S., G.

BUGIARDINI, GIULIANO, a Florentine artist, born in 1481. He imitated the milder and weaker qualities of Leonardo. He was instructed by Bertoldo, a sculptor, and was educated and much beloved by Michel Angelo. His taste in design and composition were imperfect; he drew badly, his colour was dry, and his anatomy overdone. He died in 1556.—W. T.

* BULGARIN, THADDEUS, born in Lithuania in 1789. Although by birth a Pole, Bulgarin may be numbered among the distinguished writers of Russia, as his politics are Russian, and his best works are written in the Russian language. His career has been in some respects that of an adventurer. He served in a Russian regiment of lancers from 1805 to 1808, when he joined the army of Napoleon in Spain; and in 1814 we find him at the head of a body of volunteers. In 1818 he removed to St. Petersburg, where he has since remained. He there commenced editing *l'Abeille du Nord* (the *Northern Bee*), a journal which is still in existence. Gifted with great facility of composition, Bulgarin has published many critical works, besides various novels and romances, amongst others "Ivan Vigighin;" "Roslawlieff;" "Dmitri;" and "Mazeppa." As a critic Bulgarin is clever, but too often satirical and unjust. He has lately published a work entitled "Russia under its Historical, Literary, and Geographical Aspects."—M. Q.

BULGARIS, EUGENIUS, a very learned Greek prelate, born at Corfu in 1716; died at St. Petersburg in 1805. He was an admirable linguist, and wrote largely on philosophy, mathematics, and astronomy. The modern Greeks regard him as one of their best writers, and his style is held as a model at the courts of the hospodars of Moldavia and Wallachia. He is commonly known by the name Eugenius.

BULL, GEORGE, D.D., bishop of St. David's, 1705-1710; born in Wells in 1634; educated at Tiverton grammar school, and afterwards at Exeter college, Oxford. In 1655 he was ordained deacon and priest by Dr. Skinner, the ejected bishop of Oxford, who dispensed with the canonical rules, on account of Bull's "peculiar fitness for the ministry and the necessities of the times." In 1658 he was presented to the rectory of Siddington St. Mary, near Cirencester, and in 1662 the vicarage of Siddington St. Peter was united to it—the joint income being less than £100 per annum. Here he employed himself for twenty-seven years in the diligent discharge of pastoral duties, in preaching and catechising, and in composing his admirable works of practical and controversial divinity. In 1685 he became rector of Avening; in 1686 the degree of D.D. was conferred on him by the university of Oxford; in 1678 a prebend of Gloucester; in 1686 the archdeaconry of Llandaff, by Archbishop Sancroft; and in 1705, at the advanced age of seventy-one, he was made bishop of St. David's, the duties of which see he discharged with much zeal and diligence till 1710, when he died at Brecknock.—T. S. P.

BULL, JOHN, Mus. Doc., was born in Somersetshire about

the year 1563, and, as it is said, was a descendant from the Somerset family. He was educated in music under Blitheman, an organist of the chapel royal in the reign of Elizabeth. At the age of twenty-three he was admitted to the degree of bachelor of music at Oxford; and six years afterwards to that of doctor. On the death of Blitheman in 1591, he received the appointment of organist to the royal chapel; and Wood says of him, that he had "a most prodigious hand on the organ." Shortly afterwards, at the express desire of the queen, he was nominated the first professor of music in Gresham college. In 1601 he went abroad for the recovery of his health, which for some time had been greatly impaired. Upon the accession of James I. he retained all his previous appointments, and was nominated one of the chamber musicians to the king; in which capacity he had the honour of instructing Prince Henry. Stow tells us in his *Chronicles*, that he was selected to entertain the king and the prince with his performance on the organ at Merchant-Tailors' Hall, July 16th, 1607, the election-day of the master and wardens. Upon this occasion he is said to have composed the national anthem "God Save the King;" the authorship of which has so long been the subject of dispute. In 1841, the late Mr. Richard Clark, one of the lay-vicars of Westminster abbey, announced for publication "The Manuscript Compositions of John Bull;" but, we are sorry to say, the announcement received so little support, that the promised volume never appeared. The claims of Dr. Bull to the gratitude of his countrymen are thus set forth in Mr. Clark's prospectus:—"Dr. Bull's reputation as a composer and as an organist extended during his lifetime to the capitals of Holland, France, and Germany, and he may justly be considered the Henry Purcell of the latter half of the sixteenth century. It is presumed the publication of this interesting manuscript will tend to throw a new light on the extraordinary genius and acquirements of one of the earliest, and most celebrated musicians of which this country can boast; and it will materially assist in demonstrating that in the reign of Elizabeth there first appeared those great harmonies and combinations of notes, which it has been the habit of many professors to attribute to the later period of Henry Purcell, and the still later one of Sebastian Bach. . . . It also exhibits another, and, if possible, still more interesting claim on the attention and patronage of the musical public, as it contains the national air of "God Save the King," composed in four parts. This is written in three-two time, and the melody is, with one or two exceptions, precisely the same as is now in use; and it is but justice to the memory of Dr. Bull, its composer, to state that his reputation may be considered to have suffered from the claims which have unjustly been made for various persons as the composer, and from the slight alteration which has arisen from the lapse of time, and the want of an authentic copy as a reference. . . . In addition to this great curiosity, there are twenty-seven other compositions, including many fugues, canons, and variations on the fine old Gregorian hymns, Gloria tibi Trinitas, Salvator Mundi Domine, Felice namque offertorium," &c. &c. In 1613, as we learn from the old cheque-book of the chapel royal, "John Bull, doctor of music, went beyond the seas without license, and was admitted into the archduke's service, and entered into pay there about Michaelmas." Wood says that he died at Hamburg; others assert that this event took place at Lubeck; but recent researches have enabled us to set the matter beyond doubt. Bull visited Antwerp in 1615, and was appointed organist of the church of Notre Dame in that city in 1617. He died on the 12th or 13th of March, 1628, and was buried in the cathedral of which he was organist. There is a picture of him yet remaining in the music school at Oxford. It is painted on board, and represents him in his habit of bachelor of music. (Wood's *Athenæ*; Ward's *Gresham Professors*; *Archives of Antwerp*, &c.)—E. F. R.

BULLER, CHARLES, a liberal politician, who promised to be a statesman, was born at Calcutta in 1806. He was the younger son of a younger son—the latter, then a member of the Bengal civil service, afterwards succeeding an elder brother in the representation of West Looe, a borough disfranchised by the reform bill, and in which the Buller family had influence. He received his early education at Harrow, which he quitted with the highest honours. He studied subsequently at Edinburgh, and there had for one of his tutors Mr. Thomas Carlyle. His education was completed at Cambridge, where he distinguished himself less in the academic studies of the place, than as a fluent,

vigorous, and witty orator—always on the liberal side—at the famed debating society, the "Union." He was content with a B.A. degree, which he took in 1828; and destined for the law, he was called to the bar in June, 1831. Sent to the house of commons on the eve of the reform bill (for which, of course, he voted), as member for West Looe, he delivered his maiden speech in 1830; and after the disfranchisement of West Looe, he sat until his death for Liskeard, where also his family had influence. In the first reformed parliament, he was conspicuous as a young and promising radical, more a follower of Lord Durham than of Lord John Russell; more a philosophical than a democratic radical: witness the vigorous pamphlet published by him in 1831, and in which, despite its title—"On the Necessity for a Radical Reform"—the unfitness, in the writer's view, of "the lower orders," as he called them, for the reception of the franchise, was emphatically indicated. Mr. Buller's first notable parliamentary achievement was, however, scarcely a political one, though it involved a great public benefit. On the 18th of February, 1836, in a speech received with great applause, full of wit, as well as sense and knowledge, he moved the appointment of a select committee to investigate the affairs of the record commission. Its issue need not be recorded. Some two years afterwards, Lord Durham, on his appointment to the governor-generalship of Canada, took Mr. Buller with him as his civil secretary. In 1841 he had a short term of office as secretary of the board of control, from which post he was speedily removed by the accession of Sir Robert Peel's second administration. But with his return from Canada, he began to practise as a counsel in appeal cases before the privy council, and to occupy himself energetically in parliament, and out of it, with the question of national emigration. His speech on "Systematic Colonization," calling for a royal commission to investigate the subject, was delivered in April, 1843. Out of the house as in it, though busy in many ways, colonization and colonial questions constituted his most prominent sphere of activity, and he was a leading man in the establishment and development of the New Zealand company. In the house of commons he was rising rapidly, by the freshness of his style, the lucidity of his statements, his general candour and originality as a speaker, and last, not least, by his airy sparkling wit, which relieved his treatment of the driest and most hackneyed subjects. If others rose with him "to catch the speaker's eye," the cry was generally for "Buller!" On the formation of Lord John Russell's ministry, he was appointed to the modest post of judge-advocate-general; but in July, 1847, having been appointed a queen's counsel the previous November, he was made a privy councillor. In 1848, when the poor-law commission broke down beneath the weight of public obloquy, Mr. Buller, at a considerable sacrifice of income, accepted the presidency of the new and remodelled commission; during his short occupancy of what had become a very responsible post, he suggested many, and carried several important improvements. But his career was prematurely closed; he died of typhus fever on the 28th of November, 1848. In the high social circles which he adorned, his loss was severely felt, and politicians of every party mourned one whose wit had never made an enemy, whose talents were admired, and whose purity of public and private character was respected by all.—F. E.

BULLEYN, WILLIAM, an English physician and botanist, was born in the Isle of Ely in the early part of the reign of Henry VIII. He was educated chiefly at Cambridge. In June, 1550, he was appointed rector of Blaxhall in Suffolk, but he resigned this office in 1552. He afterwards took the degree of doctor of medicine, and practised as a physician in Durham. Finally, he removed to London, and became a fellow of the College of Physicians in 1560. He wrote a book of simples, being a herbal in the form of a dialogue, at the end of which are some woodcuts of plants.—J. H. B.

BULLIARD, PIERRE, a French botanist, was born at Aubepierre, near Langres, about 1742, and died at Paris in 1793. He was an excellent artist, and gave beautiful delineations of plants. Among his published works are the following—"Flora of the neighbourhood of Paris;" "History of Poisonous Plants;" "History of the French Fungi, with beautiful figures;" "Elementary Dictionary of Botany;" and "French Flora." Bulliard invented the art of printing natural history plates in colours, and he employed this in his works.—J. H. B.

BULLINGER, HENRY, the celebrated Swiss reformer, was born in 1504, at Bremgarten, a small town near Zurich, of

which his father was parish priest and dean. In 1519 he entered the university of Cologne, where he read Luther, and declared himself a protestant. In 1523 he was invited by Wolfgang Joner, Cistercian abbot of Cappel, to become lecturer on divinity in that monastery. There he remained six years, and composed many of his works. There also he became intimate with Zuinglius and other reformers. In 1527 he attended for some months the lectures of Zuinglius at Zurich, and in December of that year was deputed by the senate of Zurich to accompany him to the disputation at Berne. In June, 1528, he undertook the pastoral office, and preached for some time at Bremgarten, his father having renounced popery. After the battle of Cappel, October 11, 1531, Bullinger removed to Zurich for safety, and there succeeded Zuinglius as preacher in the cathedral, which office he held till his death. He preached daily, often twice: in pastoral labours he was incessant; and his house was always open to shelter and protect refugees from countries where religious persecution prevailed. He assisted in drawing up the first Helvetic confession of faith at Basle in 1536. With Calvin and Farell he drew up an agreement, on the subject of the Lord's Supper, between the churches of Geneva and Zurich. After suffering some years from the stone, he died at Zurich in 1575. His sermons, in five decades, have been lately published at Cambridge by the Parker Society. Bullinger appears to have been one of the most moderate of the continental reformers—a man of much eloquence, of deep piety, and christian amiability, well worthy of the general esteem in which he was held by his contemporaries.—T. S. P.

BULOW. An ancient German family, originally belonging to Mecklenburg, but long established in Prussia. The following are its most distinguished members:—

BÜLOW, FRIEDRICH WILHELM, count von Dennewitz, a celebrated Prussian general, born in 1755. He entered the army at the age of fourteen. In 1792 he was made a captain, and appointed governor to the young prince, Lewis Ferdinand of Prussia. He served with great distinction in the campaign of the Rhine, and in 1808 was made general of brigade. He distinguished himself under Blücher at Eylau, Friedland, and Tilsit, and on the 5th of April, 1813, gained an important victory over the French at Möckern. On the 10th of June following, by a skilful movement, he saved Berlin, then menaced by the French; a second time, on the 23rd of August, by the victory of Gross-Bern; and a third time, on the 6th of September, by totally routing Marshal Ney at Dennewitz. This gallant action gained him the title of Count Dennewitz. He took a prominent part in the battle of Leipzig, and afterwards served with great distinction in Westphalia, Holland, and Belgium, and throughout the campaign of 1814, especially at Soissons. On the conclusion of peace, Bulow was appointed commander-in-chief of the Prussian infantry, and governor of Lithuania and eastern Prussia. On the return of Napoleon from Elba, he once more took the field under Blücher, and rendered signal service to the allies at Ligny and Wavre. By great exertions he arrived with his division on the field of Waterloo, in time to assist in the total overthrow and dispersion of the French army. After the final downfall of Napoleon, Bulow returned to his post at Königsberg as governor of the eastern provinces of Prussia, and died there on the 25th of February, 1816, leaving behind him a high reputation for courage and professional skill, winning manners, and knowledge of the fine arts.

BÜLOW, HENRICH WILHELM, baron von, brother of the preceding, was born in 1760. He was educated for the military service, which he entered at the age of fifteen, but soon became disgusted with this life, and tried various other professions without success. He visited South America, and afterwards spent some time in France, and in London, where he ruined himself by a newspaper speculation, and was confined in the King's Bench prison. He published a treatise entitled "The Spirit of the Modern System of War;" a "History of the Campaign of 1800;" a "Life of Prince Henry of Prussia;" several treatises on military tactics, and a work entitled "The Campaign of 1805," which gave great offence to the court of St. Petersburg, and led to his imprisonment at Riga, where he died in 1807. Bulow was an ardent disciple of Swedenborg, and wrote a treatise upon his tenets, entitled "A View of the Doctrine of the New Christian Church."

BÜLOW, LEWIS FRIEDRICH VICTOR JOHANN, count von, born in Brunswick in 1774. He was indebted to his cousin Har-

denberg for promotion in the Prussian civil service; and after occupying various important offices, he was in 1813 nominated minister of finance, and subsequently minister of commerce. He died in 1828. His brother-in-law, **AUGUSTUS FRIEDRICH WILHELM** (born 1762; died 1817), was secretary-general of administration, and chief of Prussian police at Dresden, and afterwards at Berlin, and wrote a treatise on "Jurisprudence," and a work on "The State of the Protestant Church in Germany."

BÜLOW, HEINRICH, baron von, a distinguished Prussian diplomatist and statesman, born in 1790. His enthusiastic patriotism made him abandon his studies at Heidelberg in 1813, and take up arms against the oppressors of Germany. He distinguished himself in various engagements under General Walmoden. On the downfall of Napoleon, he was employed in various diplomatic services. In 1817 he became secretary of embassy in London, and in 1827 was elevated to the office of Prussian ambassador at the English court, and took part in several important negotiations. In 1842 he received the portfolio of foreign affairs, but his administration was unpopular, and he resigned his office in 1844. His death took place at Berlin in 1846.—J. T.

* **BÜLOW, KARL EDUARD VON**, a German novelist, was born near Eilenburg, November 17, 1803. He established his literary fame at once by his "Novellenbuch," 1834-36, 4 vols., a collection of one hundred translations of old Italian, Spanish, French, and other novels. His own "Novellen" appeared from 1846-48 in 3 vols.—K. E.

BULWER LYTTON, SIR EDWARD. See **LYTTON**.

* **BULWER, SIR HENRY LYTTON, G.C.B.**, the Right Hon., is the second son of the late Brigadier-general William Earle Bulwer, of Heydon and Woodalling, county of Norfolk, by Elizabeth Barbara, only daughter and heiress of R. W. Lytton, Esq. of Knebworth, Herts. He is consequently elder brother of Sir Edward Bulwer Lytton, Bart.—(See **LYTTON**.) He was born in the year 1804, and entered the diplomatic service in 1827. From November, 1832, he was attached to the embassy at Paris down to November, 1835, when he was appointed secretary of legation at Brussels; two years later he was sent in the same capacity to Constantinople, where he negotiated and concluded a treaty, which is the foundation of our present commercial system in the East. In November, 1843, he was appointed envoy extraordinary and minister plenipotentiary to the court of Madrid, in which capacity he negotiated the peace between Spain and Morocco. In 1848, however, he was dismissed from his post by the fickle ministry of that country, and returned to England. His able administration of affairs at Madrid, however, had already secured the addition of his name to the list of her majesty's privy council, and his subsequent diplomatic acts were rewarded with the honours of the highest decorations of the order of the Bath. In April, 1849, he was nominated British minister at Washington, from whence he was transferred, in the same capacity, to the court of Tuscany in 1852. In America and Italy alike his diplomatic career was attended with success. In 1856 he was nominated by Lord Palmerston commissioner at Bucharest, for investigating the state of the Danubian principalities. As British commissioner he elicited from every minister and every government concerned, the warmest expressions of approval, and all concurred in recommending him for the post of ambassador to the Ottoman Porte on the return of Lord Stratford de Redcliffe (see that name) in the spring of 1858. Sir H. L. Bulwer is married to a sister of Earl Cowley, our ambassador at Paris.—E. W.

BÜNAU, HEINRICH GRAF VON, the well-known patron of Winkelmann, was born at Weissenfels, June 2, 1697, and died at his estate of Osmannstädt, April 7, 1762. He studied at Leipzig, and soon rose to high honours in the administrative service of Saxony, but resigned his offices, and some years after entered the service of the Emperor Charles VII., after whose death he was appointed regent and afterwards prime minister of the duchy of Weimar and Eisenach. He stood in general esteem for his integrity as a statesman, as well as for his liberality as a patron of learning and literature.—K. E.

BUNBURY, HENRY WILLIAM, an amateur caricaturist, who now seems to us rather gross and dull. He was the younger son of Sir William Bunbury of Mildenhall, Suffolk, and was educated in Westminster school and Catherine Hall, Cambridge. His "Directions to Bad Horsemen" are smart and spirited, but not subtle or refined. Sir Joshua Reynolds, who was not fond of praising men equal to himself said these riding plates excelled

everything of the kind. Mr. Bunbury died in 1811, near Kerwick. Many a barber's boy and countryman still rejoices in the broad fun of Bunbury.—W. T.

* **BUNGE, ALEXANDER VON**, a Russian botanist and traveller, was born at Kiew on 24th September, 1803. He took his degree of doctor at the university of Dorpat in 1825. He travelled with Ledebour into Siberia, and visited the Altai mountains. In 1830 he was sent by the Russian government as naturalist with the mission to Peking, where he remained for eight months. He made a large collection of plants. He again visited the Altai mountains at the request of the Russian government. He came to Petersburg in 1833, and was subsequently appointed professor of botany at Casan, and, finally, in 1836, he succeeded Ledebour as professor of botany and director of the botanic garden of Dorpat. His chief works are—"Conspectus of the genus *Gentian*;" a "Treatise on the Natural System;" "Enumeration of Chinese Plants;" and "Catalogue of Altai Plants."—J. H. B.

BUNSEN, CHRISTIAN-CHARLES-JOSIAH, Baron, scholar, theologian, and diplomatist, one of the most distinguished men and finely-balanced characters of the present age. He was born at Korbach in the year 1791, and died in 1860. He studied first at Marburg, but afterwards, from 1809 to 1813, at Göttingen, under the celebrated philologist Heyne. His first publication was a treatise on Attic law—early indicating the grand combination of ancient learning with the business of life for which his future career became so characteristic. In 1813 he left Göttingen; unwilling, as a true German, to accept office under the imperial sovereignty of Jerome Bonaparte, then tottering to its fall. In Holland and Denmark, to which he next proceeded, he enjoyed the instructions of Finn Magnusen, while prosecuting those profound studies in the old German and Icelandic dialects, which he had already commenced under Benecke and Lachmann. In 1815 he went to Berlin, and made the acquaintance of Niebuhr. In 1816 he studied Persic and Arabic under the famous Sylvester de Sacy, at Paris; and in the same year went to Rome, where, through Niebuhr's influence, then Prussian plenipotentiary to the papal court, he in 1818 received the appointment of secretary to the embassy. About this time Bunsen married an English lady; a circumstance prophetic of his future intimate connection with this country. In 1827, after Niebuhr's removal to Bonn, Bunsen succeeded to his office as Prussian minister in Rome. Besides Roman topography and archaeology, we find him at this period engaged in ethnological studies of a far-reaching character, in the study of Platonic philosophy; and again occupied with profound researches on biblical criticism, church history, and liturgical formulas. His attention was directed to Egyptian antiquities by the visit of Champollion to Rome in the year 1826. To the importance of the great discovery made by this extraordinary genius, his eyes were immediately opened; and in his great work on Egypt he has done ample justice to the genius of the great Frenchman. In 1839 we find him again in the Prussian diplomatic service as ambassador at Bern. In 1841 he was called to Berlin to arrange the affairs of a new English-German bishopric, to be created in Jerusalem. For this purpose he was despatched to England; when shortly afterwards he was made Prussian ambassador in this country, as successor to Baron Bulow. This important situation he filled for fourteen years; and the fruits of his residence were of great political consequence, both to England and Germany. He took an active part in all public questions. In 1848 he defended vigorously the rights of the German element, in the duchy of Holstein, against the king of Denmark, who was supported by Lord Palmerston and the English government. In 1854, on occasion of the Russo-Turkish war, he used equal independence of judgment, and an eye no less clear, for the true interests of Germany; but as the Russian party were yet too strong in Berlin for such decidedly English sympathies as Bunsen exhibited in the movements which led to the Crimean expedition to be officially tolerated, he demitted his post in London, and has since lived as a private man in Heidelberg, prosecuting to a triumphant close that long course of historical and theological study which he had never for a single day remitted during his long course of public life in the busy metropolis of the British empire. He has, however, never ceased, by stirring pamphlets and otherwise, to let his voice be heard on important public questions, which deeply interested him as a German and as a Christian; and he

has, moreover, always maintained his firm hold of the affections of the monarch, who at an early period discerned his worth. Of this, the most remarkable proof is the high honour conferred on him by the king of Prussia, in creating him a *Freiherr* or baron, with a place in the Prussian upper house, under circumstances and conditions alike honourable to the constant favour of the royal bestower, and the dignified consistency of the man on whom so great a distinction was conferred.

The extraordinary activity of Bunsen's mind will be best illustrated by an enumeration of the various works—some of them of immense compass—which he has contrived to publish, amid the various occupations of public life. The following is a list of his principal works—"De Jure Atheniensium Hæreditario," Göttingen, 1813; "Beschreibung der Stadt Rom," 3 Bde., Stuttgart, 1830-43 (of this work he is only part author); "Allgemeine evangelisches Geang und Gebetbuchs," Hamburg, 1846; "Elizabeth Fry, an die christlichen Frauen und Jungfrauen Deutschlands," Hamburg, 1843; "Die heilige Leidensgeschichte und die stille Woche," Hamburg, 1841; "Die Verfassung der Kirche der Zukunft," Hamburg, 1845—English, London, 1845; "Ignatius von Antiochien und seine Zeit," Hamburg, 1847; "Die drei echten und die vier unechten Briefe des Ignatius von Antiochien," Hamburg, 1847; "Die Basiliken des christlichen Roms," Munich, 1843; "Christianity and Mankind," Jena, 1854, in 7 vols. "Die Zeichen der Zeit," Leipzig, 1855—English, 1856; "Egyptens Stelle in der Weltgeschichte," vols. i. and ii., Hamburg, 1845; vols. iii., iv., and v., Perthes, 1856-7; "Gott in der Geschichte," Leipzig, 1857; and the great "Bibelwerk," meant to be the crowning work of the author's life, of which the greater part is now published.—J. S. B.

* BUNSEN, ROBERT-WILHELM EBERHARD, a celebrated German chemist, born at Göttingen in 1811, was educated at the university of that town, and at Holzminden, whence he returned to Göttingen to study natural philosophy and chemistry. After an extended course of travel, he was appointed in 1841 titular professor of chemistry and physics at the university of Marburg, and in 1851 was called to occupy the same position at Breslau. Besides a vast number of valuable memoirs on chemical and mineralogical subjects in Liebig's *Annals of Chemistry*, he has published "Descriptio Hygrometrorum," 1830, and "Eisenoxydhydrat das Gegengift des weissen Arsens und der arsenigen Säure," 1837.—J. S. G.

BUNTING, EDWARD, a distinguished Irish musician, was born at Armagh in 1773. His first collection of "Irish Airs" was published in 1796; his second in 1809; and his third and last in 1840. Bunting did not live to carry out his plan of republishing his first two collections uniform with the third. He died 21st December, 1843, aged seventy.—E. F. R.

BUNTING, JABEZ, D.D., a distinguished minister among the Wesleyan methodists, and four times president of the conference, was born in Manchester in 1779. He is generally regarded as the most distinguished successor of John Wesley. Known to the world as an eloquent preacher and speaker, and, by his services to the cause of religion and philanthropy, his abilities as an administrator of ecclesiastical affairs were of essential use to his own denomination, and contributed mainly to its consolidation, improvement, and prosperity, both in this country and in its foreign missions. His published writings were few, consisting principally of sermons; but his influence upon the literature of methodism and of christianity will be permanent, since he was successful in raising among his brethren a high standard of professional attainment, and in thus promoting the education, without diminishing the zeal, of the people of their charge. He retired from official life in 1857, with every token of affection and respect from the churches he had so long and so faithfully served, and in 1858 was followed to his grave, near the City Road chapel, London, by multitudes of good men of all parties, who admired his talents, and revered him for his long, consistent, and useful career.—E. B.

BUNYAN, JOHN, to whose genius we are indebted for the "Pilgrim's Progress," was born at Elstow, in the neighbourhood of Bedford, in the year 1628. He was of humble parentage, belonging, as he himself expresses it, to "a low and inconsiderable generation," for his father was a tinker or worker in brass, and perhaps a gypsy. Some countenance at least is lent to this supposition, by Bunyan's telling us that, on one occasion, he was led to ask his father whether they were of the seed of Israel. The son was brought up to follow the paternal craft. His

education, however, in the simplest branches, was not neglected; for he tells us gratefully how his parents were careful to send him to school, where he acquired, in a humble way, the arts of reading and writing, to be speedily lost indeed, but recovered by his own efforts afterwards. His boyhood was profane and godless. He describes himself as having few equals at his years "for cursing, swearing, lying, and blaspheming the name of God." He was a ringleader in all juvenile mischief; a reckless little dare-devil, throwing the wild energy of his nature into the practice of all boyish vices. Not without checks of conscience, however, which met him in the characteristic form of fearful dreams, in which evil spirits in monstrous forms appeared to him, threatening to drag him to the pit; or the day of judgment, with its flaming heavens and tramp of terror seemed come; or Tophet disclosed its jaws beside him, belching out horrors, while a circle of fire began to close him round. His boyhood passed into such a youth of open ungodliness as left him no equal in his native district. Not that he was a profligate in the ordinary sense of the term. He was neither drunkard nor libertine. But he was "a blasphemous, and injurious," corrupting youth of less hardihood and energy, and counted by the neighbours a vicious pest. Athletic sports and pastimes he followed with a passionate avidity; bell-ringing and dancing were his choice amusements, and it was his wont, especially, to "solace himself" with them on the sabbath-day. At an early age, led by love of adventure or driven by poverty, he entered the army; but it is matter of dispute whether he joined the royalist or the republican ranks. But whether kingsman or parliamentarian, Bunyan was doubtless at this time gathering, though unconsciously, materials for the illustration of his "Holy War," and finding in cavalier trooper and roundhead officer models for the mystic warriors who figure in the annals of beleaguered Mansoul. At the siege of Leicester, he had been ordered to a particular service, when a comrade requested to be allowed to go in his place; Bunyan consented, and the substitute was shot dead at his post. Returning home shortly afterwards, he entered, while yet a youth, into the married state. His bride brought with her, apparently as her entire portion, two volumes of practical religion, in which she prevailed with her husband frequently to read with her. The perusal of these, together with his wife's talk of the piety of her deceased father, wrought a marked change in the spirit of Bunyan, and by and by the profane "blackguard," as Southey has called him, became a pharisee. He went to church twice a-day, began to "adore" in abject superstition every thing connected with the consecrated edifice, and was ready if he met a priest, though ever so indifferent a character, to lie down at his feet and worship him as the minister of God. At the same time, however, he spent his Sabbath afternoons in cursing among his godless compeers. But one day the parson preached on the desecration of the Lord's day, and appeared to Bunyan as if he had prepared the sermon expressly to meet his case; so that when he went to the playground as usual, he thought his game interrupted by a voice from heaven, presenting to him, in direct question, the alternative of leaving his sins and being saved, or having them and being damned. For a little he stood stunned by the inquiry, but ultimately resolving to have his sins, and thinking that, perdition being inevitable, he might as well go to hell for many sins as few, he plunged anew into his course of godless pleasure with a desperate greediness. His grudge was that he could not get his fill of sin as rapidly as he wished, and his fear that he would die before he should be satiated. But standing on one occasion beside a neighbour's window "playing the madman," as was his custom, the woman of the house, herself an ungodly creature, came out and rebuked him as a corrupter of youth and the most blasphemous wretch in the town. The shaft reached his heart. From that time he laid aside his profane vocabulary. In course of time he was wondered at as a prodigy of piety. Proud of his godliness, he left off his sports as inconsistent with a profession like his; first becoming simply an onlooker at the ringing of the bells, then in fear of death from the fall of the bell or the tower, forsaking the scene altogether. In the same gradual way, though it cost him hard, he abandoned dancing, and thought that now "no man in England could please God better" than himself. But the pharisee was soon to be stripped of his poor cloak, and made a true penitent. His way to peace lay through protracted and fiery conflicts. Joining one day a little circle of poor women,

as they sat at the door of their cottages conversing of their religious experiences, he was led to mistrust his own state, as knowing nothing of what he heard them so pleasantly describe. He often afterwards frequented their society; his heart failed him under their applications of scripture, and he went from their company to meditate incessantly on what he had heard. He shook off a swearing comrade, to whom his heart had before been knit; betook himself to prayer for divine direction, and began to have a new relish for the word of God, still crying, as he pored over its pages, for light from heaven. With that vividness of conception which projected all his thoughts into the region of the visible and audible, making them voices and sights, he now in a kind of vision saw the poor women of Bedford up on a sunny mountain-side, basking in radiant warmth, while he himself shivered aloof amid frost and snow. A wall girdled the happy region round, which he found could only be passed by a little doorway, very strait and narrow; through which, however, after long struggling, he was able to force his way, and went and sat down in the midst of the company, comforted with light and heat, and "exceeding glad." The vision and its interpretation dwelt on his spirit, and vehement prayer rose from his heart wherever he was, at home or abroad, in the house or the field. But then came the dark questions—Was he among the elected? and what if his day of grace were gone? and through long and grievous buffetings he struggled onwards to the light, his help coming still from the word of God. It was now the dullness, insensibility, and unbelief of his soul that grieved him: his conscience as to outward sinning was tender and scrupulous, but he thought inward vileness like his could never be cleansed. Still he fought the battle, and still helpful texts of scripture came to him, as voices from the skies. On one occasion, after a hand had in this way been stretched to him with healing leaves, he describes his happiness as so intense that he felt as if he could talk of God's love to him to the "very crows that sat upon the ploughed lands" before him. The clouds, however, returned again; a voice seemed to sound in his ears—"Simon, Simon, Satan hath desired to have you," so loudly sometimes that he turned his head to see who stood behind him, and once so startlingly that it seemed to come to him from half a mile's distance. Troops of blasphemous suggestions anon entered his mind; gloomy questionings as to the being of God and of the Saviour, doubts of the truth of the scriptures, temptations to utter some horrible curse against God, to blaspheme the Holy Ghost, and fall down to worship the devil, till he began to think himself possessed, and in his agony would hold his mouth with his hand, lest it should open to utter the unpardonable blasphemy. This lasted for about a year, at the end of which time he became somewhat composed in mind, through the reading of Luther's Commentary on the Galatians, and yet more through the counsels of Mr. Gifford, a baptist clergyman of Bedford. The darkest wave of all in this billowy sea of trial, however, was yet behind. He began to be haunted with an inward suggestion to sell the Saviour. "Sell him, sell him," said the horrid voice, "sell him for this, for that, for anything;" till, like miserable patients in cases of optical derangement, who cannot look in any direction without seeing the hideous or fantastic shape which haunts them, he could not pick up a pin, or chop a stick, but the hateful whisper was in his ear. "Sell him, sell him," it went on; till one day he felt as if he were answering—"Let him go if he will;" and then came blank despair. He was in the iron cage now. He was Judas; he was Cain, with a brand on him; he was Esau, shut out, as he interpreted the text, from repentance; he was worse than all the great sinners of the Bible who had found mercy—David, Solomon, Manasseh, Peter; he was a new Francis Spira, whose miserable groanings he re-echoed as he read. At length, however, after months of agony, the tempest began to pass away; the thunder, as he says, got beyond him, and only some small drops remained; with many a scripture text as his staff he had struggled through the deep waters, and now stood on dry ground. By such stormy conflicts, in which the strength of the ideal faculty gave body and action to vivid thoughts, was Bunyan being prepared to serve his Lord as a preacher and an author.

In the year 1653, the year in which Cromwell was made lord-protector of England, Bunyan became a member of Mr. Gifford's church. His doubts and fears, after a season, returned upon him, aggravated by failure of his health; but he again battled through

them triumphantly. Within two years of his baptism, he was formally invited to engage in the work of the ministry. He consented, and officiated as a preacher, at first somewhat privately, then with all publicity. For two years, preaching from the smart of his own spirit, he cried out against sin and proclaimed its perils, but ultimately taught the way of God more perfectly; he "altered," as he says, his mode, and laboured "to hold forth the Lord Jesus Christ." His services—as was to be expected from the ministrations of one who tells us that he preached with such conviction of the truth, that he felt as if he could say he was more than sure of it—proved singularly acceptable and powerful. The interest occasioned by his preaching is attested by the persecution it excited; "the doctors and priests of the country did open against" him, and he was indicted to appear at the Bedford assizes, within a year of his beginning his labours. The process somehow failing, his enemies appear to have had recourse to all sorts of absurd calumny, which Bunyan, strong in innocence, accepted as a badge of true christian discipleship.

On the 12th of November, 1660, five months after the Restoration, Bunyan had undertaken to preach at a place named Sawse, near Harlington, in Bedfordshire. Though warned that a warrant had been issued for his apprehension, the intrepid preacher would not be held back from fulfilling his engagement. He was accordingly arrested, and committed to Bedford jail, where he remained, with intervals of partial liberation, for a period of twelve years. Seven weeks after his incarceration he was brought up at the quarter sessions in Bedford, with a bill of indictment preferred against him, as "a common upholder of unlawful meetings and conventicles;" and as neither arguments, nor threats, nor cajolery, nor ridicule, which were all tried, could prevail on him to promise that he would desist from preaching, he was convicted and sentenced to imprisonment, with certification that if he would not conform, he should be banished the kingdom. At the coronation of Charles II. in 1661, a proclamation was issued, allowing convicts twelve months to sue out a pardon; and had Bunyan, at that time, felt it consistent with his views of duty to petition for freedom, he might probably have been discharged. At the assizes of that year, his wife—a true heroine—after having travelled to London with a petition to the house of lords, appeared several times before the judges to plead her husband's cause. This she did with such a weight of argument, such prudence and modest intrepidity, as touched the heart of the upright Hale, but could not move his coarse and bigoted fellow-justices. "I am sorry, woman," said the kindly judge, "that I can do thee no good."

In prison Bunyan had to do something to provide for his family. He had four children—one of them blind and dearly loved—by his first wife (for his heroic advocate before the justices was a second spouse, but a true mother to his little ones); and these were looking to him for bread. So he set himself to work for them as he might, making tagged bootlaces, an art which he acquired in jail. Meanwhile he was laying the foundations of an imperishable fame. His "Pilgrim's Progress" was, at least, planned in jail, and probably the first part was written there. His "Grace Abounding," "Holy City," "Resurrection of the Dead," together with other treatises and tracts, were also composed in "the den." Persecution had filled the jail with many prisoners of congenial character, with whom he enjoyed many pleasant hours of religious conversation. He was in favour from the first with the jailor, who nearly lost his place for permitting him on one occasion to go as far as London. Years of stricter confinement followed, but at last he was often allowed to visit his family, and remain with them over night. A remarkable incident in connection with this indulgence is related. Bunyan had received the usual liberty, but at a very late hour felt resistlessly impressed with the propriety of returning to the prison. He arrived after the keeper had shut up for the night, much to the official's surprise. But his impatience at being untimely disturbed was changed to thankfulness, when a little after a messenger came from a neighbouring clerical magistrate to see that the prisoner was safe, and the custodian was able to produce him. "You may go out now when you will," said the jailor; "for you know better than I can tell you when to come in again." In the later years of his incarceration he was allowed to attend the meetings of the church, and to officiate as a preacher. He was still nominally a prisoner, although subject to little restraint, when he was elected pastor of the church in

Bedford, of which he had long been a member. He obtained his full release through the intervention of the Quakers, and his name is included in the "general pardon" passed by the king in council, in behalf of the prisoners of that persuasion, bearing date September 13, 1672.

After his discharge from prison his popularity as a preacher widened rapidly. Crowds flocked to hear him. His place of worship had to be enlarged. On his frequent visits to London, when he delivered his week-day addresses, the large chapel in Southwark was invariably thronged with eager worshippers. He was not wholly unmolested, but always escaped his persecutors' search. When the act of indulgence was passed in the reign of James II., Bunyan did not hesitate to avail himself of its provisions, although he descried and denounced the insidious design of the measure. Next year came the Revolution and the toleration act. But Bunyan did not live to see the happy day of England's riddance from the house of Stuart. His last illness was superinduced by exposure to wet, while engaged on an errand of kindly intercession on behalf of a youth who had offended his father. He had succeeded in his object, and was returning home by way of London, when he was caught in a drenching rain, and arrived in an exhausted condition at the house of his friend, Mr. Strudwick, near Holborn bridge. Here he was seized with fever, and after ten days' illness, which his frame, weakened by a previous attack of the mysterious sweating distemper of the day, was less able to resist, he died in peace on the 31st of August, 1688, in the sixtieth year of his age. His last words were full of christian hope. His remains were interred in Bunhill burying-ground, where his tomb may still be seen.

Bunyan will always hold rank as one of the first among practical religious writers in the English language. His Saxon sagacity, his good sense, wonderful genius, and profound acquaintance with the bible and the human heart, fitted him for his work, without the aid of scholarship. He had studied but two great volumes—the scriptures and his own experience; but the latter was such as few men ever had access to, and he had made himself master beyond most, of the treasures of the inspired book. His want of learning and of exact training made him, indeed, defective as a textuary; but no man ever drew from the bible more thoroughly the great principles of faith and practice. He wrote much, in varied forms, in prose and rhyme, and always with power. His very verses, doggerel as they must be admitted to be, have a rough vigour in them that disclose the man. His practical and experimental treatises are admirable, full of passages glowing with the light of a splendid imagination. He wields the controversial pen with a sturdy hand, and has a formidable power of logic, though not borrowed from the schools. His great charm lies in the clear pithy style, and the dramatic vivacity of his writings. His words are direct, strong, and unmistakable. He questions, answers, exclaims, apostrophizes, personifies; individualizes his readers, and takes them by the hand, so that his pages are never dull, and his words never wasted. The fame of John Bunyan, however, rests most securely on his allegorical writings. Thousands that have scarcely known him as a writer of practical treatises, or have heard only of his "Grace Abounding," have studied him in the pages of the "Pilgrim's Progress," His "Holy War," though more elaborately ingenious, has always been less popular, except perhaps with such boy-readers as think the sixth book of Milton's *Paradise Lost* the gem of the immortal epic. The "Pilgrim" has been, indeed, the book of the people. Who has not heard of it, and who that has ever opened a religious volume, has not read it? There is no book, we believe, the bible alone excepted, that has been translated into so many languages; few that have been read by so many classes. It pleases the child by the resistless charm of its simple pictorial story—it instructs, by its rich theology, the mature christian—it captivates the man of letters. It has passed through numberless editions—editions small and large, with comment and without—editions annotated, illustrated, illuminated—editions that have been laid as ornaments on the drawing-room table—editions that have lain well-thumbed upon the cottage window-sill. It has been imitated, supplemented, modernized, turned into rhyme—it has been read, referred to, quoted, analysed, lectured from, till the characters and incidents of its story, are as familiar to us as those of the bible narratives, and its language, like that of scripture, has woven itself into

the texture of religious discourse. The pilgrimage described in it has been mapped out with its stations, as if it were a real journey; and its shadowy personages have become almost as real to our conceptions as the heroes of history. Bunyan himself is hardly more veritable than his Christian.

It has been remarked, that Bunyan's treatises were as numerous as his years. The following are his principal works, with the dates of publication, as given in Charles Doe's Catalogue-Table, circulated in 1691. The dates in parentheses are supplied by George Offor, Esq., one of Bunyan's most recent and enthusiastic editors. "Gospel Truths Opened," 1656; "Sighs from Hell," (1650); "The Holy City; or, The New Jerusalem," 1665; "Grace Abounding to the Chief of Sinners," (1666); "Justification by Jesus Christ," 1671; "The Pilgrim's Progress," 1678; "Come and Welcome to Jesus Christ;" "The Holy War," 1682; "The Barren Fig-tree," 1683; "The Second Part of the Pilgrim's Progress," (1684); "The Life and Death of Mr. Badman," (1680); "The Pharisee and Publican," 1685; "The Jerusalem Sinner Saved," 1688; "Solomon's Temple Spiritualized," 1688. He wrote also "Defence of the Doctrine of Justification," 1672, against Mr. (afterwards Bishop) Fowler; and "Differences about Water-Baptism no bar to Communion," 1673.—J. Ed.

* BUOL-SCHAUENSTEIN, Count, chief minister of Austria, born in Switzerland, where his father was Austrian minister, in 1797. Count Buol commenced his political career as chargé d'affaires at the Hague; was afterwards envoy extraordinary at Basle; presided at the diet of Ratisbonne, and in 1815, after a long retirement from public life, represented Austria at the diet of Frankfort. In 1822, when he resigned the dignity of president of the Germanic diet, he returned to Vienna, but took no part in public affairs till 1847, when he went to Turin with the title of ambassador. In 1852 he was summoned from England, on the death of Prince Schwarzenberg, to assume the high office which he now holds. The reform policy of his predecessor is believed to be that to which Count Buol inclines. His name is well known in this country from his participation in recent negotiations connected with the affairs of the East.

BUONACORSI. See VAGA.

BUONAMICI, CASTRUCCIO, one of the most elegant Latin writers of the last century, author of "Commentaria de Bello Italico," born at Lucca in 1710; died in 1761. In 1754 the knights of Malta presented him with the cross of their order, and granted him an annual pension.—A. C. M.

BUONAMICI, LAZZARO, an eminent Italian Latinist was born of poor parentage at Bassano in 1479; died in 1552.

BUONANNI, FILIPPO. See BONANNI.

BUONAPARTE. See BONAPARTE.

BUONARROTTI, FILIPPO, a celebrated Italian republican, born at Pisa in November, 1761, and descended from Michel Angelo Buonarroti. He was already a conspirator when the French revolution broke out. Buonarroti hailed that event with enthusiasm, and entered the ranks of those who conspired in favour of French rule in Tuscany. Obligated to fly to Corsica for safety, he there published a journal called the *Friend of Italian Liberty*, and was the constant associate and friend of the young Napoleon Bonaparte. On the proclamation of the French republic, Buonarroti hastened to Paris, joined the Société des Amis du Peuple, and became an intimate friend of Robespierre. He was created a French citizen, and sent to Corsica to enforce the recognition of the authority of the republic. In 1795, he became a member of the jacobin society called the Société du Pantheon, where was hatched a conspiracy against the directory, for his share in which Buonarroti suffered three years' imprisonment at Cherbourg. The first consul offered him a brilliant position under his government, but Buonarroti was too severe a republican to serve under one whom he already regarded as a tyrant. He afterwards conspired against Napoleon with General Mallet, and, on the failure of the conspiracy, retired to Geneva. On the revolution of 1830 he again went to Paris, and was united in intimate friendship with many distinguished members of the democratic party, especially Godfrey, Cavaignac, and Guinard. He was in constant communication with Italian republicans in France and elsewhere. He organized a secret association called the Society of all True Italians, about the same time that Mazzini founded the association of Young Italy. Buonarroti was so faithful to his principles, that though by birth a noble and rich, he refused to avail himself of either of these advantages.

He supported himself in honest poverty, chiefly by copying music, until his death, which happened in 1837. Buonarrotti published a "Histoire de la Conspiration de Babœuf."—E. A. H.

BUONARROTTI. See MICHEL ANGELO.

BUONI, BUONO DE, a Neapolitan painter, who flourished about 1430. He was a patient disciple of Colantino del Fiore, and assisted him in religiously adorning several of the Neapolitan churches. He died about 1465, after decorating the Restituta church with a St. Francis ecstatically receiving the stigmata.—**SILVESTRO**, his son, was the scholar of Solario, surnamed El Zingaro. He died in 1480.—W. T.

BUONMATTEI, BENEDETTO, born at Florence in 1581; died in 1647. His fame rests principally on his grammar of the Italian language, and other philological works. Maffei and Gioberti both consider him the best grammarian of his age.

BUONTALENTI, BERNARDO, surnamed GIRANDOLE, a Florentine artist, born in 1556. His parents, ruined by a sudden inundation of the Arno, gave their boy into the protection of Duke Cosmo I. Salviati and Bronzino taught him painting; Buonarrotti, sculpture; George Vasari, architecture; and Giulio Clovio, miniature painting. He became also an engineer, mechanic, and mathematician. As an artist his madonnas have dignity and colour. He died in 1606.—W. T.

BURAGNA, CARLO, author of "Il Canzoniere," born at Alghera, a town of Sardinia, in 1632. Died in 1671.

BURCHARD, bishop of Halberstadt in the middle of the eleventh century. He was sent to Rome by Henry IV. in 1060, and in the following year charged to decide, on the part of the emperor, the claims of the two rivals for the papal throne—Alexander II. and Honorius II.

BURCHARD, SAINT, first bishop of Wurtzburg, born in England; died in 752. He repaired to Germany about the time that Boniface began to preach the gospel in that country, and gave him his zealous assistance.

BURCKHARD, JOHN CHARLES, born at Leipzig in 1773; died at Paris in 1825. His tastes impelled him to the calculating department of the science of astronomy, in which he became so distinguished that, on the recommendation of Baron Zach and La Lande, he received letters of naturalization in France, and was put in charge of the observatory of the Ecole Militaire, after the death of the latter astronomer. Burckhard's chief works are his Treatise on the remarkable Comet of 1770; his Tables of the Moon, adopted by the Board of Longitude, and in the hands of almost every astronomer; and his excellent and most convenient auxiliary Tables. While yet a young man, he translated the first two volumes of the *Mecanique Celeste* into his native tongue.—J. P. N.

BURCKHARDT, JOHANN LUDWIG, a celebrated traveller, was born at Lausanne in 1784, and studied at Leipzig and Göttingen, where he was held in general esteem for his talents and assiduity. In 1808 he went to England, and in 1809 was sent on an exploring expedition to Africa by the African Society. He first repaired to Aleppo, where, during a residence of three years, he metamorphosed both his outward and inward man into a true Mussulman; an operation which he performed with so much success, that afterwards, when a doubt had been raised as to his creed, he was examined by two ulemas, and by them declared not only a true, but a deeply-learned Moslem. In 1812 he travelled through Egypt, up the Nile to Nubia, through the Nubian desert and across the Red Sea to Mecca, in order to study Mahometanism at its fountain-head. Thence he joined in a pilgrimage to Mount Ararat, by which he acquired the title of *hadjî*, i.e., pilgrim. In 1815 he returned to Cairo, and made preparations for his long-intended journey into Fezzan; when, however, the caravan was just about to start, he died of a fever, October 17, 1817, and was honourably buried in the Mahometan cemetery. All his Oriental MSS., 350 in number, he bequeathed to the Cambridge library. His journals were published after his death at London (a German edition appeared at Weimar); for truth, accuracy, and minute observation they are hardly to be excelled. His "Notes on the Bedouins and Wahabys," London, 1830; and his "Arabic Proverbs," London, 1831, are also highly valuable works.—K. E.

BURDETT, SIR FRANCIS, Bart., third son of Francis Burdett, Esq., and grandson of Sir Robert Burdett, fourth baronet of Bramcote, in the county of Warwick, was born in 1770. He received his early education at Westminster school, and afterwards at Christ church, Oxford. In 1794 he entered the house

of commons as member for Boroughbridge. In 1797 he succeeded to his grandfather's title, his father having predeceased him. About this time he became intimate with the late Mr. Horne Tooke, the celebrated author of *Diversions of Purley* (see **TOOKE**, J. H.), by whom he soon became imbued with strong notions of the necessity of a reform in the electoral representation of the kingdom, although the subject was then in its infancy, and indeed had awakened as yet no public interest. Sir Francis Burdett, with great penetration, foresaw that there would come a time when it would force itself upon the consideration of both houses of the legislature, and he laboured hard, both in and out of parliament, to hasten on that period. He was returned in 1807 for the city of Westminster, which he continued to represent without interruption for thirty years. During the early part of this period his opposition to the governments of Lord-Sidmouth and Mr. Percival was of the most formidable character. On April 7th he was committed to the tower for a breach of privilege, but was released on the following 22nd of June. On February 23, 1813, Sir F. Burdett proposed a new regency bill, but without success, though he recommended it by a speech of singular ability. In 1819 he addressed to his constituents a letter on the subject of the recent riots in Manchester; for this letter he was prosecuted by the attorney-general, and being found guilty of a libel, was fined £1000, and sentenced to three months' imprisonment in the king's bench. In 1837 he avowed that a total change had come over his views—that he was satisfied with the progress already made in the cause of reform; and that he had witnessed too many atrocities committed in the cause of reform in the neighbouring nation of France, to wish to see his own country placed in a like predicament. Impressed with this dread of revolution, in July, 1837, he declined to be put in nomination by his old constituents at Westminster, and was returned for North Wilts as a conservative and supporter of the late Sir Robert Peel. He was re-chosen at the general election of 1841; and died in 1844. He was a warm-hearted and benevolent man, a sincere friend, and a perfect specimen of the old English gentleman.—E. W.

BURET, EUGENE, author of "*De la misère des classes laborieuses en France et en Angleterre*," a thoughtful and earnest work, which grew out of a prize offered by the Academy of Moral Sciences of Paris about 1836, was born at Troyes in 1811, and died in 1842.

BURETTE, PIERRE JEAN, a writer upon ancient music, was born at Paris in 1665, where he died in 1747. His father, Claude Burette, was a musician; finding the boy's health too delicate to allow of his being sent to school, he taught him his own art as a recreation. Pierre made such rapid progress that at eight years old he played on the spinet before Louis XIV., and two years afterwards assisted his father in giving lessons on this instrument and on the harp. Notwithstanding this precocious manifestation of musical talent, his predilection was for the study of medicine, and he accordingly entered the college of Harcourt, where he took the degree of doctor at the age of twenty-five. He became also distinguished for his knowledge of the dead languages, as well as those of modern Europe. In 1692 he was appointed physician to the hospital la Charité; in 1698 he was instituted professor of *materia medica*; in 1701 he was made Latin professor of surgery; and in 1710 he was raised to the chair of medicine in the royal college of Paris. His early familiarity with music made this a favourite subject with him in his classical researches, and he accordingly published thirteen works illustrative of the music of the Greeks, including a translation of Plutarch's treatise on music, with an examination of its principles, and copious remarks upon them.—G. A. M.

BURG, JOHN TOBIAS, an astronomer of high merit, born at Treves in 1766; died near Clagenfurt in 1834. Having early shown his inclination towards physical research, and a rare industry, he was attached as assistant astronomer to an observatory at Clagenfurt in 1792. He published an ephemeris of considerable value, but his name is chiefly distinguished by his labours on the motions of the moon. In 1798 the Institute proposed a subject of a prize, "To determine, by means of a great number of lunar observations (five hundred at least), both ancient and modern, the mean height of the apogee, and of the ascending node of the moon's orbit." Burg undertook the very difficult and laborious problem, and deduced the desired results from three thousand observations, by a method as original as exact. His only competitor was Alexander Bouvard. The

judges. Lagrange, Laplace, Delambre, Legendre, and Mechain, divided the prize, awarding to Burg two-thirds of it; but Napoleon, aware of the importance of the achievement, doubled its value. The emperor of Austria, proud of his subject, decorated him with the cross of Leopold. To Burg we owe the first lunar tables that can be said to approach to exactitude. He introduced large corrections into the tables of T. Mayer; nor have his labours been improved until quite recent times, when our knowledge of the lunar inequalities received, apparently, its last perfection from *Hansen (q. v.)*—J. P. N.

BÜRGER, GOTTFRIED AUGUST, one of the most popular poets of Germany, was born at Molmerswende in 1748. After studying theology for some time at Halle, he went to Göttingen in order to devote himself to the law. In 1772 he was appointed bailiff of Altengleichen, a village near Göttingen; an inferior situation with a beggarly income. By the faithlessness of a friend, and an unsuccessful attempt at farming, he had become involved in pecuniary embarrassments. He resigned his office and began lecturing at Göttingen, where in 1789 he was appointed professor extraordinary, but without a salary, and was therefore obliged to write for the support of himself and children. He died, after a protracted illness, June 8, 1794. Bürger's great strength as a poet lies in his ballads, a great many of which are imitations or paraphrases of old English and Scotch originals. He may well be said to have revived the taste for ballad poetry in Germany, and to have led the way to a more natural style of composition. Among his original poems, the celebrated "Leonore" takes the highest rank; it has been repeatedly translated into English. His lyrics, though sometimes rhetorical rather than poetical productions, are distinguished by noble manliness, great fire, and depth of feeling. Among his prose works, "The Travels and Adventures of Baron Munchausen," which were announced as translated from the English, stand highest. The complete works of Bürger were first edited by Karl von Reinhard, Göttingen, 1796-98, 4 vols. His life was written by Althoff and Döring.—K. E.

BURGH, WALTER HUSSEY—the name of Burgh having been taken in addition to the original name of Hussey—an Irishman, distinguished as a scholar, a patriot, and a lawyer, occupied a considerable place in Irish history during the time of Flood and Grattan. He was born in 1743, and educated for the bar, at which he gradually rose to an eminent position. In 1768 he took a conspicuous part in the Irish house of commons, of which he was a member, in opposition to Lord Townshend's government. In 1779 he was member for the university of Dublin. He was shortly after made chief baron of the exchequer, and died at the premature age of forty in 1783. Burgh was distinguished for his classical learning and poetic taste. As an orator his style, though at first too ornate, was by mature experience improved and refined, till he acquired the reputation of the most elegant debater of his day. Both Flood and Grattan highly eulogized him. "He did not live," said the former, "to be ennobled by patent; he was ennobled by nature."—J. F. W.

BURGHESHER, JOHN FANE, Lord.—See **WESTMORELAND**.

BURGH, DE, an ancient and highly distinguished family which settled in Ireland in the twelfth century and still, under the cognate designations of De Burgho, De Burgh, and Burke, has continued to represent nobility, genius, and power:—

BURGH, RICHARD DE, who succeeded to the greater part of Connaught, forfeited by O'Connor, king of that province, and granted by John. His great power made him an object of suspicion to Henry III., and for a time he was placed in a position of hostility to the English government; but he soon was restored to favour, receiving only a gentle remonstrance from the king. Nevertheless, he quickly found or made occasion, with the aid of the lord-justice, to invade the territory of Feidlim O'Connor, king of Connaught, and made himself master of large tracts, which he continued to hold against all the complaints of Feidlim and the orders of Henry. In 1232 he built the castle of Galway, and in 1236 that of Lough Rea, and affected the state of a provincial king, keeping a train of barons, knights, and gentlemen in his service; and having gone in 1242, with a splendid suite, to meet the king at Bordeaux, he died in France in the following year.

BURGH, WALTER DE, son of the former, was eminent for power and enterprise, and the active part which he took in the events of that dark period of Irish history. The contest with the O'Connors, bequeathed by his father, was continued by Walter.

He died in 1271 at his castle in Galway. By his marriage with the heiress of De Lacy he acquired the earldom of Ulster.

BURGH, RICHARD DE, son of the preceding, and second earl of Ulster, called from his complexion the **RED EARL**, was educated at the court of Henry III., and was the most powerful subject in Ireland. In 1273 he pursued the Scots, who had invaded Ireland, into Scotland, and committed great slaughter and took much spoil, and was in consequence made general of the Irish forces in Ireland, Scotland, Wales, and Gascoigne. So high was his position that his name was placed before that of the lord-lieutenant in all public documents. Richard founded many monasteries and castles, amongst them that of Castle Connel on the Shannon, near Limerick, which is still held by a descendant of the name of De Burgho. In 1326, he retired to the monastery of Athasil, the foundation and burial-place of his family, where he died the same year.

BURGH, WILLIAM DE, earl of Ulster. Through his daughter who married Lionel, duke of Clarence, third son of Edward III., the titles of Ulster and Connaught were added to those of the royal family. He was murdered by his own servants in June, 1333, in the twenty-first year of his age, and his death was avenged by the people of Ulster, who rose in large masses, and pursuing the murderers killed 300 of them. From this period the power of the De Burgho family was divided, and began to decline.—J. F. W.

BURGMAYER, HANS or JOHN, a German painter and engraver, disciple and friend of Albert Durer, born in 1474. His pictures, preserved in the Diet city, have merit. His wood engravings are wrought with fire and the vigour of a robust, struggling, reforming age. Some of the early De Keyserberg prints are supposed to be his, for they are marked—"1510, J. B."—W. T.

BURGOS, PAULUS DE SANTA MARIA, bishop of Burgos. Having relinquished Judaism, and along with it his wife and his children, he went to Paris, where he graduated; hence he repaired to Avignon, at that time a dependency of Rome: his eloquence and piety gained him high patronage, through whose influence he was successively preferred to the sees of Carthage and of Burgos, became first chancellor of the kingdom of Castile, and was intrusted with the education of the youthful king, John II. He died at the advanced age of eighty-five, in the year 1435. His high literary fame rests on the learning and zeal for the catholic doctrines, displayed in his work "Scrutinium Scripturarum" against Judaism.—T. T.

BURGOYNE, JOHN, English general and dramatist, was the natural son of Lord Bingley, and entered the army at an early age. Rapidly rising to the rank of general, through the powerful patronage of his aristocratic friends, he held a command in Portugal during its defence in 1762. In the course of the campaign, which terminated in the retreat of the Spaniards within their now territory, he gained considerable distinction both for skill and daring, and was successful in surprising a large reserve at Valencia de Alcantara. Subsequently he was elected member of parliament for Preston, and was ultimately called to, what he himself terms, "the unsolicited and unwelcome service in America." In 1775 he joined General Gye at Boston, in company with large English reinforcements, and witnessed, from one of the batteries in that city, the famous battle of Bunker's Hill, of which he has left an animated description. After proceeding to Canada as governor, he returned to England, but in 1777 was despatched to take command of that expedition from Canada against the United States, the failure of which so largely contributed to the establishment of American freedom. Few battles, indeed, have achieved, in their ultimate influence, results so great as the surrender of Burgoyne with 3500 fighting men, well provided with artillery, at Saratoga, to the army of General Gates. It gave heart to the colonists, and confirmed them in their resistance. It decided the somewhat wavering sympathies of the French government; and in England greatly strengthened those opposed to a continuance of the struggle. General Burgoyne, on his return home, was received by the king with marked disfavour. He defended himself with eloquence, and demanded an inquiry. The inquiry was commenced, but summarily stopped by a prorogation of parliament. Although Burgoyne did not possess the genius of a great general, and was in many respects utterly inadequate to the tasks imposed upon him, yet no one can read the work published in his defence—"State of the Expedition from Canada," London, 1780—without acknowledging his courage, and detecting qualities which, in a less

exalted station, might have been of service to his country, Disgusted with his treatment by the government, he withdrew from the army, and having married the daughter of Earl Derby, enjoyed considerable social ease. During his parliamentary career, he obtained a committee of inquiry upon Indian affairs, and moved a vote of censure upon Clive, May, 1773. He employed his leisure in literary pursuits, and was the author of the following dramas, which are occasionally elegant although without power—"The Maid of the Oaks;" "The Lord of the Manor;" "The Heiress;" and "Richard Cœur de Lion." The best of these plays is "The Heiress," which was composed at Knowsley, the seat of the earl of Derby, and was successful upon the stage. Burgoyne died on August 4, 1792.

* **BURGOYNE, SIR JOHN FOX, G.C.B.**, lieutenant-general and inspector-general of fortifications. This very distinguished officer entered the corps of royal engineers in the year 1798. He served in the Mediterranean, with Sir John Moore in Sweden and Portugal, and afterwards with Wellington in Spain. In subsequent years we find him employed in America; and in 1845, after other services, he was appointed inspector-general of fortifications. It was to Sir John that our illustrious duke wrote his celebrated letter on the defenceless state of Great Britain—a letter that commenced a reaction against a narrow and suicidal policy, which, under the name of the public economy, had gone far to reduce our naval and military services to a state of comparative powerlessness. Sir John took part in all the great actions occurring during the Crimean war: he had the chief direction of the siege operations against Sebastopol. Very able papers, arising out of that siege, on the relative merits of fortification by stone or earth-works, are attributed to Sir John Burgoyne.—J. P. N.

BURGDORF, FRIEDRICH AUGUST LUDWIG VON, a German naturalist, was born at Leipzig on 23d March, 1727, and died at Berlin on 19th June, 1802. He devoted much attention to arboriculture. He was a member of the Academy of Sciences of Berlin, and was director of the Brandenburg forests. His works are—"History of Trees, and directions as to their choice and cultivation;" "Forester's Manual;" "Introduction to Dendrology," &c.—J. H. B.

BURIDAN, JEAN, a famous nominalist philosopher of the fourteenth century, rector of the university of Paris in the year 1847, was a native of Bethune in Artois. His end is reported to have been tragical; the wife of Philippe le Bel, or one of his three daughters-in-law, having, it is said, gratified her spleen at the philosopher, who interfered with her royal license for sinning, by throwing him into the Seine. Buridan is remembered not only by his scholastic treatises, which were of singular reputation in their day, but by a sophism called that of "Buridan's Ass," which, although it is not a settled point whether the inventor of it was Buridan, or one of Buridan's philosophical adversaries, has, to the advantage of his fame alone, been a subject of discussion among all the historians of the schools. It will be found at length in Bayle.—J. S. G.

BURKARD WALDIS, a German poet of the sixteenth century, was probably born at Altendorf on the Werra, and died at Abterode, electorate of Hussia. From a bigoted monk, he became a zealous defender of the reformed doctrine; and travelled in Holland, Italy, and Portugal. His principal works are his fables and comic tales, partly from Æsop and other old fabulists, partly original, which first appeared at Frankfort, 1548. A great number of them have repeatedly been modernized.—K. E.

* **BURKE, SIR BERNARD**, Ulster king-of-arms, son of John Burke, was born in London. After receiving his early education in the metropolis, he was sent to the college of Caen in Normandy, where he soon distinguished himself both in the sciences and classics. Here he remained till his education was completed, when, returning to London, he was called to the bar. He did not, however, seek general practice, but devoted himself, under the guidance of his father, to the study of genealogy and history, and took his share in the production of those works—especially "The History of the Landed Gentry of Great Britain and Ireland"—which have become the standard authorities in genealogy, and conferred on the authors a high and extensive reputation. Upon the retirement of his father in 1846, the sole labour of these works devolved upon Bernard, who, in addition, continued with unremitting industry and ability to bring out volume after volume upon genealogical and heraldic subjects, each of which won public favour, and increased his reputation. Meanwhile he did

not confine himself solely to genealogy, but wrote in various periodicals of the day, and mainly conducted the *Patrician*, and the *St. James' Magazine*. The death of Sir William Betham in October, 1853, made a vacancy in the office of Ulster king-of-arms, and the high qualifications of Burke at once secured him the succession, to which he was appointed in the following month, and received the honour of knighthood early in the year 1854. A happier or more popular selection for the high and important office which Sir Bernard Burke fills could not have been made. In addition to his competency as a herald and genealogist, he unites the polish of the scholar and the courtliness of the gentleman, with a frankness, good nature, and affability, that gain him the respect of all who have official intercourse with him, and the esteem of all who know him.—J. F. W.

BURKE, EDMUND, the Right Hon., was born in Dublin on the 1st of January, 1730, and was the son of a respectable attorney, whose family came from the south of Ireland. While yet a child, he was sent to his grandfather's at Castletown-Roche in the county of Cork, near Kilmolan, the residence of the poet Spenser, receiving his first lessons from a man of the name of O'Hallaren; and in his twelfth year he was placed at the school of Ballytore, kept by a Quaker of the name of Abraham Shackleton, of whom Burke afterwards said that "he was an honour to his sect, though that sect was considered one of the purest." Here he already displayed those traits of character which ultimately made him one of the greatest of men. He had remarkable quickness of apprehension and great tenacity of memory, and was extremely fond of reading; delighting in acquiring stores of knowledge from every source and of every description. While his habits were reflective, reserved, and almost solitary, he was gentle, good-natured, and obliging, with warm affections, and disposed to form strong friendships. In the spring of 1744 he entered the university of Dublin as a pensioner under Dr. Pelisier. To his college studies he was not inattentive, as is proved by the fact of his having obtained at least one prize in his senior freshman year, and a scholarship in due course; but his comprehensive mind took a far wider range of human knowledge than that prescribed by the university; and while devoting to his course only so much study as was necessary for a creditable progress, he abandoned himself to metaphysics, history, oratory, and poetry with ardour, and was noted as at once a brilliant and copious speaker, and a profound and vigorous thinker; and had already written several essays of ability, and a translation of part of the second Georgic of Virgil, which a competent critic does not hesitate to pronounce to be equal to Dryden's best execution in the same line. Burke took his degree in February, 1748, and being designed for the profession of the law, he shortly after proceeded to London, to keep his terms in the middle temple, and in 1751 he took his degree of master of arts. His health at this period was but indifferent, and he spent much of his time between 1750 and 1753 in travelling through England, in the society of men of letters, and in desultory reading. He seems to have abandoned all intention of being called to the bar, as we find him in the latter year an unsuccessful candidate for the chair of logic in Glasgow. For two years Burke continued in London, writing occasionally in periodicals, associating with Murphy, Macklin, and Garrick, with the latter of whom he formed a lasting friendship. In 1756 he published anonymously his "Vindication of Natural Society," an able essay, that attracted considerable notice, in which he exposed the infidel opinions of the time by following them out to their extreme results. The celebrated "Essay on the Sublime and Beautiful" followed soon after. No work of the day so suddenly sprang into popularity; it obtained for its author the most unqualified admiration, and the unknown young man became a literary celebrity. The great and the learned sought his acquaintance; and amongst his friends he reckoned, ere long, Reynolds, Soame Jenyns, Lord Littleton, Warburton, Hume, and above all, Dr. Johnson. Chary as the latter was of his praise in general, he was liberal of it in the case of Burke, declaring that he was "the only man whose common conversation corresponds with the general fame which he has in the world;" and he often repeated that "no man of sense would meet Mr. Burke by accident under a gateway without being convinced that he was the first man in England." Burke had devoted a vast deal of time and thought to this work, which, indeed, he had commenced in his eighteenth year, and his health was now far from robust from the effects of over mental exertion. In this state he put himself under the

care of Dr. Nugent, who was equally distinguished as a physician and a scholar, and a cordial friendship grew up between them. Burke became an inmate of the doctor's house, and ultimately the husband of his daughter, a union which was productive of the greatest happiness throughout life to both. Notwithstanding the great reputation which he had acquired, Burke had still to struggle slowly upwards. For three years he was occupied with occasional writing, with editing a "History of the European Settlements in America," and with a History of England, which, though prosecuted as far as eight sheets, was never completed, and with the establishment, in conjunction with his publisher, Dodsley, of the *Annual Register*. He had now directed his attention chiefly to political subjects, and there is no doubt he was anxiously casting about for the means of coming forward in that course, for which he was by intellect and education so eminently fitted. That opportunity was afforded him by the earl of Charlemont, who introduced him to Mr. W. G. Hamilton (better known as "Single-speech Hamilton"), then secretary for Ireland, and this gentleman appointed Burke to the office of his private secretary in 1761, and with him he returned to his native land. In this office he continued for two years, rendering great services to the administration, and a pension of £300 a year was bestowed upon him, charged on the Irish establishment. The conduct of Mr. Hamilton, however, towards him, though it has never been fully explained, was such that a man of Burke's independent spirit could no longer act with him. He therefore broke off all connection with Hamilton, relinquished his pension, and in 1763 again returned to England. But in returning to London, Burke found that his character for political knowledge had preceded him, and he was looked upon as a man whose future position was sure to be a high one. Two years after his return the marquis of Rockingham was appointed prime minister: he chose Burke as his private secretary, and upon the opening of parliament in January, 1766, he took his seat as member for Wendover. Upon the first night that he sat an opportunity was afforded him for the display of his great abilities. He spoke upon American affairs in such a manner as to astonish the house, and draw from Mr. Pitt, who followed him, a panegyric as unusual from the latter as it was honourable to the subject of it. The Rockingham administration was dissolved in July, 1766, and Mr. Burke retired to Ireland with the reputation of being "the first man in the commons." On his return to London an offer was made to him by Mr. Pitt, which he refused, and he appeared as the leader of the most powerful section of the opposition to the new ministry. In the next parliament he was again returned for Wendover, and purchased an estate in Buckinghamshire. His first avowed political pamphlet was published in the year 1769, being observations upon a pamphlet written either by Mr. Fox or Mr. Grenville—"On the Present State of the Nation. Burke's "Observations" were characterized by powerful argumentation and force of expression, and were extremely well received; and it is a proof of the high estimation in which he was held, both as a politician and a writer, that the celebrated Letters of Junius, which appeared about that time, were attributed to him. In the following year appeared his celebrated pamphlet "On the Cause of the Present Discontents," which, for its merit as a literary composition and for the profound and comprehensive knowledge which it exhibits, may be placed beside the best productions of its author.

From this period we find Burke actively engaged in all the political questions of those momentous times. In the contest with the colonies he took a conspicuous part on behalf of the Americans, and he was appointed agent for New York in 1771. In the conflict which arose at this period between the house of commons and the city of London upon the arrest of the printers, Burke espoused the cause of the latter: he also took part in the debates on the affairs of India in the following year. In 1773 he went to France, the social state of which was then such as to make a profound impression on his mind. In the meantime the position of our relations with America was becoming daily more critical, and on the 19th of April, 1774, a motion was brought on for the repeal of the duty on tea. On this occasion Burke rose to reply to a violent speech of Mr. Cornwall, and though the house had been wearied of the debate, and most of the members had left, such was the power of his eloquence, the force of his reasoning, and the readiness with which he replied on the moment to the arguments of the government, that the house became filled with admiring listeners; and even the auditors in the galleries could

scarcely be restrained from breaking out into applause. At the conclusion of one of those splendid bursts with which he electrified the house, Lord John Townshend exclaimed—"Good heavens! what a man is this! where could he have found such transcendent powers?" On the dissolution of parliament Burke stood for Malton, on the Rockingham interest, and was successful; but immediately after consented to be put in nomination for Bristol, where he was returned, free of expense, 3rd November. The following year Burke came forward with his thirteen resolutions for quieting America, which he introduced in a speech no less celebrated than that of the previous year, and of which Lord Chatham and Mr. Fox spoke in terms of the highest commendation. On the 11th February, 1780, he brought forward his motion for economical retrenchment in a speech which is a repertory of political wisdom and general knowledge, and which added to his popularity. Burke's advocacy of the Roman Catholic claims, as well as his support of the acts for opening the trade of Ireland, diminished his popularity with the electors of Bristol, so that when he went to stand again for that town, after the dissolution in 1780, he found that the populace were disfavoured to him, though the enlightened and higher portion of the constituency publicly expressed their continued confidence. He therefore declined to contest the representation, and was returned for Malton, which he continued to represent during the rest of his political life. In 1782 Lord Rockingham again became prime minister. Burke was not admitted into the cabinet, to which his merits entitled him, but he was made privy councillor and paymaster of the forces. In this last office he gave evidence of a scrupulous and severe integrity unexampled in public men. The interest of the money lying in bank in the paymaster's name amounted to about £25,000 a year, which was always considered the fair perquisite of the office. Of this sum Burke refused to appropriate one penny, though his private circumstances were very straitened; and he brought in a bill by which he effected a saving in the public expenditure of £72,000 yearly. The Rockingham administration terminated by the death of that nobleman in 1782, when Lord Shelbourne succeeded, and Burke retired from office. The famous coalition of Fox and Lord North put out the Shelbourne administration in 1783, and Burke resumed his old office, and on the second reading of the East India bill, December 1, 1783, made one of his magnificent speeches, displaying the vast amount of his knowledge and the great resources of his mind—a speech that now remains only as a monument of superb abilities misapplied. The bill was carried in the house of commons, but lost in that of the lords, and on its defeat the ministry went out, Mr. Pitt coming in as premier, and henceforth Burke was to be found in the ranks of the opposition. The state of India was now a most engrossing subject, and Burke applied all the energies of his mind to it. For years had Burke been engaged in deep and laborious investigations in relation to the wrongs of India. In 1780 and 1781 two committees had been appointed upon Indian affairs, and of those Burke was a most laborious member; and their report charged Warren Hastings, the governor-general of Bengal, and William Hornby, the president of the council at Bombay, with having "in sundry instances acted in a manner repugnant to the honour and policy of this nation, and thereby brought great calamity on India;" and declared that it was the duty of the directors to remove them from office. Hastings was recalled, and returned to England in 1785. In February of the following year Burke brought forward his specific charges against Hastings, upon the motion for papers, which was followed by his going into the detail of these charges successively, which occupied the house at intervals during that and the following year; and during the progress of these proceedings Burke displayed all the powers of his intellect, and the vigour and industry of one who put his soul to the work that he felt called upon to prosecute. On the 10th of May, 1787, Burke accused Hastings at the bar of the house of lords in the name of the commons of England, and on the 13th February, 1788, the trial commenced in Westminster Hall, in the most august form in which English justice has ever appeared. The king, with the house of lords, spiritual and temporal, sat on the tribunal; the commons of England stood at the bar. After the articles of impeachment were read, Burke, on the third day, opened the case in a statement which occupied four days. Whether viewed as a piece of forcible reasoning, or looking to the momentous importance and vastness of the sub-

ject, and the entire command and knowledge displayed of it, or to the novel aspect in which he presented questions already so thoroughly discussed and familiar—this statement may be pronounced to be unparalleled in its power and effect, unsurpassed as a masterpiece of commanding oratory. Its effect on Burke himself was, on one occasion, to deprive him of the power of articulation, while some of the terrible details caused others to faint. This extraordinary trial was not concluded for nearly ten years, during which Burke's energy never failed or flagged, commencing his closing speech on the 28th May, 1794, which occupied nine days, and on 23d April, 1796, Hastings was acquitted by a large majority of the peers. Upon the conduct and motives of Burke in this prosecution there has always been, and will be, a diversity of opinion. While, on the one hand, personal causes for animosity are suggested, which the extreme severity and almost savageness of Burke's language and demeanour would seem to confirm—on the other hand, the well-known purity of his life, the kindness of his nature, and his hatred to all corruption and oppression, as well as the profound interest which he had for years taken in the affairs of India, justify us in doubting that this one act was at variance in principle from the whole course of his life, and constrain us to believe that he was compelled to this painful undertaking by a sense of duty that overpowered all feeling of danger. During these proceedings Burke took part in most of the public questions of the time. In 1786 he visited Ireland, and in the following year was elected a member of the Royal Irish academy. The regency question, consequent on the illness of the king, which occurred the following year, occupied a great portion of Burke's attention, and the principal part of the opposition was thrown upon him by the illness of Fox. The progress of revolutionary feeling in France had now developed itself so plainly, that it was impossible for one of Burke's constitutional principles and political wisdom to remain longer silent. An occasion soon forced him to speak out. In his debate on the army estimates in February, 1790, Fox pronounced an eulogium on the revolt of the French guards. This sentiment was met by a storm of reprobation from the house; and on the renewal of the debate, Burke deprecated such opinions being advanced on the authority of so great a name, and delivered those immortal sentiments which excited the admiration of all who heard him, and enlisted the sympathies of the whole nation; declaring that he "would quit his best friends and join his most avowed enemies, to oppose the least influence of such a spirit in England." This declaration was received with loud applause, in which Pitt joined. Fox replied with moderation, and Burke was disposed to accept his concessions. Unfortunately the petulance of Sheridan made a breach inevitable, by charging Burke with "deserting from the camp, with assaulting the principles of freedom, and defending despotism." Burke now separated from his former colleagues, and produced the memorable "Reflections on the Revolution of France," a work which has had no equal in knowledge, eloquence, or insight into the tortuous spirit of party; in that "foreseeing and vigorous conception of the revolutionary career, which makes the whole amount to the most magnificent political prophecy ever given to the world." Within the year 19,000 copies were sold in England, and 13,000 in France. This work produced an effect such as no other political essay ever had, whether for extent or for permanent importance. It arrested the violent progress of the revolutionary spirit in England, and gave the first and most decisive check to the disorganizing influences which were rapidly spreading through Europe. Honour and commendation poured in upon him from every quarter. The university of Dublin conferred on him the degree of doctor of laws; the graduates of Oxford presented him with an address, through Mr. Windham; the bishop of Aix, and the expatriated French clergy, acknowledged their obligations in the most ardent language; while in England the whole body of established literature was loud in his praise. The views pronounced tended, too, to introduce a schism in the whig party, and to endanger the prospects of Mr. Fox, and thus it led to the final breach between these two great men. Upon the debate on the Quebec bill on the 6th of May, 1791, Burke, in reply to a speech of Fox, declared that "their friendship was at an end." This statement touched Fox to the heart, and when he rose to reply the tears streamed from his eyes, and his emotion prevented him for some time from addressing the house. Burke now formally withdrew from the whigs, and stood alone, for he did not join the opposition party. Thus excluded from any effective line of

parliamentary conduct, he occupied himself in political writing. He drew up a paper entitled "Thoughts on French Affairs," which he offered to the consideration of government, but which was not published till after his death. About this time the Roman catholic party in Ireland solicited him to support their claims in parliament, to which he assented, and his efforts in their behalf were attended with considerable success. He also took part in several questions which were then agitating the country, and drew up his "Heads for Consideration on the Present State of Affairs."

Burke was now anxious to retire from parliamentary life, and had made arrangements for his son, then thirty-five years of age, succeeding him in the representation of Malton. One of his undertakings remained incomplete, and for this only he postponed his retirement: judgment had not yet been given in the case of Warren Hastings. On the 25th of June, 1794, Burke appeared for the last time in the house of commons, to receive their thanks for the faithful discharge of the duties reposed in him, and shortly after accepted the Chiltern Hundreds. But the heaviest affliction of his life was now impending. He had already secured a bright opening for his son, as secretary to Lord Fitzwilliam, then about to go to Ireland as viceroy; but consumption had already showed itself in this promising and most amiable young man, and its rapid progress could not be stayed. He died on the 2nd of August, a few days after his election for Malton. From the effects of this blow Burke never recovered; and he might be said to be visibly approaching the grave from the moment of his son's death. He was, to use his own words, "a desolate old man." "I am alone," he writes to a friend; "I have none to meet my enemies in the gate: desolate at home, stripped of my boast, my hope, my consolation, my helper, my counsellor, and my pride." Burke was to have been promoted to a peerage—such an honour would have been now valueless, almost a mockery. When the violence of the shock had somewhat abated, Burke betook himself once more to the resources of his former life, and from time to time published several letters and papers on the great political events of the time. In the scarcity of corn in 1795-96, Burke erected a mill, and retailed corn at a reduced price, at great private sacrifice. In 1795 pensions to the amount of £3700 a year were granted to him by the government, at the express desire of the king. This act of gratitude, so well deserved, did not escape party censure. The duke of Bedford and Lord Lauderdale attacked in parliament the retired veteran, but were crushed by an able and manly reply from Lord Grenville, and their demolition completed by Burke himself in his "Letter to a noble Lord." To the last day of his life Burke devoted himself to public good, and to acts of private and extensive charities. Though exhausted in body, his mind lost none of its vigour or clearness; and the last production of his pen, "Thoughts on a Regicide Peace," gives proofs that he had still the same masterly and powerful intellect. But he was now rapidly sinking. On Friday the 7th of July, 1797, being conscious of his approaching end, he set himself to review the conduct of his past life, vindicating his intentions, regretting any petulance of manner or severity of rebuke which might have given pain; leaving it as an earnest assurance that he never designed to give offence. He then gave himself entirely to the consolations of religion. The following morning, feeling weariness, he expressed a wish to be carried into another room; and as Mr. Nagle and some of the servants were bearing him in their arms, he faintly said—"God bless you," and died. It was proposed by Mr. Fox that he should be honoured by a public funeral, and interred in Westminster abbey; but by his own desire, expressed in his will, he was buried in Beaconsfield church, without pomp or expense, beside the remains of his beloved son. He was in his sixty-eighth year.

The respect and admiration which was awarded to this great man by his contemporaries has been fully affirmed by posterity. One who knew him well, calls him "the prodigy of nature and acquisition. He read everything, he saw everything, he foresaw everything." His biographer, Dr. Croly, gives us this forcible and elegant estimate:—"The rank of Burke as a writer of consummate eloquence had been decided from the beginning of his career; the progress of the Revolution placed him in equal eminence as a statesman, and every year since has added to his renown as a prophet. With the most palpable powers for reaching the loftiest heights of speculation, he is the least abstract of all speculators. With the poetic fancy which so

strongly tempts its possessor to spurn the ground, and with an opulence of language that, like the tissues thrown on the road of an oriental prince, covered the wild and thorny way before him with richness and beauty, he never suffers himself to forget the value of *things*. The application of reason to the purposes of life, the study of the sources of moral strength, the inquiry into that true 'wealth of nations' which makes men safer from the shocks of society, are his perpetual objects. He pours his river through the moral landscape, not to astonish by its rapidity and volume, or delight by its picturesque windings, but to carry fertility on its surface, and gold in its sands." In an age eminent for intellectual distinction Burke secured the admiration of Europe. He possessed an understanding admirably fitted for the investigation of truth—an understanding stronger than that of any statesman, active or speculative, of the eighteenth century. He owed nothing to birth, riches, or official station. He rose without them to the highest elevation in public esteem. His virtue stood the trial alike of assault and temptation. "Burke grew purer and more powerful for good to his latest moment; he constantly rose more and more above the influence of party, until at last the politician was elevated into the philosopher; and in that loftier atmosphere from which he looked down on the cloudy and turbulent contests of the time, he soared upwards calmly in the light of truth, and became more splendid at every wave of his wing." Whether we consider the large space he occupied in the public eye, his genius, his learning, his multiform powers, natural and acquired, or, finally, his political connection with all the great events of his day, the name of Edmund Burke is assuredly that which will most frequently attract and most deeply interest the reader of our political history of the past age. In person Burke was about five feet ten inches high; his figure was athletic and symmetrical; his appearance was graceful and dignified, and his countenance is described as handsome, noble, and prepossessing. A collected edition of his works, in quarto, was completed in 1827.—J. F. W.

BURKE, JOHN, an eminent genealogist, born in Ireland on the 29th of November, 1786, was descended from the Burkes of Meelick, and collaterally from the noble house of Clanricarde. He received a good classical education, and removed early in life to London to devote himself to literary pursuits. In these he soon succeeded, writing for the *Examiner* and other journals, as well as in the periodicals of the day, both on political subjects and general literature. His first avowed publication was a volume of poetry, which had a rapid and large sale; and this was followed by an edition of Hume and Smollet's History of England, with a continuation by himself. The works, however, by which he is best known are those on genealogy, which he commenced by that on "The Peerage and Baronetage," published in 1826. The success of this book was as complete as it was immediate, and it has gone through numerous editions with increasing favour. Other publications in the same department followed at intervals, in which Mr. Burke was assisted by his son, Bernard, and their united labours produced the "History of the Landed Gentry," the "General Armory," and the "Extinct Peerages and Baronetages," works of great value to the historian and genealogist. Upon the death of his wife in 1846, Mr. Burke retired to the continent, resigning to his son the further prosecution of those literary labours which have given them both high reputation, and died rather suddenly at Aix-la-Chapelle in 1848.—J. F. W.

* BURKE, PETER, barrister-at-law and queen's counsel for the county palatine of Lancaster, brother of Sir Bernard, a writer on law, especially the law of copyright and patents, and a biographer of Edmund Burke, educated at the college royal of Caen, where he gained the *prix d'honneur* for the best essay in the French language. In presenting the medal the *prefet* said—"Nous sommes vaincus par nos propres armes."—J. F. W.

* BURKNER, HUGO, a distinguished German wood engraver, and professor of wood engraving at the Dresden academy, was born at Dessau in 1818. He has greatly contributed to re-establish the genuine style of wood engraving, and practises his art in the true spirit of the old German masters.—K. E.

BURLAMAQUI, JEAN JACQUES, was born in 1694 at Geneva, where he filled for many years the chair of natural jurisprudence, till failing health compelled him to renounce it. He became a member of the council of the republic, and acted a prominent part in that assembly until his death in 1748. He was an intimate friend of Barbeyrac, and their united labours did much for the advancement of the science. He justly regards

the natural state of man as an approximation to that which it is the aim of civil law to establish, this aim being to secure to the members of the society the greatest amount of happiness, an end to which law, order, and authority are essential. Working from this starting-point, he deduces the necessity for an inviolable and irresponsible sovereign, but allows to the people in extreme cases the right of deposing him. All Burlamaqui's writings are characterized by clearness and precision.—J. D. E.

BURLEIGH. See CECIL.

* BURLEIGH, CHARLES CALLISTUS, one of the earliest, most resolute, and indefatigable of the American abolitionists, born in Plainfield, Connecticut, in 1810. He was educated for the law; but the question of slavery, in which from his earliest years he had felt a peculiar interest, absorbed his attention. He is the author of a very able essay, entitled "Thoughts on the Death Penalty;" of a tract, entitled "The Sabbath Question;" and another, "Slavery and the North."—S. M.

BURLEY, WALTER, a celebrated scholastic philosopher and divine, born at Oxford in 1275. At Paris, where he long resided, he was the head of the nominalists of the period, and the chief opponent of the Scotists. He was employed in the education of Edward III., and in 1327 was sent by that monarch to Rome on a mission of some importance. Besides immense and forgotten commentaries on Aristotle, he published "De Vita et Moribus Philosophorum," 1472.

BURLINGTON, Earl of. See BOYLE, RICHARD.

BURMANN, JOHANN, a Dutch botanist, was born in 1707, and died in 1779. He was professor of botany at Amsterdam, and was a friend of Linnæus, who dedicated to him the genus *Burmannia*. He devoted attention to Eastern botany, and published the following works—"Thesaurus Zeylonicus, an account of Ceylon Plants;" "Catalogue of African Plants observed by Hermann;" "Flora Malabarica, or Index to the Hortus Malabaricus;" a translation into Latin of Rumphius' *Herbarium*; and *Fasciculi of American plants*.—J. H. B.

BURMANN, NICOLAUS LORENZ, the son of Johann Burmann, and also a Dutch botanist, was born at Amsterdam in 1734, and died in 1793. He took his degree of doctor of medicine at Leyden. He published a "Flora Indica, with a Prodrum of the Plants of the Cape of Good Hope;" also a treatise on geraniums, and a "Flora of Corsica."—J. H. B.

BURN, RICHARD, born at Kirby-Stephen, near Winton in Westmoreland; died in 1789. Educated at Queen's college, Oxford, he obtained the honorary degree of D.C.L. from Oxford in 1762; in 1763 took holy orders, and was given the living of Orton in Westmoreland, which he enjoyed for forty-nine years. He was chancellor of the diocese of Carlisle. He published some useful law books for popular use, one of which, "A Digest of the Ecclesiastical Law," is still found convenient. In conjunction with Nicholson, he published a history of the antiquities of Cumberland and Westmoreland.—J. A., D.

BURNEL, ROBERT, the distinguished lord chancellor and keeper of the privy seal of Edward I., was the son of Robert de Burnel; born at their ancient ancestral seat of Acton Burnel. He distinguished himself in civil, ecclesiastical, and common law, took holy orders, and also practised as an advocate in the courts at Westminster. The young prince, Edward, became warmly attached to him, appointed him his chaplain and private secretary, and took him on his expedition to the Holy Land. On the return of Edward, who, on the demise of his father during his absence, had been proclaimed king, Burnel, then archdeacon of York, was on the 21st Sept., 1274, appointed lord chancellor, and shortly afterwards bishop of Bath and Wells. He did much towards introducing English institutions and advancing civilization in Wales, and prepared the code under which it continued to be governed until the reign of Henry VIII., when it was permitted to send members to parliament, and fully received into the pale of the English constitution. Edward honoured his chancellor by visiting him at his castle of Acton Burnel, where in 1283 he held a parliament, memorable for that excellent law for recovery of debts called the "*statute de Mercatoribus*." The laws passed during Burnel's long official career exhibited the true spirit of wise legislation. Nor was the lord chancellor unmindful of the due administration of the law. In 1290 he prosecuted to conviction several of the judicial functionaries for taking bribes and tampering with the records. The chancellor again signalized himself in 1290-91, by his adjustment of the disputed succession of the crown of Scotland,

upon which he gave judgment in favour of Balioi to the exclusion of Bruce. Burnel was lord chancellor for eighteen successive years. He died at Berwick in 1292, and was buried in the cathedral of his own see of Wells. He was one of the most enlightened statesmen and lawgivers of his age.—F. J. H.

BURNES, SIR ALEXANDER, was born at Montrose in 1805. After being educated in that city, he proceeded to India when sixteen years of age; where distinguishing himself both as a linguist and topographer, he was soon appointed assistant political agent at Cutch. Possessed of an eager and enterprising disposition, he volunteered to explore the north-western frontier of India, and descend the Indus to the sea. After reaching Jaysulmeer, he was overtaken by an express from the supreme government, desiring him to return, since it was deemed inexpedient to incur the hazard of exciting the alarm of the rulers of Scinde. In the following year, however, presents came from the British sovereign to Runjeet Singh, ruler of Lahore, and Burnes was appointed to convey them to their destination. Soon after Burnes' return, he was despatched upon a second expedition to Central Asia, during the course of which he travelled across the Punjab to the Indus, and proceeded through Peshawur to Cabool, where he was well received by Dost Mahomed. He perceived, thus early, the general superiority of that monarch, as to integrity, justice, and ability, to his rival Shah-Soojah, afterwards so unfortunately placed on the throne by the British government. From Cabool, Burnes journeyed over the Hindoo Coosh to Koondosy, Balkh, and Bokhara; and thence passed westward to the Persian frontier, returning through Teheran, Isphahan, and Shiraz to Bushire, where he embarked for India. He was shortly despatched to England with the information he had so acquired. By his success in this expedition, our traveller at once became famous. He had retraced the greater part of the route of Alexander, surveyed the kingdoms of Porus and Taxiles, sailed on the Hydaspes, crossed the Indian Caucasus, beheld the scenes of the inroads of Jengis, and Timour, and Baber; but more than this, he had detected a new pathway by which India might be invaded. Returning to Bombay, he again served in Cutch, but was soon appointed to the charge of a (so-called) "commercial" mission to Afghanistan. On his arrival at Cabool, however, this pretext for the mission was laid aside; and Burnes plunged with the avidity of a spirit taking natural delight in the intricacies of diplomacy and the management of affairs, into the complications of Afghan politics. Dost Mahomed was evidently not simply desirous to cultivate the British alliance, but eager to secure it. Burnes himself understood the advantages of an alliance with that ruler, whose influence he saw the means of extending and consolidating over a vast and important region. Other counsels, however, prevailed with the supreme government, and Burnes' mission at Cabool came to an end; but not before the cloud of the approaching terrible war broke upon the sky. The official correspondence professedly narrating these transactions, was garbled in its publication by the British government, for the express purpose of justifying their proceedings. The history of state-craft hardly contains any instance of more glaring and deliberate falsehood. War was declared against Dost Mahomed, and the expedition started on the fatal mission to depose the rulers of Cabool and Candahar, and enthrone Shah Soojah. After terrible sufferings, alike from heat and cold, the army seemed to succeed. Our protégé entered Cabool 7th August, 1839, and Dost Mahomed surrendered shortly afterwards. Burnes remained in Cabool, filling what he termed "the most nondescript of situations;" possessed of a large salary, but desirous of a more active and commanding influence over the affairs of the country. Soon, however, the desolating sword of Afghan vengeance was uplifted, and Burnes fell, one of the first victims in an outbreak that terminated in the almost complete destruction of a British army. The chief envoy, Macnaghten, was about to surrender office, and Burnes hoped to attain it, when, on November 3, 1841, a mob of insurgents attacked his house, and he was cut to pieces as he endeavoured to make his escape in disguise. There is no doubt that the character of Sir A. Burnes, as described in official despatches, has been grievously wronged. Mistaken as might have been the policy of entering into Afghan politics at all, yet—these affairs being interfered with—Burnes indicated a course which would have saved the government from many disasters.—Burnes' Travels were published in three volumes, and his garbled despatches have been privately printed in their integrity.—L. L. P.

BURNET, GILBERT, bishop of Salisbury, and a justly celebrated writer on history and divinity, was born at Edinburgh, September, 1648. He was of a very ancient family in the shire of Aberdeen, where his father practised as a lawyer. When only ten years of age, he entered the college of Aberdeen, and obtained the degree of A.M. when only fourteen. He applied himself to the study of civil law, with the intention of following his father's profession; but after the lapse of a year, changed his mind, and determined to enter the ministry of the episcopal church. At the age of eighteen he was licensed as a preacher, and shortly after offered a living in the shire of Aberdeen, but this he conscientiously declined on the ground of youth and inexperience. His father, who, after the Restoration, had been appointed by Charles II. a lord of session, with the title of Lord Cromont, soon after this died. Dr. Leighton, then archbishop of Glasgow, and Mr. Nairn, the eloquent and excellent minister of the Abbey church of Edinburgh, took a deep interest in young Burnet; and under their guidance for two years he studied theology. In 1663, in his twentieth year, he visited Oxford, Cambridge, and London, and was introduced to some of the greatest celebrities in theology and science. In 1664 he went to Amsterdam, where he perfected himself in Hebrew, under the instruction of a learned rabbi, and afterwards to Paris, where he received marked attention from Lord Holles, then British ambassador in France. At the close of this year, as he was returning to Scotland by way of London, he was introduced to the president of the Royal Society, and elected a member. Accepting now the living of Saltoun, which had long before been offered him by Sir Robert Fletcher, he was ordained to the office of deacon and priest by the bishop of Edinburgh, Dr. Wiseheart. Nothing could exceed the fidelity, ability, and enlightened piety with which Mr. Burnet laboured in this charge for five years; and during this period he gained the affections of all classes, not excepting the presbyterians. The government of Scotland being at this time in the hands of moderate men, the minister of Saltoun was often consulted in important affairs, and it is even suspected that it was he who advised that the more moderate presbyterians should be placed in the vacated livings. In 1669 he accepted the chair of divinity at Glasgow, and for four years and a half discharged the duties of professor with remarkable credit. After resigning his charge at Saltoun, he published his "Modest and Free Conference between a Conformist and Nonconformist," which consisted of seven dialogues, and met with general approbation. The important papers of the house of Hamilton being put into Burnet's hands, he made a visit to London to consult with the duke of Lauderdale respecting their publication, and while thus occupied was offered a Scottish bishopric, which he declined. On his return to Glasgow he married Lady Margaret Kennedy, daughter to Lord Cassilis. In 1672 he published "A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland." He was once more offered a bishopric, which was again declined. Although personally agreeable to the court, he had a bitter enemy in Lauderdale, who at length persuaded Charles to strike his name out of the list of chaplains-in-ordinary, &c. Being shortly after obliged to vacate his chair, he went to London to defend himself in person. Whilst in the metropolis, being now about thirty years of age, he was offered by the dean and chapter of St. Paul's the living of St. Giles, Cripplegate; but this, in a way very honourable to himself, he declined. He was now called to the bar of the house of commons, to give evidence as to the suspected perfidy of Lauderdale, some damaging facts of whose administration he was most reluctantly obliged to state. In 1676 he published his "Memoirs of the Dukes of Hamilton." Apprehensive of the designs of the papists at this time, he published the first volume of his "History of the Reformation in England," for which he received the thanks of both houses of parliament. In the years 1681 and 1715, respectively, he issued his second and third volumes, together with a very valuable supplement. This work was so justly esteemed that it was translated into various European languages. In 1680 he published "The Life and Death of the Earl of Rochester," whom he had been the instrument of reclaiming from infidelity and gross profligacy. After the publication of his "Life of Sir Matthew Hale," and "Bedell, Bishop of Kilmore, Ireland," and sundry other valuable works, he deemed it prudent to retire to the continent, and await the issue of the ecclesiastical measures adopted by James II. He

was induced by the flattering invitation of Prince William and Princess Mary to settle at the Hague. Here, having some time before lost his first wife, he married a Dutch lady of the name of Scott, a descendant of the house of Buccleuch, and of considerable wealth. This connection making him a free citizen of the Hague, prevented his being forcibly ejected, as a letter from the king of England had a little before demanded. With William he entered England, and in the year following was appointed bishop of Salisbury, a diocese over which he presided till his death in 1715. In parliament he was the advocate of moderate measures towards the non-jurors, and the act of toleration. By his clergy he was regarded as the most able and conscientious of prelates. His "Exposition on the Articles of the Church of England," came out in 1699, and has ever since been esteemed a standard work. But his most important work, and that on which his fame must rest, is his "History of His Own Time, from the Restoration of Charles II. to the Conclusion of the Treaty of Peace at Utrecht, in the Reign of Queen Anne."—J. W. D.

BURNETT, GILBERT T., an eminent English botanist of the present century, and formerly professor of botany at King's college, London, contributed to the promotion of botanical science by his outlines of botany, which contain an introduction to the study, along with a classification of plants, and a full account of the properties and uses of plants. He promulgated some original views on botany, and made interesting physiological observations on the respiration of plants. He died young.—J. H. B.

BURNET, JACOB, an American judge, senator, and one of the pioneer settlers of that portion of the north-western territory which is now the state of Ohio, with a population of more than two millions, was born at Newark, New Jersey, February 22, 1770. He was graduated at Princeton college in 1791, was admitted to the bar in 1796, and immediately removed to Cincinnati, where he ever afterwards resided. When he came there it was a small village of log-cabins, containing perhaps 500 inhabitants. When he died the city numbered 130,000 inhabitants. Mr. Burnet frequently served in the legislature both of the territory and the state; and was elected to the senate of the United States, where he sat from 1828 to 1831. In 1847 he published "Notes on the Early Settlement of the North-western Territory." He died at Cincinnati in 1853.—F. B.

BURNETT, JAMES, Lord Monboddo, an eminent Scottish judge, and ardent defender of the literature and philosophy of the ancients, was descended from an ancient family in Kincardineshire. He was born at the family seat of Monboddo, near Fordoun, in 1714. He received the rudiments of his education at the parish school of Laureneckirk, studied the usual branches of literature and science at King's college, Aberdeen, and civil law at Groningen. In 1738 he was admitted to the Scotch bar, where he rose to eminence, and particularly distinguished himself in the famous Douglas case, in which he was on the side of the Douglas family, which gained the suit. In 1767 he was promoted to the bench. As a lawyer he was upright and painstaking, and his decisions were sound, and supported by great learning and acuteness. In 1745, when the rebellion interrupted the business of the law courts, he proceeded to London, where he mingled with the eminent literary men of the age. In 1773 appeared his volumes "On the Origin and Progress of Language," a work in which great learning is combined with numberless paradoxes and eccentricities. His grand aim in this treatise is to assert the superiority of ancient above modern literature. His "Ancient Metaphysics," in which he maintains the superiority of ancient philosophy, is in six quarto volumes, published at various periods from 1779 to 1799. The first two volumes and the last are full of erudition, to which there was nothing equal in Scotland in that age. His greatest absurdities appear in his view of the history of man and of language. He maintains that man at first walked on all fours; that he then learned to walk upright, as may be seen in the orang-outang, which he declared to be of the human race; and in due time made use of his hands, and acquired the art of swimming. At his country seat he acted the farmer, and lived on terms of great familiarity with the people on his estate. It was at this place that he received Samuel Johnson on his tour through Scotland. In Boswell's graphic account of the intercourse of the two, Lord Monboddo appears in by no means a disadvantageous light. He died in 1799.—J. M'C.

BURNET, THOMAS, D.D., born at Croft, near Darlington,

about the year 1635; died at the Charter-house in September, 1715. Although Burnet is now best known as a geologist, or rather as a dashing cosmogonist, it were the height of injustice, should the briefest biography of him omit a tribute to his independence, alike in action and thought. The sensation occasioned by his extraordinary "Theoria Telluris Sacra," has thrown unworthily into the background those rare and solid qualities, which enabled him, when master of the Charter-house, to offer the first formal opposition made in England to that assumption by King James II. of the famous "dispensing power," which ultimately cost him a throne; nor is it always remembered that Burnet subsequently surrendered the high office of clerk of the closet to King William III., rather than retract something accounted heretical in a curious treatise—"Archæologia Philosophica, sive Doctrina Antiqua de Rerum Originibus." Undoubtedly, however, the chief interest attaching to his name, is connected with his "Sacred Theory of the Earth." The theory itself, of course, as its title may indicate, is abundantly untenable. Burnet assumes that the few abrupt and imperfect notices in the early portion of the book of Genesis, are necessarily and strictly interpretable by physical science; and thereupon he constructs a scheme of the earth's early physical history, which he intends shall be the starting-point of all geological investigation. It were useless to detain the reader with an analysis of his notions concerning the events which preceded the existing order of nature, and launched the world upon its long history, the fractured shattered thing that the outward eye sees in it: but reflections of a general nature, and of consummate importance, are so strongly suggested by the "Theoria," and so essential at the same time to a correct appreciation of the place due to speculators like Burnet, that we must request for them a brief space. 1. It never seems to have occurred to Burnet, and the multitudes who have more or less followed in his path, that a vital preliminary inquiry has escaped them; viz., whether it is possible to establish a sound *critique*, capable of determining *à priori* the nature of the relations between these few sentences in Genesis, and physical facts and their natural evolutions; and if so, what are the principles and results of such a *critique*? Tentatives towards the establishment of a capable *critique* have, indeed, been made in modern times; they are far from complete, and certainly they have not been universally welcomed: but when Burnet lived, the logical necessity and essential *priority* of such a task had never been dreamt of; nor can it be said, that even now, a large amount of toil and intellect is not wasted, because of the same fatal oversight. The time has indeed long gone by, in which any investigator could think of attempting to evolve the earth's physical history from intimations so insufficient and obscure. Nay, we have even passed through and escaped from a *second* phase of error: it would be accounted altogether disreputable amongst us, were any one pretending to the position of a man of science, to twist, or incline to twist, any fact established by careful and approved investigation, so that it might seem to quadrate with cosmogonies based on arbitrary conceptions regarding Genesis. But we have not yet got beyond a *third* phase: talent unquestionable, and an equally unquestionable earnestness, may be, and still are, occupied without necessary discredit, in ingeniously twisting the terms and clearest meaning of the sacred books, so that they quadrate, or appear to quadrate, with physical facts. The results are altogether to be deplored: persons professing to hold, and really holding these sacred books in supremest reverence, are—for the sake of an hypothesis, or, to say the least, because they have not acknowledged the necessary priority of a sane and comprehensive *critique*—treating these very books with a philological, or rather an unphilological and unprincipled license, which no scholar of the present day dares to apply to Herodotus or Homer. 2. Burnet's book, however, manifests in excess another error, which also is by no means in disrepute even in our—certainly improved—modern days. When contemplating any of those grander phenomena or aspects of the material universe, where large developments occupy periods reducing sublunary history to a simple tick of the clock, inquiry at its beginning uniformly forgets the element of *Time*. With Burnet, and very many of our elder scientific geologists, the aspects of the earth presented the idea of sudden convulsions; nor are illustrations rare, in the writings of our most recent inquirers, of a tendency to attribute effects which may be the result of the operation of actions occupying ages, to some start

or revolution in nature.—Burnet has farther claims. His ingenuity and mental energy were undoubted; and he was a consummate master of style. His paragraphs are often as spacious as Bacon's: they are the adequate expression of majestic thought.—J. P. N.

BURNET, WILLIAM, royal governor, first of New York and New Jersey, and subsequently of Massachusetts and New Hampshire, was the eldest son of the celebrated Bishop Burnet, and was born at the Hague in March, 1688. In 1720 he was appointed governor of New York and New Jersey, and in September of that year, arrived at New York and assumed the government, which he held for eight years, his administration in the main being popular and prosperous. He obtained from the Mohawk Indians a grant of a strip of land; established in 1722 an English trading post at Oswego, building a small fort for its protection at his own expense; and thus got possession of the south shore of Lake Ontario for his government, being the first to erect the English flag upon the great lakes. He was involved in a quarrel with the assembly, because they refused to grant the standing revenue for a longer period than three years, and in consequence was removed from his office, the government of Massachusetts and New Hampshire being given him in exchange. In consequence of an early quarrel with the general court, his position at Boston was most uncomfortable. He died in 1729.

BURNETTUS or BRUNETTUS, LATINUS, a native of Florence, died in 1295. He was the master of Dante, who is said to allude to him in the 15th canto of the *Inferno*.—T. J.

BURNEY, CHARLES, MUS. D., was born of respectable parents in the city of Shrewsbury, on the 7th April, 1726. The first part of his education he received at the free school of that city, and was subsequently removed to the public school at Chester, where he also commenced his musical studies under Mr. Baker, the organist of the cathedral, and a pupil of the celebrated Dr. Blow. When about fifteen years of age, he returned to his native town, and for three years longer pursued the study of music, as a future profession, under his elder brother of the half blood, Mr. James Burney, organist of St. Mary's, Shrewsbury; when, by the advice of Dr. Arne, he was sent to London, and placed under that celebrated master for another term of three years. In 1749 he was elected organist of St. Dionis-Back-church in Fenchurch Street, and, in the winter of the same year, engaged to preside at the harpsichord in a subscription concert, then recently established at the King's Arms in Cornhill. In the season of 1749-50, he also composed for Drury Lane theatre the music of three dramas, namely, Mallet's tragedy of *Alfred*, Mendez's *Robin Hood*, and *Queen Mab*. Being threatened with consumption, however, he could not continue these exertions, and, in 1751, accepted the situation of organist at King's Lynn in Norfolk, where he remained for the succeeding nine years. In this retreat he formed the design, and laid the foundation of his future great work, the "*General History of Music*." In 1760, his health being completely re-established, Burney returned to London, and entered upon the exercise of his profession with increased profit and reputation. He had by this time a large young family, and his eldest daughter, about eight years of age, obtained great celebrity in the musical world by her surprising performances on the harpsichord. Soon after his arrival in London, Burney published several concertos which were much admired. In 1766 he brought out at Drury Lane, with considerable success, a musical piece entitled "*The Cunning Man*," founded upon, and adapted to the music of J. J. Rousseau's *Devin du Village*. It was a playful and spirited free translation, not a mere version, of the original, and was highly praised by contemporary critics. On the 23rd of June, 1769, the university of Oxford conferred on Mr. Burney the degrees of bachelor and doctor of music, on which occasion he performed an exercise consisting of an anthem of considerable length, with an overture, solos, recitatives, and choruses, which continued long to be a favourite at the Oxford music meetings, and was frequently performed in Germany under the direction of the doctor's friend, Emanuel Bach. In the meantime, neither the assiduous pursuit of his profession, nor the multiplied engagements to which musical men are liable, had interrupted Dr. Burney's collections for his "*General History of Music*." He had now exhausted all the information that books could afford him; but these, as he remarks in the introduction to his travels, are in general such faithful copies of each other, that he who reads two or three has the substance of as many

hundreds, and were far from furnishing all the information he wanted. Even if the past history of the art could have been accurately and completely detailed by a digest of previous publications, its actual and present state could be ascertained only by personal investigation and familiar converse with the most celebrated performers in foreign countries as well as in his own. For this purpose he resolved to make the tour of Italy, France, and Germany, determined to hear with his own ears, and see with his own eyes; and, if possible, to hear and see *nothing but music*. He accordingly quitted London in the beginning of June, 1770, furnished by the earl of Sandwich (a distinguished amateur of music) with recommendatory letters in his own handwriting, to every English nobleman and gentleman who resided as a public character at the several cities through which he intended to pass. Proceeding first to Paris, he spent several days in that city; and then went by the route of Lyons and Geneva (where he had an accidental interview with Voltaire), to Turin, and visited, in succession, Milan, Padua, Venice, Bologna, Florence, Rome, and Naples, consulting everywhere the libraries and the learned; hearing the best music and most celebrated, both sacred and secular; and receiving everywhere the most cheerful and liberal assistance toward the accomplishment of his object. On his return to England, Dr. Burney published an account of his tour, in one volume, which was exceedingly well received, and deemed by the best judges so good a model for travellers who were inclined to give a description of what they had seen or observed, that Dr. Johnson professedly imitated it in his own *Tour to the Hebrides*, saying, "I had that clever dog Burney's musical tour in my eye." In July, 1772, in order to complete his original plan, Dr. Burney again embarked for the continent, to make the tour of Germany and the Netherlands, of which, on his return, he also published an account in two volumes. At Vienna he had the good fortune to make the intimate acquaintance of the celebrated poet Metastasio—a circumstance the more honourable to Dr. Burney, as Metastasio was then at an age when new friendships are not frequently formed, and was, besides, remarkably difficult of access to strangers, and averse alike to new persons and new things. Here he also found two of the greatest musicians of that age, Hasse and Gluck. From Vienna he proceeded through Prague, Dresden, and Berlin, to Hamburg, and thence by the way of Holland to England, where he immediately devoted himself to the arranging the invaluable mass of materials which his laborious and expensive travels had enabled him to collect. In 1773 Dr. Burney was elected a fellow of the Royal Society; and in 1776 he published the first volume of his "*General History of Music*," in quarto. In the same year, the complete work of Sir John Hawkins appeared. The subsequent volumes of Burney's work were published at unequal intervals, the fourth and last appearing in 1789. Between the two rival histories, the public decision was loud and immediate in favour of Dr. Burney. Time has modified this opinion, and brought the merits of each work to their fair and proper level—adjudging to Burney the palm of style, arrangement, and amusing narrative, and to Hawkins the credit of minuter accuracy and deeper research, more particularly in parts interesting to the antiquary, and to the literary world in general. Burney's first volume, which treats of the music and poetry of the ancient Greeks, the music of the Hebrews, Egyptians, &c., is a masterpiece of profound learning and critical acumen. The second and third volumes are admirable in the materials and their arrangement, comprising all that was then known of the biographies of the great musicians of the fifteenth, sixteenth, and seventeenth centuries. The fourth volume is perhaps less entitled to praise. Whole pages are given to long-forgotten and worthless Italian operas, whilst the great works of Handel and Sebastian Bach remain unchronicled. When the extraordinary musical precocity of the infant Crotch (afterwards Dr. Crotch) first excited the attention, not only of the musical profession, but of the scientific world, Burney at the request of Sir John Pringle, drew up an account of the infant phenomenon, which was read at a meeting of the Royal Society in 1779, and published in the *Philosophical Transactions* of that year. The commemoration of Handel in 1784 again called forth the literary talents of the historian of music; his account of those magnificent performances, published in quarto for the benefit of the musical fund, is well-known to every musical reader; and the "*Life of Handel*," by which it is prefaced, still holds a distinguished rank in English biography. The author received for this

work £100, which was undertaken at the instigation of his friend the earl of Sandwich. Dr. Burney also wrote "An Essay towards the History of Comets," 1769; "A Plan for a Music School," 1774; and the "Life and Letters of Metastasio," 3 vols. 8vo, 1796. His last literary labour was as a contributor to Rees' Cyclopædia, for which work he furnished all the musical articles, except those of a philosophical and mathematical kind. His remuneration for this assistance was £1000, and as most of the matter was extracted without alteration from his history of music, the price was large for the service rendered. During a long life, Dr. Burney enjoyed the intimate acquaintance of almost every contemporary who was distinguished either in literature or the arts; with Dr. Johnson, he was in habits of friendship; and it is known, that soon after Johnson's death, he had serious thoughts of becoming his biographer; a task which, to judge by his other productions of a similar nature, it is perhaps to be regretted he was diverted from; but the subject was so overwhelmed with various publications, that he withdrew from the crowded competition, and relinquished his design. During many years, Dr. Burney lived at St. Martin's Street, Leicester Fields, in a house which had once been the residence of Sir Isaac Newton, and is still standing; but about the year 1789, on being appointed organist to Chelsea college, he removed to a commodious suite of apartments in that building, where he spent the last twenty-five years of his life in the enjoyment of a handsome independence, and the contemplation not only of his own well-earned fame, but the established reputation of a family, each individual of which (thanks to their parents' early care and example) had attained high distinction in some walk of literature or science. "In all the relations of private life," says one of his biographers, "as a father, a husband, or a friend, his character was exemplary, and his happiness such as that character deserved and insured. His manners were peculiarly easy, spirited, and gentlemanlike; he possessed all the suavity of the Chesterfield school, without its stiffness—all its graces, unalloyed by its laxity of moral principle." At length full of years, and rich in all that should accompany old age, he breathed his last on the 12th April, 1814, at his apartments in Chelsea college. His remains were deposited, on the 20th of the same month, in the burying-ground of that institution, attended not only by the several members of his own family (of which he had lived to see the fourth generation), but by the governor, deputy-governor, and chief officers of the college, and many other individuals distinguished for rank and talent. As a composer, Dr. Burney's principal works, in addition to those already mentioned, are "Sonatas for Two Violins and a Base," two sets; "Six Cornet Pieces, with Introduction and Fugue for the Organ;" a cantata and song; "Twelve Canzonetti a due voci in canone, poesie dell' abate Metastasio;" "Six Duets for German States;" "Six Concertos for Violin, &c., in eight parts;" "Two Sonatas for Pianoforte, Violin, and Violoncello;" and "Six Harpsichord Lessons."—(*Gentleman's Magazine*; *The Harmonicon*; Madame D'Arbly's *Memoirs of Dr. Burney*, &c. &c.)—E. F. R.

BURNEY, CHARLES, D.D., son of the preceding, was born at Lynn, Norfolk, on the 4th of December, 1757. He was distinguished as a Greek scholar, and wrote in the *Monthly Review*, to which he was a constant contributor, learned articles which won for him immense reputation among the scholars of his day. He was able to collect a library of singular value, containing two very important MSS., one of Homer, and the other of the minor Greek orators. After his death in 1817, the collection was purchased by parliament for £13,500, and is preserved in the British museum.—J. B.

BURNEY, FRANCES. See ARBLAY, MADAME D'.

BURNEY, JAMES, eldest son of Dr. Burney the historian of music. He early went to sea, and was one of Cook's companions in his second and third voyages, succeeding him in the command of the *Discovery*, and conducting the vessel home after the captain's tragic death. He afterwards commanded the ship *Bristol* on the East India station, and at last attained the rank of rear-admiral. He published several works connected with nautical discovery, but his fame rests on his "History of Voyages and Discoveries in the Southern Ocean," 5 vols., 4to.—J. B.

* BURNOUN, J. L., professor of rhetoric in the college of Louis-le-Grand, Paris, and member of the Asiatic Society of Paris, has published "Méthode pour étudier la Langue Grecque," Paris, 1825, 14th edition. He has also issued a Sallust, 1822, 1 vol., 8vo; "Examen du système perfectionné de la con-

jugaion Grecque," 1824, 8vo; and edited several of Cicero's works. His knowledge of Sanscrit is profound.—E. BURNOUN, his son, is distinguished as an Orientalist, and has published "Analyse et Extrait du Devi Mahatmyam, fragment du Markandeya Pourana," 8vo, 1823.—T. J.

BURNS, JOHN, C.M., M.D., and regius professor of surgery in the university of Glasgow, son of the Rev. Dr. Burns, minister of the Barony parish of Glasgow, was born in Glasgow in the year 1775. He commenced his professional career as a general practitioner in his native city towards the close of the last century. Although still a very young man, his fine natural talents, untiring industry, strict integrity, and polished manners, soon placed him at the head of his profession in the west of Scotland, and secured him public confidence and private esteem, to a degree rarely equalled. About the year 1805 he commenced a course of lectures on his favourite science of anatomy, and afterwards a similar course on midwifery, which he continued till the year 1815, when he was appointed regius professor of surgery in the university of Glasgow, a chair which he filled with distinguished credit till his death. For many years his classroom was filled to overflowing, and few who have listened to him will forget the lucid, and even eloquent diction, the sharp satire, and well-timed anecdote by which his prelections were enforced and enlivened. As an author, Dr. Burns stands deservedly high. His first work, "On the Gravid Uterus," appeared in 1799, and his latest, his "System of Surgery," in 1828-38. But by far the most popular of his writings, that which gained for him a "world-wide" reputation, was his "Principles of Midwifery," a work which passed through ten editions, and was translated into several foreign languages. The death of this eminent man was a melancholy one. About the middle of June, 1850, he was in Liverpool on his return from Bath; and finding his favourite steam-ship, the *Orion*, about to sail for Glasgow, he waited for it, and embarked on the doomed vessel on the 17th. Early next morning the shipwreck occurred. Dr. Burns made no effort to save himself, but falling on his knees on deck, and uttering a fervent prayer, he met his end with characteristic resignation.—J. A. L.

BURNS, ROBERT, the poet of Scotland and the greatest lyric of modern times, was born in a cottage, about two miles from the town of Ayr, on the 25th January, 1759. His father, William Burness—for so William spelt the family name—had migrated to Ayrshire from the north, where his father, the poet's grandfather, Robert Burnes—another variation of the name—occupied the farm of Clovenhill in Kincardineshire, under the Earls Marischal. A family tradition averred that the Burnesses had been "out for the Stuarts," and although the particulars have never been correctly ascertained, the tradition was believed by the poet, and may account for his Jacobite tendencies which could have no birthplace in the covenanting county of Ayr. It may, perhaps, also have influenced the migration of Robert's father, who, on his arrival in Ayrshire, was employed as a gardener, first by the laird of Fairlie, and afterwards by Mr. Crawford of Doonside. He then, on the banks of the Doon, rented seven acres of land for a nursery ground, and there, with his own hands, he built the cottage in which Robert was ushered into his feverish and unrequited life. The poet's mother, Agnes, daughter of Gilbert Brown of Craighent in Carrick, had little education beyond that of being able to read her Bible; but the poet's father was a man of hard-headed intelligence, and encouraged learning according to his ability; sent Robert to a little school at Alloway-mill, and took the principal part in establishing a young dominie, John Murdoch, from whom Robert learned to read. William was a worthy specimen of the class that Scotland, for the last fifty years, has been so industriously engaged in expatriating—the Scottish peasant—a man who wrought hard, believed his faith, practised integrity, had the fear of God before him, and wished to bring up his children well—indulged in speculative theology, and fought his battle of life unflinchingly. He never throve; yet, with adverse wind and tide, he held his face ever firm towards the blast, and in a very limited sphere exhibited qualities that had the elements of greatness. When Robert was seven years of age, his father removed to the farm of Mount Oliphant, and there Robert wrought his daily work, as was the custom of the farmer's son. At fifteen he could do the work of a man. His form was robust; yet overtaken by labour before the frame was knit, the nervous constitution, though it did not give way, received a strain,

from which there was no after recovery. The melancholy of later times, and perhaps, moreover, the strong temptation to excitement, may have originated in the excessive labours of youth. The muscular fibre remained, but the nervous fibre was overstrung, and never afterwards acquired the faculty of repose. Few men could have entered on life under less favourable circumstances. On the one hand, he had the arctic regions of a frozen theology, with iceberg formalisms as the limiting boundaries of his desire. On the other, he had the torrid impulses of his own inspiration urging onward, to clothe the world of his thought with a thousand rays of gorgeous colouring. When lit by love, by genius, and by passion, the peasant poet rushed into a tumult of fitful, fiery existence, throwing around the coruscations of his meteoric nature—not living, but burning out a life, with flame and smoke swaying hither and thither till the fire burnt out, and the ashes of a noble nature alone remained marking the funeral place of grand endowments. The marvel is not that his course was in some sense irregular, but that he lived to accomplish, with untiring industry, his wondrous treasure-store of song—that the warbling wood-note wild had not been quenched in the revelries that brought for a time forgetfulness of pain; and that, under the hostility of all surrounding influences, he could still pour forth such matchless gems of lyric beauty. Burns commenced his poetic career, as a matter of course, by a love song—*Handsome Nell*—“Oh! once I lo’ed a bonnie lass;” and plainly enough this doggerel was only the expression of his calf-love, when he thought he ought to be in love, but was not. In 1777 his father removed to the farm of Lochlea in the parish of Tarbolton, where William made a bad bargain, by taking 130 acres of bad land at twenty shillings an acre. From this place Robert went to Kirkoswald to school, and by his own account learned many more things than mensuration and surveying. “I made,” he says in the fragment of his autobiography, “a greater progress in the knowledge of mankind. The contraband trade was at that time very successful, and it sometimes happened to me to fall in with those who carried it on. Scenes of swaggering riot and roaring dissipation were till this time new to me, but I was no enemy to social life. Here, though I learnt to fill my glass, and to mix without fear in a drunken squabble, yet I went on with a high hand with my geometry, till the sun entered Virgo, a month which is always a carnival in my bosom, when a charming *fille*, who lived next door to the school, overset my trigonometry, and set me off at a tangent from the sphere of my studies.” The peculiarity of Burns’ zodiac seems to have been, that all its signs were signs of Virgo. He was always in love, or in something like it. His first articulate utterance in song was “writ with a plume from Cupid’s wing;” his last, seven days before the final delirium, told the same tale—“No love but thine my heart shall know.” Up to his twenty-third year Burns held on the same course. “Vive l’amour, et vive la bagatelle,” were, he says, his principles of action, not knowing that he was making an utter mistranslation of his feelings. Nothing in his eyes was a bagatelle. He adds indeed, in sufficient contradiction—“My passions, when once lighted up, raged like so many devils, till they got vent in rhyme.” He had the strong impulses of a man who had a future, but up to his twenty-third year he lived an irreproachable life of homely industry, as the eldest and most aiding son of a small farmer. Men of similar stamp, though not of similar genius, still grow in Ayrshire, their number rapidly diminishing before the march of the modern change of manners, and the exigencies of agricultural improvement. About this time he appears to have composed his first song of note, “My Nannie O!” “Behind yon hill where Stinchard flows,” the name of the river being, with contemptible affectation, changed to Stinsiar. Even Burns was prevailed upon to substitute “Lugar.” The vale of Stinchard is one of the most beautiful in Scotland, well worthy of an Ayrshire poet’s celebration.

“My twenty-third year,” says Burns, “was to me an important era. Partly through whim, and partly that I wished to set about doing something in life” (most probably with a view to marriage), “I joined a flax-dresser in the neighbouring town of Irvine. This was an unlucky affair. . . . As we were giving a welcome carousal to the new year, the shop took fire, and burned to ashes, and I was left, like a true poet, not worth a sixpence. I was obliged to give up this scheme. The clouds of misfortune were gathering thick round my father’s head, and what was worst of all, he was visibly far gone in

consumption; and to crown my distresses, a *belle fille*, whom I adored, and who had pledged her soul to meet me in the field of matrimony, jilted me with peculiar circumstances of mortification. The finishing evil, that brought up the rear of this infernal pile, was my constitutional melancholy being increased to such a degree, that for three months I was in a state of mind scarcely to be envied by the hopeless wretches who have got their mittimus.” At Irvine Burns learned something of a town life, and formed a friendship with a young fellow, “a very noble character,” whose knowledge of the world was vastly superior to his own, and who was the only man he ever saw who was a greater fool than himself, where woman was the presiding star; “but he spoke of illicit love with the levity of a sailor, which hitherto I had regarded with horror. Here his friendship did me a mischief, and the consequence was that soon after I resumed the plough, and wrote ‘The Poet’s Welcome.’”

Burns remained at Lochlea, in the performance of his ordinary farm work, until he was twenty-five years of age. He had there written “Poor Mailie,” “John Barleycorn,” “Mary Morrison,” and some other pieces. At Lochlea his father died, on the 18th February, 1784, not without presentiments that the future course of Robert’s life would be in the wandering bypaths from which, with puritan fortitude, he had so carefully preserved his own footsteps. The old man pointed out that there was one of his family for whom he feared. Robert turned to the window, and with a smothered sob and a scalding tear acknowledged that he knew the meaning of the reproof. He seems also to have made some serious resolutions of amendment, which he kept for a time. The old man was buried in Alloway kirk-yard, and on the headstone of his grave the poet son paid the following tribute to the puritan father:—

“Oh ye whose cheek the tear of pity stains,
Draw near with pious rev’rence and attend!
Here lie the loving husband’s dear remains,
The tender father, and the generous friend;
The pitying heart that felt for human woe,
The dauntless heart that feared no human pride;
The friend of man, to vice alone a foe,
‘For even his failings leaned to virtue’s side.’”

Whatever Robert may have been at Lochlea, it is tolerably certain that he had not learned to join extravagance to his other accomplishments. His brother Gilbert—a dogged, stolid sort of a character, stupidly wise—kept the family accounts, and knew the outgoings. Robert received as wages—not an unusual thing in Scottish farming families—the munificent sum of seven pounds sterling per annum; and this sum Worldly-Wiseman Gilbert assures us he did not exceed. He was frugal, temperate, and “everything that could be wished.” In the spring of 1784, the family removed to the farm of Mossiel, in the parish of Mauchline; the sons and daughters of William Burness having, by ranking as creditors for arrears of wages, saved from the clutches of Scotch law a small amount of stock to begin the new adventure. Here Robert commenced his intended reformation,—read farming books, calculated crops, attended markets, and believed that, “in spite of the world, the flesh, and the devil, he would be a wise man.” But the first year, unfortunately, he bought bad seed, and the second he lost half his crops by a late harvest. The fates were adverse, or at least unpropitious, and he solaced himself with verse, producing a grand prayer, some psalms, “Green grow the rushes, O,” and “A big-bellied bottle’s the whole of my care”—a combination of theology, licentiousness, and drink, than which nothing can possibly be more expressive of the Scottish rural life of Burns’ day. He suffered much from constitutional melancholy, and kept a barrel of water at his bedside, into which he plunged when attacked by fainting fits. He struggled on, however, attended a free-mason lodge, and learnt that sort of sociality. He also made acquaintance with Jean Armour—

“A dancin’, sweet, young, handsome quean,
O’ guileless heart!”—

to whom, after the fashion of Scotland, he was in every sense of the word married, but who, at the instigation of her father, thought proper still to consider herself a single woman. The father—Armour, a stone mason—reckoned Burns too poor to marry his daughter, and, notwithstanding the accident of a prospective baby, calculated that she might still make a better match—a species of caution which approaches the horrible; but,

poor man! the morals of his district taught him no better, and the church was satisfied if transgressors in this department went through the formality of public censure. Burns, in fact, had to do his penance, and to stand a rebuke before the congregation of Mauchline, 6th August, 1786, being indulged in the liberty "of standing in my own seat," instead of on the stool of repentance, profanely called "cuttie." Jean, however, after bearing twins a second time to the poet, ultimately became Mrs. Burns, and was publicly acknowledged to be his wedded wife, August 5, 1788. It would be out of place to speak of Burns' interminable amours; but it is worthy of remark, to show the nature of the man, that in the spring before the autumn when Jean's first children were born, Burns was pledging his faith in bibles to Highland Mary; and in the year when Jean's second children were born, he was writing his celebrated letters to Clarinda. Whatever may have been his poetic genius, his moral nature was ruined by licentiousness.

We have now shortly to trace Burns' literary career. This he explains in a few words in the fragment of his autobiography. "The first eminent composition that I recollect taking pleasure in was the Vision of Mirza, and a hymn of Addison's. . . . The two first books I ever read in private, and which gave me more pleasure than any two books I ever read since, were the Life of Hannibal, and the History of Sir William Wallace. . . . Polemical divinity, about this time, was putting the country half mad, and I, ambitious of shining in conversation parties on Sundays between sermons, at funerals, &c., used, a few years afterwards, to puzzle Calvinism with so much heat and indiscretion, that I raised a hue and cry of heresy against me, which has not ceased to this hour." He here condenses his literary life into the smallest possible compass—poetry, patriotism, and opposition to the ecclesiastical system which prevailed in his time, and which, by the concurrent opinion of all present authorities, was sufficiently deplorable. He was a poet, a patriot, and "a heretic." But he tells us, also, that when he was a boy, an old woman resided in the family who had an extraordinary collection of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, &c. To poetry, patriotism, and "heresy," therefore, must be added the popular demonology of his youth. "But far beyond all other impulses of my heart," says Burns, "was *un penchant à l'adorable moitié du genre humain*. My heart was completely tinder, and was eternally lighted up by some goddess or other." Add to these a passionate love of nature, and the marvellous power of description with which he could convey his appreciation of nature's loveliness, and we see at once the origin of all that Burns ever wrote, and how it was that the author of the "Cotter's Saturday Night" should also be the author of the merciless, but truthful satire, "The Holy Fair;" how the hand that could write verses "To a Mouse," or "To a Mountain Daisy," could pen also "Scots wha hae;" how the wonderful epic, "Tam o' Shanter," sprang from the witch and warlock teachings of the old woman who dwelt in his father's house, and how, above all, his first song and his last were devoted to beauty, to woman, and to love.

At Lochlea Burns had not written much. It was at Mossiel in 1784, 1785, and 1786, that he laid the foundation of his fame, and resolved to publish his first volume. The publication fell out in this wise. When Jean jilted him in 1786, he resolved to go to the West Indies, and actually accepted the office of bookkeeper on a slave estate. But he was poor—that being the reason that Jean did jilt him. He therefore applied to his landlord, who advised him to publish his poems by subscription, and Burns, acting on this advice, had subscription papers thrown off, and circulated among his friends, whose fancy had probably been more tickled by his satires than attracted by his poetic powers. All this he tells us in his own concise way—"I have tried often to forget her; I have run into all kinds of dissipation and riots, mason meetings, drinking matches, and other mischief, to drive her out of my head, but all in vain. And now for a grand cure; the ship is on her way home that is to take me out to Jamaica; and then, farewell dear old Scotland, and farewell dear ungrateful Jean, for never, never will I see you more. You (the correspondent to whom he is writing) will have heard that I am going to commence poet in print, and to-morrow, June 13, 1786, my works go to the press. I expect it will be a volume of about two hundred pages; it is just the last foolish action I intend to do, and then turn a wise man as fast as possible." At this time Highland Mary had gone home to her friends to

make preparations for her marriage with Burns; one of his songs being, "Will ye go to the Indies, my Mary." A bookseller in Kilmarnock, afterwards the founder of the *Ayr Advertiser*, undertook the business of publication, and the volume appeared in July, under the title, "Poems, chiefly in the Scottish Dialect, by Robert Burns," with the motto—

"The simple bard, unbroke to rules of art,
He pours the wild effusions of the heart;
And if inspired, 'tis nature's powers inspire—
Hers all the melting thrill, and hers the kindling fire."

It contained "The Twa Dogs," "Scotch Drink," "The Author's earnest Cry and Prayer," "The Holy Fair," "Address to the Deil," "Mailie," "To T. S.," "A Dream," "The Vision," "Halloween," "The Auld Farmer's New Year Morning's Salutation," "The Cotter's Saturday Night," "To a Mouse," "Epistle to Davie," "The Lament," "Despondency, an Ode," "Man was made to Mourn," "Winter," "A Prayer in prospect of Death," "To a Mountain Daisy," "To Ruin," "Epistle to a Young Friend," "On a Scotch Bard gone to the West Indies," "A Dedication to G. H., Esq.," "To a Louse," "Epistle to J. L.," "To the same," "Epistle to W. S.," "Epistle to J. R.," Song—"It was upon a Lammis Night," Song—"Now Westlin' Winds," Song—"From thee, Eliza, I must go," "Farewell to the Brethren of St. James' Lodge, Tarbolton," "Epitaphs and Epigrams, and a Bard's Epitaph." The speculation produced twenty pounds of profit to the poet, and immediate popularity. "Even ploughboys and maid-servants would have gladly bestowed the wages they earned most hardly, and which they required to purchase necessary clothing, if they might but procure the works of Burns."

But not only did "ploughboys and maid-servants" discover that there was merit in the "Poems, chiefly in the Scottish Dialect." A copy had reached Edinburgh, and had elicited the favourable criticism of those who, at that time, were supposed capable of judging. Within three months of the publication of the volume at Kilmarnock, Burns resolved to go to Edinburgh, and try his fortune there with a second edition, instead of going to the West Indies, although it appears that his passage was actually taken. He went to Edinburgh, and was received into society—was feasted, admired, and, above all, patronized. He saw the aristocracy of the land, and the aristocracy saw him—Robert Burns, the ploughman from Ayrshire, whose name will still be familiar as a household-word, when all with whom he came in contact will be consigned to oblivion, or only remembered as having been once seen in the presence of the Scottish bard who sung the requiem of lowland Scotland. Scotland, which has the most unlimited faith in its own opinions, has little or no confidence in its own judgment, and seldom ventures to form an opinion, except in theology, and even that was borrowed from a Frenchman. When once the opinion is formed, however, be it begged, borrowed, or stolen, it will be adhered to, to the death. Thus, no man recognized Burns as a *great* poet. Thoughts the most exquisite, clothed in inimitable language, poetry in fact of the highest order, was thrown down before the literary people of Edinburgh; but neither man nor woman could see that the gems were of the first water, or that there had been born to Scotland such a poet as Scotland had never seen before, and never can see again. Nor does it appear that any Scotsman during Burns' lifetime ever recognized his true rank. That, in fact, was reserved for an Englishman, William Pitt, who, on reading Burns, named Shakspeare. But, nevertheless, Burns was feasted and patronized, "glowered at," and thought a wonder of some kind, but of what particular kind the ladies and gentlemen with whom he came in contact were not particularly certain. He was a "phenomenon," and as a phenomenon he was treated and was lionized accordingly, and in that manner. His appearance in Edinburgh is the most melancholy part of his career. His country life, with all its errors and all its sufferings, was at least natural. It belonged to the man himself, like the gnarls upon the oak. But his Edinburgh life was unnatural; it was the oak cut into the upholstery of life. His wild revelry and unbridled passions were, at least, human, when the man was at home; they were conventional and artificial when he drank with gentlemen, or attempted to persuade himself that he was in love with an indifferent specimen of a modern fine lady. However he may have preserved the independence of his bearing, he was false to the integrity of his own nature; and, accordingly, we find him writing verses to be placed below an earl's portrait, epistles to

Mr. Graham of Fintry, prologue at Mr. Wood's benefit, letters to Clarinda, and much similar matter, which might well be forgotten had it not been written by him. One noble thing he did, however, which shows him in the light of a true man—he placed a stone and an epitaph on the grave of Robert Ferguson, poet, and this, be it remembered, before publishing a second time, or receiving the proceeds of a second edition of his works. The Edinburgh edition came out in April, 1787, no less than two thousand eight hundred copies being subscribed for, the Caledonian Hunt taking a hundred copies at a guinea apiece. By this edition Burns made about four hundred pounds, including one hundred pounds received for the copyright.

From Edinburgh he made an excursion through the south of Scotland and into England, as far as Newcastle. He visited Dunse, Coldstream, Kelso, Jedburgh, Innerleithen, Traquair, Berwick, Eyemouth, Dunbar, Alnwick, Newcastle, Carlisle, and Dumfries, and returned to Mauchline; from which place he again set out on a trip to the west Highlands, where "I have lately been rambling over by Dumbarton and Inverary, and running a drunken race on the side of Lochlomond with a wild Highlandman. His horse, which had never known the ornament of iron or leather, zig-zagged across my old spavined hunter, whose name is Jenny Geddes, and down came the Highlandman, horse and all, and down came Jenny and my bardship; so I have got such a skinkful of bruises and wounds, that I shall be at least four weeks before I dare venture on my journey to Edinburgh." He reached Edinburgh in August, and before the end of the month set out on his principal Highland tour, passing by Falkirk, Carron, Stirling, Bannockburn, Blair-Athole, Inverness, Banff, Aberdeen, Stonehaven, Montrose, Perth, Lochleven, Dunfermline, and back to Edinburgh, near the end of October. In Edinburgh he remained till February, writing the Clarinda letters, then made a short run through to Ayrshire; during which he concluded a bargain for the farm of Ellisland, on the banks of the Nith, about five or six miles above the town of Dumfries. He made another short visit to Edinburgh, and left that city apparently on the 24th March, 1788. The above places visited by Burns we have enumerated, because these journeyings not only form the subject of many of his letters, but because traces of them have been left in his poems. He returned again to Ayrshire for a time, and in June, 1788, took up his residence at his new farm of Ellisland, where, among other things he wrote the wonderful song, "Auld Langsyne," which, from that day to this, has moved the heart of Scotland; and the, perhaps, more wonderful "Tam o' Shanter," in its construction and in its marvellous power of narration the most perfect of all hobgoblin epics.

In the autumn of 1789 Burns, moved by an increasing family, applied to Mr. Graham of Fintry to procure him an appointment as excise officer of the district. The appointment was granted, and Ellisland being as bad a bargain as usually fell to the lot of the poet, he thought that he had been "extremely lucky in getting an additional income of £50 a-year, while at the same time the appointment will not cost me above £10 or £12 per annum of expenses more than I must have eventually incurred." It had its drawbacks, however—"the worst circumstance is that the excise division which I have got is so extensive—no less than ten parishes to ride over—and it abounds, besides, with so much business that I can scarcely steal a spare moment." He had to ride from a hundred and fifty to two hundred miles a week, and for this he received a salary of £50 a year. This was his national reward. Genius was cheap in those days.

At Ellisland we catch a glimpse of him. "In the summer of 1781 two English gentlemen, who had before met him in Edinburgh, paid a visit to him at Ellisland. On calling at the house they were informed that he had walked out on the banks of the river; and, dismounting from their horses, they proceeded in search of him. On a rock that projected into the stream they saw a man employed in angling, of a singular appearance. He had a cap made of fox's skin on his head, a loose greatcoat fixed round him by a belt, from which depended an enormous Highland broadsword. It was Burns." Ellisland, however, was a bad, or, perhaps, rather an unprofitable farm, and Mr. Graham of Fintry once more exerted his influence to procure for Burns another appointment—that of exciseman at Dumfries, with a salary of £70. To Dumfries, therefore, Burns removed in Dec., 1791, leaving nothing at Ellisland but a putting-stone and £300 of his money. At Dumfries he remained in the performance of

his duties till September, 1792, when he received a communication from Edinburgh, requesting him to contribute to the work afterwards published as the "Melodies of Scotland, with symphonies and accompaniments for the pianoforte, violin, &c. The poetry chiefly by Burns. The whole collected by George Thomson, F.A.S.E. In 5 vols. London: T. Preston; and Edinburgh, G. Thomson." To this work Burns contributed a hundred songs, for which he received £5, a shawl for his wife, and a picture by David Allan, representing the Cotter's Saturday Night. He did not return the money, as that "would savour of affectation; but as to any more traffic of that debtor and creditor kind, I swear by that HONOUR, which crowns the upright statue of Robert Burns' integrity, on the least motion of it I will indignantly spurn the by-past transaction, and from that moment commence entire stranger to you." He would not write for money, which Mr. Robert Chambers, a publisher who has printed an edition of Burns' poems and letters, describes as a "sentiment highly honourable to him." Possibly.

From 1791 Burns remained at Dumfries, writing his many songs. He was an exciseman—ozone the day—and could reach no higher in social life, having no patronage, on account of his sympathies with the revolutionary movements of France; arising, in his case, from an intense love of liberty, and utter detestation of tyranny. He was soured. He saw that his fate was decided. Ambition died out of him, even though the spirit of poetry lingered to the last, with wreath in hand, to crown the grave, if it could not crown the poet. The dark shadows were closing around the great heart that had sung so nobly, and so well. Never having mastered himself, he had not been able to master fortune. He could not

"On reason build resolve,
That column of true majesty in man."

He took to the tavern, and wasted his heaven-born talents upon drunken boozes. He came in contact with none who were worthy of him; but this, indeed, was the fate of his whole life. His lot was cast in an evil, small-souled generation. Of all who saw him, there is not one worthy of remembrance in connection with his story.

As early as December, 1794, when Burns was nearly thirty-six years of age, he began to feel that life was fading. "What a transient business is life. Very lately I was a boy; but t'other day I was a young man, and I already begin to feel the rigid fibre and stiffening joints of old age coming fast o'er my frame." A year later we find him with his health shattered. "His appetite," says Dr. Currie, "now began to fail, his hand shook, and his voice faltered on any exertion or emotion. His pulse became weaker and more rapid, and pain in the larger joints, and in the hands and feet, deprived him of the enjoyment of refreshing sleep. Too much dejected in his spirits, and too well aware of his real situation to entertain hopes of recovery, he was ever musing on the approaching desolation of his family, and his spirits sunk into a uniform gloom." In April, 1796, "I fear it will be some time before I tune my lyre again. By Babel's streams I have sat and wept. I have only known existence by the pressure of the heavy hand of sickness, and have counted time by the repercussions of pain. Rheumatism, cold, and fever have formed to me a terrible combination. I close my eyes in misery, and open them without hope. I look on the vernal day, and say with poor Ferguson—

"Say, wherefore has an all-indulgent heaven,
Light to the comfortless and wretched given."

On the 4th of July, for the benefit of his health, he went to Brow, a sea-bathing village on the Solway. "I was struck," says a lady who visited him there, "with his appearance on entering the room. The stamp of death was imprinted on his features. He seemed already touching the brink of eternity."

On the 12th he wrote thus to his cousin, Mr. James Burns, in Montrose—"When you offered me money assistance, little did I think I should want it so soon. A rascal of a haberdasher, to whom I owe a considerable bill" (£7. 4s. for patriotic volunteering uniform), "taking it into his head that I am dying, has commenced a process against me, and will infallibly put my emaciated body in jail. Will you be so good as to accommodate me, and that by return of post, with ten pounds? Oh, James! did you know the pride of my heart, you would feel doubly for me. Alas! I am not used to beg."

LAST LETTER OF THE POET.

"To Mr. James Armour, Mauchline.

"DUMFRIES, 18th July, 1796.

"MY DEAR SIR—Do, for heaven's sake, send Mrs. Armour here immediately. My wife is hourly expecting to be put to bed. Good God! what a situation for her to be in, poor girl (not yet thirty), without a friend. I returned from sea-bathing quarters to-day, and my medical friends would almost persuade me that I am better; but I think and feel that my strength is so gone, that the disorder will prove fatal to me. Your son-in-law,
R. B."

The 19th and 20th pass over. The 21st comes and brings delirium. The children are sent for and stand round the bed. Last word—a curse on the law agent who had written for payment of volunteer uniform. On the 21st July, 1796, Robert Burns is no more. On the 25th he is buried with local honours—idiot volunteers firing three volleys over the grave—and the poet's wife bearing a son on the day of the funeral.

To understand the position of Burns as a poet, he must be placed in relation to the history of his country. He belonged to lowland Scotland and rustic Scotland. He sang the song, therefore, of lowland and rustic Scottish life. But it was the death-song. Lowland Scotland, as a distinct nationality unmingled with extraneous elements, came in with two warriors and went out with two bards. It came in with William Wallace and Robert Bruce, and went out with Robert Burns and Walter Scott. The two first made the history; the two last told the story and sung the song.

As the modern history of England commences at the Norman conquest, so the modern history of Scotland commences at the war which determined whether the Norman conquest should or should not extend to the kingdom of Scotland—that is, at the war carried on by the Anglo-Norman Edwards. On the part of Scotland, that war was maintained by two historic men, the one representing the people, the other the aristocracy; the one representing the Scottish element, properly so called, the other representing the Scoto-Norman element which assumed the reins of power and became predominant. Wallace was a Scotsman, Bruce was a Scoto-Norman. When the Anglo-Norman attempt to conquer the kingdom of Scotland was rolled back by Wallace and Bruce, Scotland entered on a national life distinct from that of England, and in this national life were the two elements of rustic or Saxon Scotland, and aristocratic Scotland. At the Reformation the Saxon element came once more to the surface, and the Norman fashion of things underwent a change. In the parliamentary wars the two parties are pitched against other—the covenanters representing rustic or Saxon Scotland, and the cavaliers representing aristocratic or Norman Scotland. Time flowed, and a union with England came about. The two countries were to merge into one on equal terms, and the distinct and separate life of Scotland was to be merged into a common kingdom. Nominally, the union took place in 1707, but the real admixture and solving of the two countries was little more than commenced at the end of the last century. Before Scotland could disappear, however, she must have her bards, and these appeared not unworthily in Robert Burns and Walter Scott—Burns taking the rustic life and the rustic language; Scott taking the aristocratic life, and, except in dialogue, the aristocratic language. Burns was therefore the national poet of Scotland, exclusive of the Norman element. Knighthood was the theme of Scott—manhood the theme of Burns. With poetic justice both fell victims—Burns to passion, Scott to pride.

For this purpose, and to be the type of Scottish lowland and lowly life, no man ever possessed such qualifications as Burns. He had a vast intellect and a burning nature—the sensibility of a woman and the strength of a giant. Had he chosen the path of duty instead of indulgence, it is impossible to say what he might not have achieved. With regard to intellectual endowment, he has no compeer in the history of his country. His intellect has the flash of intense electric light. He searches out the quintessence of feeling, and distils it off into expressions so concise and admirable, that they burn their way into the innermost existence of those who have the ears to hear. In four lines he paints a drama—

"Had we never loved sae kindly,
Had we never loved sae blindly,
Never met—or never parted,
We had ne'er been broken-hearted."

In one line he sums up the highest and most universal form of all democracy—

"A man's a man for a' that."

In a single verse he prophesies the reign of merit and the advent of human brotherhood—

"Then let us pray that come it may,
As come it will, for a' that,
That sense and worth, o'er a' the earth,
May bear the gree and a' that.
For a' that and a' that,
It's coming yet for a' that,
That man to man, the world o'er,
Shall brothers be for a' that."

Tam o' Shanter, short as it is, is a complete epic, with beginning, middle, end, and moral—a small picture, which, like one of Rembrandt's engravings, exhibits power condensed into the smallest compass.

Burns' language was the lowland Scottish dialect, and in that he wrote naturally. English was, if not a foreign, at least an acquired dialect, and he used it with far less success than his own. And so true is it that Burns wrote the requiem of lowland Scotland, that since his time his very dialect has almost died away. There are very few in the present generation who can read Burns without a glossary, and in the next generation he will be almost as strange to Scotsmen as to Englishmen. His Scottish dialect must ever be a barrier to that universal popularity which he might have attained in a language more widely diffused; but if genius have the inheritance of fame, Robert Burns will never disappear from the literature of the world. To a Scottish ear, his pathos, his power, his inimitable satire, his floods of native feeling, poured forth in words that seem to have been coined expressly for his use; his manly independence, his reverential awe, and the solemn majesty of his religious thought—enshrine him for ever as the poet of his country. But the moral of his life is dark and sad—too dark and too sad to be touched on without the deepest and most serious reflection on the vanity of human genius when severed from moral resolution.

The following description of Burns' personal appearance is from Dr. Currie—"Burns was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of dressing, which was often slovenly, and a certain fullness and bend of his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view his physiognomy had a certain air of coarseness, mingled, however, with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind conscious of superior talents. Strangers who supposed themselves approaching an Ayrshire peasant who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness and of repelling intrusion."

Upwards of a hundred editions of the works of Burns have been published. In addition to the first, published at Kilmarnock by John Wilson in 1786, and the second published in Edinburgh in 1787 by William Creech, the following may be mentioned—The Scots Musical Museum, six vols. 8vo, published between 1787 and 1803 by James Johnson, engraver, Edinburgh; in this are included one hundred and eighty-four songs, written or corrected by Burns. The Works of Robert Burns, with an Account of his Life, Liverpool, 1800, Dr. Currie's first edition; Cromek's Reliques of Burns, 1808; Life of Burns by J. G. Lockhart, Edinburgh, 1828. (The Edinburgh Review, No. 96, for December, 1828, contains a critique on Lockhart's Life of Burns by Thomas Carlyle, the only man who could ever have written a life of Burns with insight both into the man, and into the whole circumstances of Scottish rural life. Properly speaking, Burns' life has not yet been written, and in fifty years it will be impossible.) Works and Life by Allan Cunningham, eight vols., London, 1834; Works, edited by the Ettrick Shepherd and William Motherwell, five vols., Glasgow, 1834; the Correspondence between Burns and Clarinda, with a Memoir of Mrs. M'Lehose (Clarinda), by her Grandson, Edinburgh, 1843; Life

and Works, by Robert Chambers, Edinburgh, 1852. In America many editions have of course appeared, and the French and Germans have tried the rather difficult task of rendering Burns in other languages. The French edition is entitled "Poesies complètes de Robert Burns, traduites de l'Écossais par M. Leon de Wailly," Paris, 1843.—P. E. D.

BURR, AARON, president of New Jersey college, memorable for the success of his efforts to extend the usefulness of that institution, was born in Fairfield, Connecticut, in 1716. He died in 1757, leaving a high and unblemished reputation both as a scholar and a divine.—F. B.

BURR, AARON, son of the preceding; a conspicuous actor in the early history of the republic of the United States, though of more than equivocal fame, was born at Newark, New Jersey, February, 1756. At the outbreak of hostilities in 1775, he joined the army at Cambridge, and having taken part in various expeditions, he retired from the service in 1780. Entering upon the profession of the law at Albany in 1782, he shortly afterwards removed to New York, where politics began to divide with law his ambition, and he was elected to the senate. He espoused at once the opposition party. His severance from Washington's military family imbued his mind with a strong dislike to the head of the administration, and to the last he never ceased to undervalue him. Two or three years later, the democratic party, who owed him much, secured for him the vice-presidency, after a hard contest; but when, three years later, they strove to gain for him the governor's chair of New York, the design was baffled mainly by the activity of Hamilton. The duel with Hamilton which followed this defeat, was the turning-point in Burr's history. He was henceforward to be an adventurer; and life seldom showed to him any other face but that of a hard and dark experience. In 1807 his lawless designs on the Spanish provinces of South America led to his arrest. He was indicted for high treason at Richmond; but such had been the eagerness for his ruin, that time had not been left him for an overt act, and his acquittal followed. He sailed not long after for England, from which, being obliged to depart, he crossed the channel to gain, if possible, the ear of the French emperor—but in vain. In 1812 he ventured with fear and trembling, partly from his many private debts, and partly from the jealousy of those in power, and the aversion of the public at large, to return to his native land. His subsequent history is told in a line, as only that of penury, obscurity, and neglect. He died in 1836. Hardly more as a demagogue than as a debauchee, his name has passed into a proverb. His life has been twice written—by his companion, Matthew L. Davis, and by J. Parton of New York.—J. P. D.

* BURRIT, ELIHU, an American, commonly known as "the learned blacksmith," and as the earnest advocate of peace or "the universal brotherhood" of nations, was born at New Britain, Connecticut, December 8, 1811. His father was a shoemaker. On his father's death he was apprenticed to a blacksmith, after he had received but a very limited education in a common school. He worked at his trade for several years in Worcester, Massachusetts, where the library of the Antiquarian Society supplied him with books. An early fancy for the study of languages was developed by unremitting application, not only during his leisure hours, but while he was at work hammering iron, as he contrived to have a grammar open before him, and could catch glimpses enough of the printed page to keep his thoughts busy, while his muscles were strained at their proper work. In this way he gained a good knowledge of a few, and a smattering of very many tongues. Offers were made to give him a college education, but he preferred this combination of physical and mental labour, and declined them. But he was gradually weaned from the forge by the ambition of teaching his fellow-men, and otherwise improving their condition. He began his career as a philanthropist by editing some periodicals, and contributing to others. War and intemperance are the evils against which his labours have been chiefly directed, and he has attracted more notice by lecturing than by writing against them. In June, 1846, he came to Europe, and was warmly welcomed by the band of reformers who are interested in his favourite projects. In England, and on the continent, he has laboured zealously to commend his scheme of a great peace league to public favour, though with no very encouraging prospects of success. One of his latest publications is entitled "Thoughts and Things at Home and Abroad."—F. B.

BURROUGH, EDWARD, one of the earliest preachers and

writers among the Quakers, born about the year 1634, near Kendal, Westmoreland, was brought over to the Society of Friends by personal intercourse with George Fox. About the year 1654, when he was twenty years of age, he went to London, and began preaching. At that time the Society of Friends appears to have possessed no meeting-house in the metropolis; but this was no disadvantage to a preacher of the ready eloquence of Burrough. Crowds of people attended on his ministration—many regularly and with profit. While in Ireland for a short period he wrote "The Trumpet of the Lord sounded out of Zion, which sounds forth the controversy of the Lord of Hosts." In 1662-63, while preaching at a meeting of his brethren, he was seized by a party of soldiers, and committed to Newgate. After eight months' confinement he died of fever. His works, of which the one above-noted is the most important, were collected in one volume, folio, 1672.—J. S., G.

BURROUGH, STEPHEN, an English navigator of the sixteenth century, sailed in 1553 as master of Richard Chancellor's ship, the *Edward Bonaventure*, in the expedition fitted out under the command of Sir Hugh Willoughby, in search of a north-eastern passage to Cathay (or China); that is, by way of the arctic coasts of Europe and Asia. This expedition, disastrous as regarded its gallant leader and his immediate companions, was attended by results highly important in a commercial point of view. The merchant-adventurers of London were eager to prosecute the cause of north-eastern discovery, and three years later, in 1556, Burrough was despatched on an enterprise of the like description; a small vessel, the *Searchtrifft* pinnace, being fitted out for the purpose, and placed under his command. Burrough sailed from Gravesend on April 29th of that year. Entering the small river Kola in Russian Lapland, on the way, he and his companions proceeded along the coast to the eastward as far as the island of Waygatz in lat. 70° 29', long. 59° 10'. In the following year he returned to England, and is stated to have been subsequently made comptroller of the royal navy. The narrative of his voyage is given in Hakluyt.—W. H.

BURROW, SIR JOHN, born in 1701; died in 1782. In 1724 he was made master of the crown office, which he held till his death. On West's death, he filled the chair of president of the Royal Society till the regular time for the next election, when Sir John Pringle succeeded. In the interval, on the presentation of an address from the society to the king, Burrow was knighted. Burrow's claim, however, to be remembered, arises from his having published reports of Lord Mansfield's decisions. The reports extend from 26 George II. to 12 George III.—J. A., D.

BURROUGHS, JEREMIAH, a puritan divine, born in 1596, educated at Cambridge, was obliged to quit that university for nonconformity. He was for some time minister of an English church at Rotterdam, and after his return to England in 1642 officiated to two of the largest congregations in London—Stepney and Cripplegate. He was a man of eminent learning and piety. His works include an "Exposition of Hosea," 3 vols.

BURROWES, PETER, born at Portarlinton in Queen's county, Ireland, in 1753; entered Trinity college, Dublin, in 1774; obtained a scholarship in 1777. In the year 1784 Burrowes, then a law student at the middle temple, published a pamphlet on the subject of admitting the Roman Catholics of Ireland to the elective franchise, which led to an acquaintance with Flood, who ultimately secured his return for the borough of Seaford. In 1785 he was called to the Irish bar, and soon got a good deal of employment, chiefly in election cases. In 1794 he was engaged in a duel, the particulars of which exhibit a strange picture of the manners of that day. Lord Mountgarret had lawsuits—as the story is told by Mr. Burrowes' biographer—with refractory tenants. It would appear that at every assizes of the county town cases between his lordship and his tenants were sure to come, and that he was generally the loser in these contests. Under these circumstances he posted a notice, insisting that the members of the bar should decline holding briefs against him, or if not, he offered the alternative of fighting him. The extraordinary thing is that duels did follow. The litigation, it would appear, survived his lordship. Burrowes had the luck to hold a brief in one of the records arising from the management of the Mountgarret lands, and he found himself under the necessity of sending a challenge to the Honourable Somerset Butler. Burrowes fell, as everyone thought, mortally wounded, and a strange escape he had. The ball struck against a penny-piece, part of some change accidentally in his waistcoat pocket. In

1799 Burrowes became a member of the Irish parliament for the borough of Enniscorthy. He opposed the measure of union. When "all the talents" came into power, Fox obtained for him the lucrative office of first counsel to the commissioners of the revenue, from which he was displaced when that ministry broke up. In 1821, under Lord Sidmouth's administration, he was appointed commissioner of the first court for the relief of insolvent debtors, established in Ireland. On resigning this office in 1835, he was given a pension of £1600 a year. His death occurred in 1842. Few men seem to have been more loved than Burrowes was by his friends.—J. A., D.

BURSER, JOACHIM, a German physician and botanist, was born in Lusatia in 1603, and died in 1689. He devoted himself to botany. After an extensive course of travel he became professor of medicine at Sora. He bequeathed his herbarium to the university of Upsal. A genus of plants is named *Bursera* after him. His published works are chiefly medical.—J. H. B.

BURTON, HENRY, born at Birsall in Yorkshire about 1579. After leaving Oxford, where he took the degrees of M.A. and M.D., he became tutor to the son of Lord Carey of Lepington, and subsequently clerk of the closet to Prince Henry. For publishing his two sermons, entitled "For God and the King," he was committed to the Fleet prison, and proceeded against in the Star-chamber. To the information which was filed against him he prepared an elaborate reply; but this his judges refused him permission to read in court. Along with Prynne and Bastwick, his fellow-prisoners, he was sentenced to pay a fine of £5000, to be set on the pillory and have his ears cut off, and to be placed in solitary confinement in Lancaster castle. An order of council in 1637 transferred him to Cornet castle, in the isle of Guernsey, where he remained three years. In 1640, upon his wife's petitioning the house of commons to reconsider his sentence, he was brought to the bar of the house, freed from fine and imprisonment, restored to his academical degrees and to his benefice, and awarded £10,000 as a compensation for the loss of his ears. He died in 1648. His works, like the course of his life, exhibit rather a violent temper than a great intellect.

BURTON, ROBERT, author of the famous book, "The Anatomy of Melancholy," by Democritus Junior, was born at Lindley, Leicestershire, February 8th, 1576. He was educated at the grammar school of Sutton Colfield, Warwickshire, whence he proceeded to Brazenose college, Oxford, and afterwards was elected student of Christ church. He received the vicarage of St. Thomas, Oxford, and also the rectory of Segrave, Leicestershire—the former being presented to him by the dean and canons of Christ church, and the latter by Lord Berkeley. He retained both "with much ado" (to use the expression of Anthony Wood in his *Athenæ Oxonienses*) to his dying day, his residence being principally at Oxford. He lived a silent, sedentary, solitary life, for the most part confining himself to his study. Possessed of a fantastic humour he read an infinite number of books, seeking "to have an oar in every man's boat, to taste of every dish, and sip of every cup," while his delight in any subject was almost proportioned to its quaintness and its oddity. He likens himself to a ranging spaniel that barks at every bird he sees, leaving his game, and following all save that which he should. Wood states that Burton was an "exact mathematician, a curious calculator of nativities, a general read scholar, a thorough pac'd philologist, and one that understood the surveying of lands well." He appears to have devoted himself to the composition of his great work, for the purpose of avoiding melancholy, by being busy. He says that he had a kind of imposthume in his head which he was very desirous to be unladen of, and could imagine no fitter evacuation than his book, and urges that he could not well refrain from dissecting melancholy, for *ubi dolor ibi digitus*. "The Anatomy of Melancholy" was first printed in 1621, and passed through several large editions, to the great good fortune of the bookseller, who got an estate by it. It is probably the most curious repertory of apt quotations,—evinced the quaintest possible learning the world of literature contains—and has often been found exactly the book to furnish scholastic discourse "to gentles who have lost their time, and are put to a push for invention." It contains manifest indications of that peculiarly clear moral insight into social hypocrisies which characterizes those in whom humour and honesty are blended—their humour being honest, while their honesty is humorous. The style of this book is rough, the author declaring himself one who respects matter and not words, calling a spade

a spade, and quoting Seneca to prove that "a fellow careful about his words" has no solidity in him. At the same time, Burton's mind was not without poetical grace, as is evidenced by some very sweet introductory verses, which are not unlike passages in Milton's *Il Penseroso*, both in music and in thought. The "Anatomy," although popular for half a century, and now again well known, was, during the intermediate period, a mine of wealth to plagiarists. Sterne borrowed largely from it. Burton died at Oxford, either at or very near the time which he had for some years foretold from the calculation of his own nativity: upon which it was whispered among the students that he had committed suicide, rather than that there should be a mistake in the calculation—a tale which, although entirely unauthenticated, yet indicates the quaintness of his character as impressed upon his friends. He was buried at Christ church, Oxford, January 27th, 1639. On the monument erected over his grave, was inscribed his nativity, with its mystic signs, and an inscription (also drawn up by himself) declaring that to Melancholy he was indebted both for life and death.—L. L. P.

* BURTON, JOHN HILL, advocate, author of some valuable historical and biographical works, was born at Aberdeen in 1809. He lost his father, who was an officer in the 94th regiment, in early youth, and owed his education at Marischal college to the prudence with which his mother managed her somewhat scanty resources. Having taken the degree of M.A., he was apprenticed to a legal practitioner in his native city, and in 1831 became a member of the Scottish bar. The leisure which a young advocate usually enjoys he devoted to the study of law, history, and political economy, contributing articles on these subjects to the *Westminster Review*, and afterwards to the *Edinburgh Review*. He is the author of "Life and Correspondence of David Hume;" "Political and Social Economy;" "A Manual of the Law of Scotland;" and a "History of Scotland, from the Revolution to the Extinction of the last Jacobite Insurrection."—J. S., G.

BUS or BOS or VANDEN BOSCH, CORNELIUS, a Dutch engraver, born about 1510 at Bois-le-Duc. The best of his works, which are all executed with the graver, are—"Lot and his Daughters;" "the Battle of the Giants;" and "the Descent from the Cross."

BUSBY, RICHARD, a celebrated English pedagogue, born at Lutton, September 22nd, 1606. After receiving his education as a king's scholar at Westminster, he was elected student of Christ Church, Oxford. He was so poor at this time that the parish of St. Margaret, Westminster, paid his fees for the degrees of B.A. and M.A., a kindness which he repaid by a liberal bequest to the parish at his death. Having entered into holy orders, he became first rector of Cudworth, and a prebendary of Wells, and then, in 1640, head master of Westminster school, an office which he continued to hold for the long period of fifty-five years. In 1660 he obtained a prebendal stall in Westminster, and became canon residentiary and treasurer of Wells. At the coronation of Charles II. in 1661, he carried the ampulla containing the oil of consecration. He died, April 6th, 1695, and was buried in Westminster abbey. He was distinguished for his great learning, diligence, and success as a teacher, which have rendered him the proverbial representative of his class; and not less for his numerous and liberal benefactions. A list of his publications is given in the *Biog. Brit.*—J. T.

BUSBY, THOMAS, Mus. Doc., was born at Westminster, Dec., 1755, and died at Islington in 1838. He was for five years an articulated pupil of Jonathan Battishill; in 1780 he was engaged as organist at St. Mary's, Newington, and about twenty years later received the same appointment at the church of St. Mary, Woolnoth. In 1800 he obtained his degree at Cambridge, his exercise for which was an ode on the victories of the British navy. He produced an oratorio called "The Prophecy," in 1799, which had no success; he wrote some other works of the same class, some dramatic pieces, and some detached songs. The only one of all these compositions that has overlived the time when it was written, is the music in a Tale of Mystery, notable as being the first melodrama given on the English stage, which was first performed at Covent Garden theatre in 1802. Busby had a classical education, and distinguished himself more by his literary than by his musical works. He published "The Age of Genius," a poem, 1785; a translation of Lucretius; "Arguments and Facts proving that the Letters of Junius were written by J. L. de Lolme," 1816; a musical dictionary, often reprinted; a musical grammar, which also has been reprinted under various

titles; "A History of Music, compiled from Burney and Hawkins," but continuing their account down to the date of its publication; "Concert Room Anecdotes," and many articles in the *Monthly Magazine* and the *Monthly Review*. He was also the author of one of the real rejected addresses for the opening of Drury Lane theatre, after the fire of 1810; and thinking injustice was done to his poem by the preference of Byron's, he made his son climb upon the stage from the pit, to recite it, but the audience would not hear more than the first couplet.—G. A. M.

BUSCHETTO, an architect of the eleventh century, whose one work, the cathedral of Pisa, has rendered his name immortal. That magnificent structure was commenced in 1063.

BÜSCHING, ANTON FRIEDRICH, a prolific German writer, was born at Stadthagen, September 27, 1724, and died at Berlin, May 22, 1793. He ultimately became ecclesiastical councillor and head master of the Graue Kloster at Berlin. His "Erdbeschreibung," Hamburg, was the first geographical work in Germany that could lay claim to scientific value and completeness, and Büsching may well be ranked among the founders of modern geography. Among his works, his "Magazin für Historie und Geographie," and his "Beiträge zur Lebensgeschichte merkwürdiger Personen," deserve to be noticed.—His son, JOHANN GUSTAV GOTTLIEB, born 1783; died 1829. He published an astonishing number of valuable works relating to the history and antiquities of Germany.—K. E.

BUSEL, AUGUSTUS LUDOVIC, astronomer, was born at Dantzig in 1804. His family, from being in affluent circumstances, were reduced to poverty by the bombardment of that city by the French in 1813. In 1831 he became assistant to Bessel at Eichendorff, and his labours in that capacity are known to all readers of the "Königsberg Observations," and the "Astronomische Nachrichten." In 1833 Busel undertook the reduction of Bradley's Observations with the zenith sector, and the results were published in 1838. In 1849 he was appointed to succeed Bessel in the directorship of the observatory of Königsberg. He died in 1855.—E. W.

* BUSH, GEORGE, an American theologian, was born at Norwich, Vermont, in 1796, graduated at Dartmouth college, and studied for the ministry at Princeton. In 1824 he went as a missionary to the west, and became pastor of a presbyterian church at Indianapolis. In 1829 he returned, and two years afterwards was appointed professor of Hebrew and oriental literature in the university of the city of New York. His career as an author began with the publication of a "Life of Mohammed" in Harper's Family Library in 1832. A "Treatise on the Millennium" appeared the same year, and this was followed by a volume of "Scripture Illustrations," compiled from the works of oriental tourists, archaeologists, and commentators. He has also published a Hebrew grammar, and a series of notes on the books of the Old Testament, now extending to seven volumes, which have been very popular, and have had a wide circulation. Of late years the writings of Dr. Bush have been devoted to an exposition and defence of the doctrines of Emanuel Swedenborg, to which he has become a decided and zealous convert.—F. B.

BUSH, PAUL, first bishop of Bristol, was raised to that see in 1542 by Henry VIII., to whom had been reported "his great knowledge in divinity and physic." Died in 1558.

BUSHE, CHARLES KENDAL, the Right Hon., born in 1767; died in 1843. He was the eldest son of the Rev. Thomas Bushe, who, at the time of his son's birth, resided at Kilmurphy in the county of Kilkenny. In 1782 he entered Trinity college, Dublin, was distinguished for classical scholarship, and exhibited great talents for public speaking, in a society founded by the students. Grattan, in reference to his early speeches in the Historical Society—such was the title of the society—says—"He spoke with the lips of an angel." Bushe was called to the Irish bar. His success is said not to have been rapid, and his biographers speak of his having found it difficult to maintain his proper position in society, from inadequacy of pecuniary means. On coming of age he paid or secured the payment of some heavy debts of his father. He married early; and the struggle for support is said to have been a difficult one. The Irish parliament may be described as almost in the agonies of dissolution when Bushe, a barrister of some five or six years' standing, became a member. He does not appear to have spoken often, but his speeches are among the best we have of that assembly. In 1805 he was appointed solicitor-general, with Plunket as attorney; during the administration of "the talents" both retained their

places. At the breaking up of that ministry Plunket retired, and Bushe, Saurin being now attorney-general, retained his place as solicitor, till in 1822 he became chief-justice of the king's bench. To law students, we know no books of the same value as the series of reports of judgments of the court of king's bench in Ireland, during the period in which Bushe presided. Our recollection of many of Bushe's charges satisfies us that good service would be done to the country by collecting them for publication. Of Bushe's speeches, while he yet practised at the bar, or acted for the crown as solicitor-general, several are also reported. The case of the King against O'Grady, as reported by Baron Greene, it is impossible to read without great admiration of the powers displayed in its conduct at each side by the master minds of the Irish bar. Equal to the highest of them—though Plunket was one—or, if inferior to any, inferior to Burton alone, whose argument appears to be unsurpassed by anything we have in legal literature, was Bushe on this great occasion. Injustice is done to Bushe by thinking of him as a mere lawyer. It is probable, that eminent as was his success, he regretted the necessity for the professional exertions which made him eminent. In retiring from the bench—which he did "while his eyes were not yet dim, nor his natural vigour abated," though at the age of seventy-four or seventy-five—he probably contemplated passing a long sabbath of comparative rest; and had plans of living as a country gentleman, as a neighbour and friend, on his paternal estate of Kilmurphy. The friends of Bushe began to feel some alarm for his health from some excitement connected with the circumstances of his retirement from the bench, and from their perceiving an increasing failure of memory. He and they were spared any lengthened suffering. A surgical operation for a slight local affection was followed by erysipelas. He died 10th July, 1843. He is interred at Harold's Cross, near Dublin. In the reprint of Mr. Curran's Sketches of the Irish Bar is an appendix, which gives an account of some interesting conversations with Bushe in 1826, during a visit to Kilmurphy; which conversations, and Dr. Wills' narrative, in his Lives of Illustrious Irishmen, give the best picture of Bushe in domestic life.—J. A., D.

BUSSY D'ANTOINE, LOUIS DE CLERMONT DE, a profligate favourite of the duc d'Anjou, brother of Henry III. of France, who lived about the middle of the sixteenth century. He was as notorious for his crimes as he was celebrated for his courage. He was assassinated in 1579. "The whole province," says De Thou, "was delighted at his death."—J. T.

BUSSY-RABUTIN, ROGER, comte de, born in 1618; died in 1693. Early introduced into military life, he was at eighteen a colonel. He had the character of being a brave officer; but in some idle fit of high spirits, he gave offence to his superior officers, and had to quit the army. He found his way to the court, there wrote epigrams offensive to the king or the royal mistress, and had to retire. His "Histoire Amoureuse des Gaules" is often reprinted, and is more amusing than if it were altogether true.—J. A., D.

BUTE, JOHN STUART, third earl of, was born in 1713, and died on 19th March, 1792. He studied at Eton. He entered upon public life about 1737, when he was elected one of the representative peers of Scotland. Subsequently he was made a knight of the thistle, and one of the lords of the bedchamber to the prince of Wales. He had charge in part of the education of George III., and on his accession in 1760, Lord Bute was sworn a member of the privy council, and made groom of the stole. In 1761 he became one of the secretaries of state, and in 1762 he was made knight of the garter. Lord Bute occupied for some time a very important place in the government, and was very unpopular. His want of popularity and support led him to resign office in 1763. He was fond of science, and devoted himself to botany. He printed at his own expense an illustrated work of British plants in nine volumes quarto. Only twelve copies were printed, and the expense is stated to have been £10,000. He was a patron of science as well as of literature and art.—J. H. B.

BUTTNER, CHRISTIAN WILHELM, an eminent philologist, was born at Wolfenbüttel in 1716. He travelled much, and in every country that he visited, he acquired, not only its general language, but the most minute peculiarities of its provincial dialects. His library and museum were extensive and valuable, though formed from the savings of his slender income; contenting himself, during the greater part of his life, with a single meal a

day, at a cost which never exceeded a silbergroschen, about three halfpence. His services as a scientific philologist, were of great value. He was the first to observe and cultivate the true relations of the monosyllabic languages of Southern Asia, and to place them at the head of his scheme of the Asiatic and European languages. He may be looked upon also as the founder of the theory of the geographical distribution of languages, and the science of glossography. He was the first to systematize and trace the origin and affiliations of the various alphabetical characters, and his researches in the history of the palæography of the Semitic languages may be said to have exhausted the subject. He died at Jena on the 8th October, 1801.—J. F. W.

BUTLER, ALBAN, second son of Simon Butler, Esq. of Appletree, county of Northampton, was born about the year 1710, and educated at the English college, Douay, where he became professor of philosophy. His first publication was a series of letters on "The History of the Popes." Having been ordained a priest, he travelled through France and Italy with the earl of Shrewsbury, and was appointed to the pastoral charge of a mission in Staffordshire, and subsequently became chaplain to the duke of Norfolk. He went abroad as tutor to the duke's nephew and heir-presumptive, and whilst resident in that capacity at Paris he completed his "Lives of the Fathers, Martyrs, and other Saints," arranged for every day throughout the year. This work is still of standard authority among the Roman catholic communion, and earned the praise of Bishop Lowth, and even of Gibbon. He afterwards became president of the English college at St. Omer's, and vicar-general to the bishops of Arras, Ypres, St. Omer's, and Boulogne. He died at his college May 15th, 1773, aged sixty-three.—E. W.

BUTLER, CHARLES, an eminent scholar, grammarian, and writer on music, was born at Wycomb in Buckinghamshire in 1559. He entered a student of Magdalen hall, Oxford, in 1579, and shortly afterwards took the degree of M.A. Upon leaving the university he became master of the free school at Basingstoke, Hants, and subsequently vicar of Wootton St. Lawrence, in the same county—"A poor preferment, God wot," says honest Anthony Wood, "for such a worthy scholar." In his retirement, Butler devoted his leisure to study, and was the author of the following works—"Rhetoricæ Libri duo, quorum prior de Tropis et Figuris, posterior de Voce et Gestu præcipit," &c., Oxford, 1600, 16mo; "The Feminine Monarchy; or a Treatise of Bees," Oxford, 1609, 8vo; "De Propinquitatē Matrimonium impediēte regula generalis," Oxford, 1625, 4to; "Oratoricæ Libri duo," Oxford, 1633, 4to; "English Grammar," Oxford, 1634, 4to; and "The Principles of Musick," London, 1636, 4to. He died in 1647, and was buried in the chancel of the church of which he had been vicar forty-eight years. Butler was evidently a man of great learning and ingenuity; but his English works are disfigured by a peculiar orthography, partly of his own invention, and partly borrowed from the Saxon alphabet. Nevertheless, his "English Grammar" is a work of considerable merit, and has been highly praised by Dr. Johnson. "The Principles of Musick" is a useful and judicious supplement to Morley's Introduction.—E. F. R.

BUTLER, CHARLES, a distinguished property lawyer and jurist, and polemical writer, was born in London in 1750, and died in 1832. He belonged to a Roman catholic family, and was educated at the English college at Douay. He was the first Roman catholic called to the bar subsequent to the period of the Revolution. This was in 1791, under the act 31 Geo. iii. cap. 32, dispensing with papists taking the oath of supremacy. After the passing of the relief act in 1832, he was made king's counsel during Lord Brougham's chancellorship. His principal law works are—the completion of an edition of Coke on Littleton, of which about one-half had been done by Hargrave, and an edition of *Fearn on Contingent Remainders*. In general jurisprudence he published "*Horæ juridicæ subsecivæ*," and "Short Biographical Notices of Chancellors d'Aguesseau and l'Hopital." His "*Horæ Biblicæ*," is a work of much merit. His general works were collected in five volumes in 1827.—S. H. G.

BUTLER, JAMES, one of the Irish family of Ormonde, who, with his brother, emigrated to Germany in the commencement of the seventeenth century, and entered into the imperial service, where they soon obtained the command of regiments, and served under John de Tserclai, the Count Tilly, and Wallenstein, in most of the battles of the Thirty Years' war. James Butler was a brave soldier, in the main an honourable man, and faithful

to his adopted sovereign, even to an unscrupulous extent. Of this latter quality he gave a memorable proof, in accomplishing the death of the great Wallenstein at the wish of the emperor. Without communicating with his brother Walter, he, in concert with some Scottish officers in the emperor's service, arranged the plot, and finally determined to slay the great general, after disposing of his followers at a banquet to which they were invited. The friends, having got rid of Captain Devereux, with a body of soldiers rushed to the apartment of Wallenstein, Butler remaining below. The incidents of the tragedy will be found elsewhere, in their proper place. (See WALLENSTEIN.) After the assassination, James hastened to Vienna, where the emperor, Ferdinand II., fastened round his neck a magnificent chain, giving him, at the same time, his blessing and a gold medal, saying—"Wear this, Colonel Butler, in memory of an emperor you have saved from ruin." He was also created a count of the holy Roman empire, and given the golden key of the bedchamber, as well as large estates in Bohemia. He died the following year, 1634, at Wirttemberg, leaving a large bequest to found a college of Irish Franciscans in Prague, which still continues. The family still exists in Bohemia.—J. F. W.

BUTLER, COLONEL JOHN, was an emigrant from Connecticut, New England, who settled on land grants of that colony, within the Pennsylvania limit, however, and of which the vale of Wyoming was a part. With no better claim to any record, the massacre of Wyoming has made his name infamous for ever. In July, 1778, with a force 1600 in number, he made a descent upon this beautiful valley, whose four slenderly garrisoned forts, Lackawana, Exeter, Kingston, and Wilkesbarre, could offer but a temporary resistance. Successively they fell before the assault, and for those not happy enough to escape, there was no hope of quarter at the hands of this savage butcher. The genius of Campbell, in whose verse this paradise is made to bloom anew, has gracefully veiled the horrors of that time. For a long period the reproach rested upon the head of the Indian, Brant; how wrongfully, has since been made clear. The poet, who in his first edition of *Gertrude* fell into the common error, has in later ones been generously earnest to remedy that injustice.—J. P. D.

BUTLER, JOSEPH, one of the most distinguished of British moralists and theologians, was born at Wantage in Berkshire, on the 18th May, 1692. His father, Thomas Butler, had spent most part of his life as a respectable shopkeeper in this place, and was a presbyterian dissenter. Before the birth of Joseph, who was the youngest of eight sons, he had retired from business, and resided in the neighbourhood. Butler was destined for the ministry among the body of dissenters to which his father belonged, and after receiving the rudiments of his education in the grammar school of his native place, he was transferred to a dissenting academy, first kept at Gloucester, and then at Tewksbury, by a Mr. Jones. It was while a student at Tewksbury that Butler engaged in his remarkable correspondence with Dr. Samuel Clarke. The latter had just published his *Demonstration of the Being and Attributes of God*. This was the very kind of work to stimulate and interest an aspiring theologian like Butler. He had long made it his business, he says, to find such an argument, but without success. He hailed Clarke's attempt, accordingly, but not feeling satisfied with several points in it, he was led to address him on the subject.

Butler's studies at Tewksbury had the effect of unsettling his presbyterian principles. His father became alarmed, and called in the advice and assistance of several clergymen. This, however, it may be imagined, was not a likely means of influencing the young inquirer. He remained firm in his intention to conform to the church of England, and at length, with his father's consent, entered as a commoner of Oriel college, Oxford, in March, 1714. At Oxford, Butler formed the friendship of Mr. Edward Talbot, the second son of the bishop of Durham, a friendship to which he was more indebted for his advancement in the church than to any other cause. Little seems to be known of his career at the university. By the year 1717 he must have taken orders, as he is found about this time occasionally supplying the place of his friend Talbot at Hendred, the name of a living held by the latter near Butler's native town. In the following year, 1718, he was appointed preacher at the Rolls, an appointment which he owed to the mutual kind offices of his college friend, and his old correspondent, Dr. Clarke, then rector of St. James'. About this time Butler lost his friend Mr. Talbot. On his deathbed, however, he had commended both Butler and Secker

to his father's patronage; and the result of this recommendation soon appeared on the appointment of the former to the living of Houghton, near Darlington, and of Secker to that of Houghton-le-Spring. This was three years after Butler's nomination as preacher at the Rolls; and henceforth for some time he divided his residence between the Rolls and his parochial benefice. Four years later he received, through the representation, it is said, of Secker, the living of Stanhope, one of the richest and the best in England, and hereupon, soon afterwards, he resigned his preacher'ship at the Rolls, and went to reside in the country. Shortly before this he published his celebrated fifteen sermons. The first three of these sermons especially, contain those ethical views with which his name has been so prominently associated; and there are few facts more remarkable than the powerful influence exerted by these brief and unsystematic compositions on the course of ethical inquiry in this country. They appear, with the others, to have been preached in the regular course of his ministry at the Rolls. They are written obviously on a preconceived and definite plan of thought, but without any great elaboration, or strict consecutiveness of reasoning. They are really sermons, in short, and not treatises, and this is always to be borne in mind in judging them as a whole, and in relation to a connected theory of morals. It is plain, moreover, that they were meant to have a polemical bearing, although, as is Butler's habit, this bearing is very indirectly expressed. It is in the notes, and not in the text that it appears. The allusions in the former to the views of Hobbes, show that Butler had these views before him, and that he aimed to meet them from a higher and more comprehensive study of human nature. Whatever may be the absolute value of the theory of morals implied in Butler's sermons, there are few who will be disposed to deny their success as directed against the selfish system of Hobbes. Taking his stand on the facts of human nature, he clearly proves that these facts are at variance with such a system. It neither exhausts them, nor so far rightly interprets them. Self-love is indeed a true element of human nature; but so also is benevolence. There is a principle in man which just as directly seeks the good of his fellow-creatures, as there is a principle in him which seeks his own good. To endeavour to resolve the former principle into any part of the latter—the love of power for example—as Hobbes had done, does not in the least embrace or explain the facts of the case. But further, there is a definitely moral principle in man. This he finds and establishes by the same process of induction, and it is in the assertion of this principle of *conscience*, that his chief distinction as a moralist has been supposed to consist. It is here also, however, in the constructive part of his theory, that he has most exposed himself to criticism and objection. The reality of conscience, as an element of human nature, he has strongly seized, and set on a firm and immovable basis. He claims primarily, and above all, for human nature, a moral character. *Law* and *duty* are its highest expressions—and this by no means merely in the spirit of the ancient stoicism which denied any force to the lower and more obviously natural principles. Nature and spirit, duty and self, are not opposed with him. Each element is recognized in his broad survey, and he finds the complete idea of *human nature* only in the harmonious adjustment and right relation of the several elements. Beyond the breadth and thoroughness of his analysis, however, Butler cannot be said to have given us any adequate view of moral science. Various defects appear as soon as we begin to exalt his hints into a philosophy, and inquire more particularly what is the nature of conscience—what is its exact relation to self-love—distinct, and in some senses opposed to it, and which it yet, in its highest sense, embraces? What is, further, the relation of conscience to reason and education, and what the source of that peculiar attribute of power, that he has so strongly claimed for it? Is it in any sense autonomous, as Kant has maintained, and as everything that Butler has said on the subject might leave it to be inferred? And if not, what is its character in regard to a higher will and eternal law of duty? It cannot be said that Butler has met any of these questions. To him remains the credit, however, of having vindicated on a clear basis of fact, and in a powerfully original and effective manner, an interpretation of human nature which, in its comprehensiveness, destroys every system of mere selfishness. Shaftesbury somewhat before him, and Hutcheson contemporary with him, put forth the claims of the moral sense as opposed to the perversions of Hobbism, and the caricaturists of Locke;

but neither of them did so with such a width and penetration of view, or with such a simplicity and depth of ethical insight as Butler.

Butler continued in the quiet retirement of Stanhope for seven years, during which he conceived, and probably composed, the chief part of his great work, "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." He was drawn from his retirement in 1733, being nominated by Lord Chancellor Talbot his chaplain in that year, and then, in 1736, a prebendary of Rochester. In the same year he received the distinction of being appointed clerk of the bedchamber to Queen Caroline, in which capacity his duties were to attend her majesty every evening from seven to nine o'clock.

The "Analogy" appeared in 1736. It is conjectured that the substance had formed part of the series of sermons delivered by Butler while preacher at the Rolls—a conjecture supported by Butler's own statement, that the selection of the fifteen sermons was very much determined by accidental circumstances. The conjecture is not improbable; and the idea of the "Analogy" may therefore have been present to the mind of Butler when he retired to Stanhope. It was undoubtedly worked out in thought, if not actually completed, during his rural retirement. In fairly judging the "Analogy," it is of great importance to keep in view the circumstances in which it appeared, and the state of mind in regard to christianity which it was intended to meet. It has been greatly misjudged from inattention to these facts, not less by men who have greatly admired it, than by those who have severely censured it. Butler evidently never designed his work to be an absolute and adequate proof of the truth of christianity. He designed it expressly to remove difficulties—to show, in his own language, in which we may, as in many other places, discover a deep irony, that it is "not so clear a case as many suppose, that there is nothing in christianity." The deistical spirit had been busy in England for more than half a century. Without descending into the vulgar arena of controversy which was crowded on all sides of him by pamphlets and brochures which have perished, save in the pages of Leland, it was undoubtedly the intention of Butler to take part in the great struggle going on around him. His habits of mind did not fit him for any sharp-shooting. He does not, therefore, enter into direct conflict with any of the deistical productions which had recently appeared; although, as Mr. Fitzgerald has remarked, the influence of Tindal's *Christianity as Old as the Creation*, which was first published in 1730, may be distinctly traced in many passages of the "Analogy." But, advancing from the deistical position, he aims to find a general train of argument which should carry unprejudiced and discerning minds along with him. Much had been said of nature, and the comparative excellence of its course of action and government. There was no dispute as to its divine authorship, and this, accordingly, Butler makes the starting-point and fruitful principle of his whole argument. Admitting the course and constitution of nature to be divine, he maintains that all the characteristic facts and principles of religion, natural and revealed, are in strict analogy therewith. There is a parallelism throughout—a correspondence of plan and issue, of type and result; and if the lower be divine, the higher must, therefore, be no less so. Being of the same make, they must have the same author. We do not mean to say that this positive aspect of Butler's argument is very strongly turned upon us by himself. He undoubtedly sets forth more obviously and distinctly its polemical and refutatory aspect, showing that whatever is difficult and apparently objectionable in christianity, has its counterpart in nature; and at particular length pointing out (part i. chap. vii., and part ii. chap. iv.) the grounds on which all our conclusions as to the divine government must be held to be necessarily imperfect in the one case as in the other. But while his more direct object is thus negative, and according to the statement with which he starts; the higher positive and constructive meaning is everywhere implied, and plainly gives a higher value and force to the argument, especially in the face of much of the criticism that has been directed against it.

After the death of Queen Caroline in 1737, Butler's merits, which she had strongly commended to her husband on her death-bed, were not forgotten. He was appointed to the see of Bristol in the year following; and in 1740 to the valuable deanery of St. Paul's, on which occasion he resigned his rectory. The means supplied him by his deanery enabled him to carry out at Bristol a favourite fancy which he had for building and

decoration. He is said to have expended upwards of £4000 on the episcopal palace, and the adornment of his chapel greatly interested him. He was transferred to the bishopric of Durham in 1750. Shortly afterwards his health began to decline. He sought restoratives from the waters at Bath, attended by his faithful chaplain and friend, Dr. Forster, whose letters to Secker, now archbishop, give a minute and painful account of his illness. All efforts failed to rally him. He died on the morning of June 16, 1752, and was buried in the cathedral of Bristol.

All that we know of Butler gives us the impression of a character pure and elevated, candid and unostentatious; simple, yet with a touch of reserve; practical and active, yet with a tinge of melancholy. His works are comprised in two volumes, published at the Oxford University Press, 1850. There are besides numerous editions of his "Sermons" and "Analogy;" the best of the latter being that of Dr. Fitzgerald, bishop of Cork (Dublin, 1849), to whose interesting memoir we have been much indebted in the above sketch.—T.

BUTLER, SAMUEL, born at Vigorn in the parish of Strensham, Worcestershire; died in London in 1680. The accounts of Butler's early life are conflicting. He is represented as educated at the grammar school of Worcester, and from that sent to Cambridge, which, according to one narrative, he had almost immediately to leave from want of money, and where, according to another, he remained for seven years. Another account sends him to Oxford, but no particular college of either university is specified, nor is any document, public or private, referred to by his biographers. We lean to think the university education an ornamental fiction. He is first met in anything that looks like authentic narrative, as clerk to a justice of the peace in his native county. His occupations left him leisure for music and painting, of both of which he was fond. He was afterwards employed as clerk by Selden, at that time steward to the countess of Kent. He next passes into the service of Sir Samuel Luke, one of Cromwell's officers, and his study of his master's character led to the creation of "Hudibras." Sir Samuel Luke's name is made jingle into an odd rhyme, but there can be no doubt that a hundred whimsical peculiarities of different individuals, and as many as the poet's imagination could conjure up, either from reading or reflection, united to build up the personality of the immortal hero. The Sir Hudibras or Huddibras of the Faery Queen gave him his name.

Butler is said to have studied the common law, but he never practised it. The earl of Carbury, president of the principality of Wales, on the king's return made him his secretary, and gave him the stewardship of Ludlow castle. Butler married: his wife was supposed to have some property, but her money was lent on bad securities. In 1663 the first part of "Hudibras" was published, and in the next year the second. The poem was admired and quoted by the king, and was the great armoury from which the royal party were supplied with abundant and irresistible weapons of ridicule against puritan and presbyterian, but the author was wholly neglected. In 1678—Butler was now sixty-six—he published the third part, and within two years he died. Sixty years after his death the monument in Westminster abbey was put up by John Barber, lord mayor of London. "Hudibras"—inimitable, as the fact that there has been no successful imitation has shown it to be—called up a host of imitators. There was the Dutch Hudibras, the Scotch Hudibras, the Irish Hudibras, there was Butler's Ghost, and the Occasional Hypocrite. The author of a spurious second part of "Hudibras" was punished severely by Butler, when the genuine second part appeared, in which he figures as Whackum. Butler's distress appears to have been overstated. The language on Barber's monument to him, and Samuel Wesley's epigram—

"He asked for bread, and he received a stone,"

have led to the belief that he was in a state of entire destitution, which does not appear to have ever been the case. The story of "Hudibras" is unfinished, and through what further scenes he was to have been carried it would be hazardous to conjecture. There seems, however, strong reason to believe, as Mr. Gillfillan has suggested in his Life of Butler, that the satirist was preparing for an attack on the dissolute court of Charles II. If the poem called "Hudibras at Court," printed in "The Remains," be Butler's, there can be little doubt that such was his purpose. We are inclined to believe that "Hudibras at Court" was Butler's, though not acknowledged as such by Thyer

or later editors. The king's admiration of Butler made him disliked and envied by the persons about the court. His was the misfortune which Spenser before him had endured in the court of Elizabeth—"To have thy prince's grace, but want his peers." He suffered injuries and injustice, and, at the close of his career, seems not to have been indisposed to retaliate. Butler—we quote Aubray—"was of a middle stature, strong-set, high-coloured, with a head of sorrel hair, a good fellow, and latterly much troubled with the gout."—J. A., D.

BUTLER, SAMUEL, bishop of Litchfield, born at Kenilworth in Warwickshire in 1774, was educated at Rugby school, and at St. John's college, Cambridge. His career at the university was in the highest degree successful. In 1797 he was elected fellow of St. John's college, and the following year he accepted the mastership of the Royal Free Grammar school at Shrewsbury. About the same time he was selected by the syndics of the university press to prepare a new edition of *Æschylus*, with the text and notes of Stanley. This task he accomplished in 4 vols. 4to, 1809–1816. In 1802 he was presented to the vicarage of his native town; in 1822 created archdeacon of Derby, and in 1836, on the recommendation of Viscount Melbourne, raised to the episcopal bench. During the last four years of his life, according to one of his biographers, he knew no day of health, scarcely an hour free from suffering. He died in 1839. Besides his edition of *Æschylus*, above noticed, Dr. Butler published "M. Masuri Carmen in Platonem;" "Is. Casauboni in Josephum Scalgerum Ode; accedunt Poemata et Exercitationes utriusque Lingue," 8vo, 1797; "A Praxis on the Latin Prepositions," and a few sermons. He was much beloved for the benevolence and sincerity of his character, and admired for his multifarious learning and brilliant talents.—J. S., G.

BUTLER, WALTER, younger brother of James Butler, as already stated, entered the imperial service. In 1631, his battalion of Irish musketeers formed part of the garrison which defended Frankfort-on-the-Oder against Gustavus, and to him was assigned the post of greatest danger. So sturdy was the resistance of Butler and his Irish musketeers, that Gustavus drew off his forces from the point they defended, and carried the town through another quarter. Butler at length fell wounded, and with the remnant of his gallant Irish surrendered; the other generals having fled and reported that the town was betrayed by Butler to Gustavus. At a banquet that evening, Gustavus said—"Cavaliers, I will not eat a morsel until I have seen this brave Irishman of whom we hear so much; and yet I have that to say to him which he may not be pleased to hear." Butler thereupon was brought into his presence on a litter. "Sir," said the king with stern anger, "art thou the elder or the younger Butler?" "May it please your majesty, I am but the younger." "God be praised," said Gustavus; "thou art a brave fellow. Hadst thou been the elder I meant to run my sword through thy body." As soon as Butler was able to travel, Gustavus set him at liberty. Returning to the army he took possession of Prague, and rose high in the favour of Wallenstein. Of the conspiracy formed by his brother James, Walter was kept in complete ignorance, and the news of it filled him with horror and dismay. He was at the siege of Nordlingen in 1634, where his valour and example decided the victory in favour of the imperialists. He died shortly afterwards.—J. F. W.

BUTLER, WEEDEEN, an English divine, well known from his connection with the celebrated Dr. Dodd, whom he assisted in preparing for the press his Commentary on the Holy Bible, and in editing the *Christian Magazine*; born in 1742 at Margate; died in 1823. He succeeded Dodd as preacher at Charlotte chapel, Pimlico, and afterwards kept a classical school at Chelsea. Dodd mentions him with respect in his *Thoughts in Prison*.

BUTLER, REV. WILLIAM ARCHER, professor of moral philosophy in the university of Dublin, was born at Annerville, near Clonmel, in Ireland, in the year 1814, or perhaps a year or two earlier. At the age of nine he was sent to the endowed school at Clonmel, whose able master, the Rev. Dr. Bell, sent many eminent scholars into the world. Here Butler gave his mind full scope. He perused the classics with the ardour of a poet. Oratory too attracted him, and he soon distinguished himself as a speaker. He read discursively as well as deeply, and while every branch of the belles-lettres captivated him, the profounder subjects of philosophy and metaphysics engaged his serious attention. Butler's mother was a Roman catholic, and in that religion he was brought up most strictly. About his

sixteenth year, however, he examined the controversy for himself, and the result was that he became a protestant. Two years after this Butler entered Trinity college, Dublin. In 1832 he obtained a scholarship. While still in his undergraduate course he contributed largely to the periodical literature of the day. The *Dublin University Magazine* was just then launched, and round it the genius and the learning of the young Irish spirits clustered with loving industry. Among the ablest was Butler. His poetical contributions attracted notice, and helped to give that periodical the high reputation for poetry which it has ever since retained. His refined taste in criticism and his elegance of diction made him an able and popular reviewer, and some of his essays on history and philosophy still rank high in the estimation of scholars. In November, 1835, Butler obtained the first ethical moderatorship at his degree examination—a prize then for the first time instituted. Just at the time his scholarship determined, Dr. Lloyd, the provost of Trinity college, estimating the extraordinary abilities of Butler, succeeded in founding a professorship of moral philosophy, and he who was the first to gain an ethical moderatorship in the college, was also the first to fill the professor's chair. The young professor was now upon a field worthy his endowments. His lectures were as remarkable for their eloquence, as for their profound philosophy. The living of Clondehorka in the county of Donegal was presented to him with the chair of moral philosophy. This preferment he held till 1842, discharging with zeal and faithfulness the duties of a parish priest, in a wild and poor district. In the last-mentioned year he was re-elected to the professorship, and promoted to the rectory of Raymoghly in the diocese of Raphoe, where he spent a large portion of the rest of his life in unwearied parochial ministrations, and in literary, religious, and philosophic study. During the year 1845 the Roman catholic controversy deeply engaged his attention, the result of which was his "Letters on Mr. Newman's Theory of Development," which were pronounced by the most eminent divines to be "models and masterpieces of polemical composition." In 1848 he was employed on a work on Faith, and in collecting materials for it, he was engaged during the short period of his life that remained. On Trinity Sunday, 1848, he preached with his usual power the ordination sermon for the bishop of Derry at Dunboe. On his return home the following Friday, he was seized with fever, induced by a chill after being heated with walking. The progress of the malady was rapid and fatal, and he died on the 5th of July, ere he had reached the age of thirty-six.

As a poet he was tender, imaginative, refined, and classical, and won the commendation of so severe a judge as Professor Wilson. As a preacher his eloquence was of the highest order—passionate without rant, affluent in all the grace of figure and illustration, yet comprehensible to the most ordinary intelligence. As an ethical philosopher, he attained to a deservedly high repute, considering the few years he was permitted to devote to so arduous a study; and the lectures which he delivered and the essays which he has left are characterized as well by the soundness of their views and brilliancy of their rhetoric, as by the elegance and classicality of a style which is nevertheless eminently practical and often thoroughly simple.—J. F. W.

BUTRET, CHARLES, baron de, a French horticulturist, died at Strasburg in 1805. He belonged to a noble family, and devoted himself in a great measure to agricultural pursuits. In 1794 he published a work entitled "Taille raisonnée des arbres fruitiers." He established at Strasburg a large horticultural garden, which he intended as a model school for the culture of forest trees. The French revolution interrupted his labours, and compelled him to emigrate. He found an asylum in the court of the elector palatine, who intrusted to him the direction of his gardens.—J. H. B.

BUTTMANN, PHILIP KARL, a distinguished German philologist, was born at Frankfurt-on-the-Maine, December 7, 1764, and died at Berlin, June 21, 1829. He devoted himself to the study of ancient languages at the university of Göttingen, and in 1796 obtained an appointment as secretary, and afterwards sub-librarian at the royal library at Berlin. At the same time he discharged the duties of professor of the Greek language in the Joachimsthal'sche Gymnasium in 1808; and edited the *Haude und Spener'sche Zeitung* from 1803–11. Among his works, the "Griechische Grammatik;" the "Ausführliche Griechische Sprachlehre;" and the "Lexilogus oder Beiträge zur Griechischen Worterklärung," &c., take the highest rank, and for

exactness and nicety of observation and treatment will always be held in high esteem. No less praise is due to his editions of Plato's *Dialogi Quatuor*, of Demosthenes' *Midiana*, and Aratus' *Phænomena et Diosemia*. His contributions to Wolf's *Museum der Alterthumswissenschaft*, and other learned periodicals, were collected under the title "Mythologus."—K. E.

BUTTNER, DAVID SIGISMUND AUGUST, a German botanist, was born in 1724, and died in 1768. He succeeded Haller in the chair of botany at Göttingen. His name is kept up in the genus *Buttneria* or *Byttneria*. He devoted his attention specially to the classification of plants and the arrangements of the natural orders. In 1750 he published at Amsterdam a methodical enumeration of plants.—J. H. B.

BUTTON, THOMAS, an English navigator of skill and experience, acquired considerable reputation in the service of Prince Henry, the eldest son of King James I. Scarcely anything, however, appears to be known of him beyond his connection with the search after a north-west passage from the Atlantic to the Pacific ocean, and the conduct of a voyage which he undertook for its discovery. This voyage was made a year after that of the unfortunate Henry Hudson. The merchant adventurers of London fitted out two ships, the *Resolution* and the *Adventure*, for the further prosecution of discovery in this quarter, and placed them under Captain Button's command. They sailed in May, 1612, steering their course through Hudson Strait, and thence to the westward. Button was the first navigator who crossed the entire extent of Hudson Bay from east to west. He reached the mainland on the west side of the bay, in latitude 60° 40', at a spot to which he gave the name of Hopes Checked; and proceeding thence to the southward, discovered the mouth of Nelson river, (upon which the chief station of the Hudson Bay Company was afterwards formed), where he wintered. Upon leaving their winter quarters, the ships proceeded as far to the northward as lat. 65°, along the west side of Southampton island, when, seeing no opening which afforded the means of a passage to the west, though with undiminished confidence in the existence of such a passage on Button's own part, they repassed Hudson Strait, and returned to England in the autumn of 1613. Button was knighted on his return.—W. H.

BUTTURA, ANTONIO, was born at Malcesina, on the lake of Garda, in 1771. He studied at Verona, where he made himself favourably known by the publication of a collection of sonnets and odes. In the stormy times of the Revolution he was one of its most enthusiastic advocates, and declaring himself strongly for French rule in Italy, attracted the attention of Napoleon, who appointed him secretary to the congress of Venice. Having been appointed first secretary to the minister of foreign affairs, he left Italy for Paris, where he remained till his death in 1832. He published very accurate and elegant editions of many of the best Italian writers, particularly poets; translations from the French of Boileau and Racine; an "Essay on the History of Venice;" and an "Italian and French Dictionary."—A. C. M.

BUTURLIN, DEMETRUS, a celebrated Russian writer on military science and history, born at St. Petersburg in 1790. He served in the campaigns of 1812–14, and in 1819 he rose to the rank of major-general. The greater number of the military writings of Buturlin are in French; those most widely known are "The History of the Italian Campaign of 1799;" a "Sketch of the German Campaign of 1813;" and a "History of Napoleon's Russian Campaign." He died, October 21, 1850.—M. Q.

BUXBAUM, JOHANN CHRISTIAN, a German botanist, was born at Merseburg in 1694, and died in 1730. In 1724 he went to St. Petersburg, and became a professor in the university. He made botanical tours in various parts of Russia, visiting also Siberia and Astracan. In 1726 he went to Turkey, and examined the flora of that country. He died at the early age of thirty-six. A genus of mosses has been called *Buxbaumia*, and a species of veronica is denominated *Buxbaumii*. He published an enumeration of the plants of Halle, also an account of the plants in the Byzantine provinces.—J. H. B.

BUXHOWDEN, COUNT FREDERICK WILLIAM, born in 1752 of a noble Livonian family at Magnusdal in the island of Moon, near Oesel. He entered the Russian service as a cadet, and served in the campaign of 1769. He rose to a generalship in 1790; defeated the Swedish generals Hamilton and Majenfeld, and liberated the fortress of Friedrickscham, at Wiborg, from its besiegers. Catherine II. gave him the estate of Magnusdal. As general-of-division, in 1794, he distinguished himself at the

battle of Prague. Suwaroff made him governor of Varsovia, where, by his moderation, he deserved and obtained the lasting gratitude of the Poles. He commanded the left wing at the battle of Ansterlitz, and in 1806 was nominated general-in-chief of the army sent against Napoleon. After the battle of Pultusk, the chief command was intrusted to Bennigsen, but Buxhowden resumed it after the battle of Friedland. In 1808 Buxhowden at the head of 18,000 men completed in two days the conquest of Friedland, and brought the campaign to a close on the banks of the Tornea, then the Russian frontier in Lapponia. He died at the castle of Lohden in Esthonia in 1811.—M. Q.

BUXTEHUDE, DIETRICH, a musician, was born most likely in 1635; he died at Lubeck, May 9, 1707. His father, Johann, was organist to the church of St. Olaus at Elsinore in Denmark, where, we may suppose, Dietrich was born. Some writers affirm that his father was his only musical instructor, but Hawkins states him to have been a pupil of Johann Thiel. In 1669 he was appointed organist to St. Mary's church, Lubeck, in the fulfilment of which office he gained his great celebrity as a player and composer. A comparatively small number only of his voluminous compositions have been published; these consist of several sacred cantatas; an ode on the independence of Lubeck; another on the death of the composer's father; seven suites de pieces, depicting the characters of the seven planets; fugues for the organ, and lighter pieces for voices as well as for instruments. The critics of near his own time speak of Buxtehude as the greatest organist and writer for his instrument that had ever existed, and eulogize his power of improvising on a *canto fermo* as marvellous. An interesting testimony of his extraordinary ability is the fact, that Bach walked from Anstadt to Lubeck, about the year 1705, to hear him play, and prolonged his stay for three months, for the sake of repeatedly witnessing his performance.—G. A. M.

BUXTON, JEDEDIAH, famous for his powers of calculation, was born in 1704 or 1705, at Elmton, near Chesterfield. Though his grandfather had been vicar, and his father schoolmaster of the parish, his education had been so completely neglected, that he was unable even to write. His general intellectual capacity, indeed, was of a very low order, but he could resolve with the greatest promptitude the most difficult arithmetical questions. It is said that on one occasion he was asked to state how many cubical eighths of an inch there are in a body whose three sides are respectively 23,145,789 yards, 5,642,732 yards, and 54,965 yards, and that amid all the distractions of the labours of 100 men, he gave the exact answer in little more than five hours. He walked up to London in 1754, for the purpose of gratifying a strong desire which he had to see the king, but unfortunately missed him. During his stay in the metropolis, he was taken to the Royal Society, and answered most satisfactorily various questions proposed to him by some of the members. He went to see Garrick in Richard III.; but during the performance he occupied himself entirely in counting the number of words spoken by each of the actors. He appears to have been either a small landowner or agricultural labourer. His death is supposed to have occurred when he was about sixty-two years of age.—J. T.

BUXTON, SIR THOMAS FOWELL, Bart., the successor of Wilberforce as leader of the antislavery party in the house of commons, was born in 1786 at Castle Hedingham in Essex. His father was high sheriff of the county. He received his early education at the school of Dr. Charles Burney of Greenwich, and returned home to Essex when he was fourteen, without having attained to any great proficiency in learning. About this time he became acquainted with the family of Mr. John Gurney of Earls-ham Hall, near Norwich, father of the future philanthropist, Mrs. Elizabeth Fry. In 1803 Mr. Buxton entered as an undergraduate in Trinity college, Dublin, where he studied with great perseverance for four years, and highly distinguished himself. In May, 1807, he was married to Miss Hannah Gurney of Earls-ham, a union productive of much happiness. In 1811 he became partner in the brewing establishment of Messrs. Truman, Hanbury, & Co., in which his uncles were partners, and for the next seven years devoted himself almost entirely to the business. Mr. Buxton's career as a public man dates from 1816, when he addressed a large meeting convened at the Mansion-house to procure relief for the Spitalfields weavers, who were reduced to the utmost distress by the reaction in their trade consequent upon the termination of the French war. The subject of prison discipline was the next that engaged Mr. Buxton's attention; he inspected

Newgate and other jails in conjunction with Mrs. Fry, Mr. Peter Bedford, and others, and published, as the result of his labours, an "Inquiry into Prison Discipline," a valuable work, full of facts carefully and clearly arranged, with shrewd and ingenious practical inferences. In 1818 Mr. Buxton was returned as member of parliament for Weymouth, after a contested election. As he was diligent in his attendance on his parliamentary duties, and though no orator, was clear in his arrangement of facts, always regarding his subject from a moral and religious point of view, he became a very influential member. In 1822, at the earnest solicitation of Mr. Wilberforce, he joined the abolition party, and became one of their secret committee. In 1825 the declining health of Mr. Wilberforce obliged him to retire from parliament, and the leadership of the antislavery party devolved upon Mr. Buxton, whose systematic energy and fearless pertinacity well fitted him for the eight years' struggle that was needed to complete the work of emancipation. In 1827 Mr. Buxton's exertions and anxieties brought on an attack of apoplexy, from which he slowly recovered, to return to his work with deepened religious feelings of devotion to it. From this time until the final passage of the bill for the "total abolition of colonial slavery" in August, 1833, Mr. Buxton's exertions were unwearied, and he consented to the "apprenticeship" and "compensation" clauses, contrary to the feelings of many of his coadjutors, in order to avert an insurrection in the colonies from any further delay of the long looked-for hour of freedom. In 1837 Mr. Buxton lost his seat in parliament, where, without possessing very shining or very profound abilities, he had ably and honestly laboured for nearly twenty years. In 1838 he devoted himself to the preparation of a work on "The Slave Trade and its Remedy." He spent the last few years of his life improving his estates and assisting the poor in the vicinity of Northrepps Hall, Norfolk, where he died in 1845.—R. M., S.

BUXTORF, JOHN, born at Camen in Westphalia in 1564; died in 1629. He was son of a Calvinist minister. After studying some time at Marburg and Herborn, the fame of Beza brought him to hear his lectures at Bâle, where, after a course of travel, he became professor of Hebrew. He was offered professorial chairs at Leyden and at Taumen; but his value was felt by Bâle, and they increased his appointments for the purpose of retaining him. Several works on Hebrew and Chaldaic learning were published by Buxtorf in German and in Latin, and he left several in manuscript, some of which were edited by his son, who pursued the same class of studies, and held a Hebrew professorship in the same university where his father had so long taught. The patriarch of the tribe left seven children—five sons and two daughters.—J. A., D.

BUXTORF, JOHN (JEAN JACQUES), grandson of the preceding, born at Bâle in 1645; died in 1704. He succeeded his father in the chair of Hebrew at Bâle, and was distinguished for his knowledge of oriental languages. He published translations of several rabbinical works, and he also compiled a collection of proverbs and sententious maxims of morality from Jewish writers of all ages, which is entitled "*Florilegium Hebraicum*." He died of asthma, without following the example of his fathers in leaving a son to inherit his throne.—J. A., D.

BUXTORF, JOHN. The date of birth is not stated; he died in 1732. He succeeded his uncle, the preceding, in the Hebrew professorship at Bâle. Among his scholarly accomplishments, John the fourth had acquired the character of a skilful artisan in the fabrication of Latin verses.—J. A., D.

BYLOT or BYLETH, ROBERT, an English seaman, bore an active share in the efforts made for the discovery of a north-west passage to the Indies in the early years of the seventeenth century. He was one of the companions of Hudson on that unfortunate navigator's fourth and disastrous voyage in 1610, and accompanied Sir Thomas Button in his expedition of 1612. (See BUTTON.) Bylot was again employed, under Captain Gibbons, in the renewed effort of discovery made in the same direction in 1614; and in each of the two following years he acted as master of the vessel in which Baffin, in the capacity of pilot, made his important discoveries. These voyages of 1615 and 1616, made by Bylot and Baffin, are described elsewhere.—W. H.

BYNG, GEORGE, Viscount Torrington, a distinguished British admiral, was born in 1663. At the age of fifteen he entered the navy as a volunteer. After serving with distinction in various subordinate situations, and taking part in the battles of Beachy-Head and La Hogue, he was in 1703 made rear-admiral

of the red. In 1704 he assisted at the reduction of Gibraltar. His gallantry in the battle of Malaga, which followed soon afterwards, won for him the honour of knighthood, and his services to the house of Hanover were rewarded in 1715 with the dignity of a baronet. In 1718 he was made admiral and commander-in-chief of the fleet, and totally defeated a Spanish fleet off Messina—a blow which completed the destruction of the naval power of Spain, and compelled the Spanish court to accept the terms presented by the quadruple alliance. In 1721 Sir George was created Baron Byng of Southill and Viscount Torrington, and one of the knight's companions of the Bath. On the accession of George II. in 1727, he was appointed first lord of the admiralty—an office which he held till his death, in the seventieth year of his age, January 17, 1733.—J. T.

BYNG, JOHN, a British admiral, fourth son of the preceding, was born in 1704. At an early age he entered the navy, and passed rapidly through the various subordinate grades till in 1756 he was, unfortunately for himself, appointed to command the fleet sent to relieve Minorca, at that time threatened by the French. The British government had received ample notice of the preparations made by the French king, but utterly neglected the warning; and at length hastily despatched ten ships, so badly equipped that they had to put in at Gibraltar to obtain a supply of provisions and to refit. There Byng learned that the French had already landed 19,000 men in Minorca, supported by a powerful fleet, and that the whole island, except Fort St. Philip, was in their hands. A council of war was held, at which the major of artillery and the captain of engineers, who had been employed in the erection of the fortifications of Minorca, declared that it was impossible under these circumstances to relieve the island. Byng, however, made an attempt to open up a communication with the fort, but failed. An action followed with the French fleet, which ended in a drawn battle, and Fort St. Philip capitulated. A furious clamour immediately arose in England; and the ministry resolved to sacrifice Byng, in the hope of averting public attention from their own imbecility and gross negligence. He was accordingly superseded, and sent home under arrest. The government journals employed the vilest arts for the purpose of inflaming the minds of the populace against the unhappy admiral, and inducing them to clamour for his blood. He was tried before a court-martial, 28th December, 1756, and found guilty of not having done his utmost to destroy the French fleet, and sentenced to be shot, but unanimously recommended to mercy on the ground that he had failed solely from an error in judgment. Strong representations were made in his favour from various quarters, and even, at the instigation of Voltaire, from the French general, Marshal Richelieu; but in spite of the vigorous efforts made to save the life of the ill-fated admiral, the iniquitous sentence was carried into effect at Portsmouth, 17th March, 1757. He met his fate with the courage of a hero, and the resignation of a christian. Posterity has reversed the sentence of his accusers and judges, and done justice to his memory.—J. T.

BYRD, WILLIAM, or, as his name is sometimes spelt, BYRDE or BIRD, one of the most profound musicians of the sixteenth century, is supposed to have been the son of Thomas Byrd, a gentleman of Edward VI.'s chapel. It appears that he was brought up in the music-school of St. Paul's cathedral; and, according to Wood, received his musical education under the great master, Tallis. In the year 1554 he was senior chorister of St. Paul's, and his name occurs at the head of the school in a petition for the restitution of certain obits and benefactions, which had been seized under the act for the suppression of colleges and hospitals in the preceding reign. The precise date of his birth is unknown, but the fact of his being senior chorister in 1554, tends to fix it about 1538. In 1563 he was appointed organist of Lincoln cathedral, where he continued till 1569, when he was appointed gentleman of the chapel royal. The chief part of his ecclesiastical compositions being composed to Latin words, Byrd is supposed, notwithstanding the office he held, to have retained his predilection for the Romish communion. He continued to publish his works as late as the middle of the reign of James I.; it is, however, scarcely to be supposed that he composed any part of them at so advanced a period of life. In 1575, it appears by the title-page of the "*Cantiones Sacrae*," and the patent annexed to that work, that Byrd and Tallis were not only gentlemen of the chapel royal, but organists to her majesty, Queen Elizabeth. Byrd is thought to have derived very con-

siderable pecuniary advantages from a patent granted to him and Tallis by Queen Elizabeth, for the exclusive privilege of printing music and vending music-paper. Upon the decease of Tallis in 1585, the patent devolved wholly to Byrd, according to the conditions on which it had been granted. The following is a list of Byrd's works, printed and published under this patent—"Cantiones quæ ab argumento sacrae vocantur, quinque et sex partium. Authoribus Thoma Tallisio et Gulielmo Birdo Anglis, serenissimæ majestati à privato sacello generosis et organis, 1575; "Psalmes, Sonets, and Songs of Sadnes and Pietie, made into musick of five parts," 1587; "Songs of Sundrie Natures, some of Gravitie and others of Myrth, fit for all Companies and Voyces," 1589; "Liber Primus Sacrarum Cantionum quinque vocum," 1589; "Liber Secundus Sacrarum Cantionum," &c., 1591; "Gradualia, ac Cantiones Sacrae, &c., Liber Primus," 1607; "Gradualia, &c., Liber Secundus," 1610; "Psalmes, Songs, and Sonets, some solemne, others joyfull, framed to the life of the words," &c., 1611. In addition to this list, Byrd published three masses (one of which has been reprinted by the Musical Antiquarian Society) without date or printer's name, and contributed largely to the works of Young, Watson, Leighton, &c. Of his compositions for the organ or virginals, a few specimens are printed in the "*Parthenia*, or the first Musick that ever was printed for the Virginals," 1611; the rest, to a considerable extent, may be seen in the MS. virginal books of Queen Elizabeth, Lady Nevil, &c. For his church music, the collections of Dr. Alldrich in Christ church, Oxford, and those of Dr. Tudway in the British Museum, may be consulted with advantage. Before closing this account of Byrd's compositions, it will be necessary to say a few words respecting his claim to the authorship of the celebrated canon "*Non nobis, Domine*." Dr. Pepusch, in his Treatise on Harmony printed in 1730, distinctly calls it "*the famous canon by William Byrd*," and Dr. Burney states that it is to be found, with Byrd's name, in Hilton's Catch that Catch can. The canon, it is true, may be found in this work, a copy of which is now before us; but the name of the author does not appear to it, at least in the edition of 1652. Dr. Tudway, in the MS. collection of music made for the earl of Oxford, 1715, and now in the British Museum, attributes it to Thomas Morley!—a mistake solely arising from the circumstance of Morley having given the first six bars as a canto fermo in his Introduction to Practical Musick.

Byrd was an inhabitant of the parish of St. Helen's, Bishopsgate, and resided opposite to Crosby Hall, and adjoining the garden of Sir Thomas Gresham. We learn from the cheque-book of the chapel royal that he died July 4th, 1623. In the record of his death he is styled "*the father of musick*," in allusion, probably, to his great age. Of his family very little is known. He left a son named Thomas, who was educated in his own profession. In 1601 he acted as substitute for Dr. John Bull, then travelling abroad for the recovery of his health, and in that capacity read the music lecture at Gresham college.

Byrd's talents were highly appreciated by his countrymen and brother professors. Morley in his Introduction before quoted, first printed in 1597, speaks of him as "*his loving master never without reverence to be named of musicians*;" and Henry Peacham, in his Compleat Gentleman, says—"For motets and musick of pietie and devotion, as well for the honour of our nation as the merit of the man, I preferre above all other our phœnix, Mr. William Byrd, whom in that kind I know not whether any may equal." Byrd lived on terms of the strictest intimacy with the elder Ferrabosco, and more than once was his rival in trials of skill and ingenuity in the intricacies of composition. Of Byrd's moral character and natural disposition, Burney remarks—"There can perhaps be no testimony more favourable, or less subject to suspicion, than those of rival professors, with whom he appears to have lived during a long life, with cordiality and friendship. And of the goodness of his heart it is to me no trivial proof, that he loved and was beloved by his master, Tallis, and scholar, Morley, who, from their intimate connexion with him, must have seen him *en robe de chambre*, and been spectators of all the operations of temper, in the opposite situations of subjection and dominion." An engraved portrait of Byrd (probably unique) is in the collection of the writer of this notice.—(Rimbault's *Life of Byrd, prefixed to a Mass for Five Voices, printed by the Musical Antiquarian Society*.)—E. F. R.

BYROM, born in 1691 at Kersall, near Manchester; died in

1763; educated at Merchant Taylors' school, London, from which, at the age of sixteen, he was sent to Trinity college, Cambridge. While yet an undergraduate he published a pastoral poem, then greatly admired, and two letters on Dreams in the Spectator, under the name of John Shadow. In 1714 he became a fellow of his college, but within two years had to resign his fellowship, not having taken holy orders as the rule under which it was held required. He married a cousin; his father and hers both had money, but they would not give a shilling to the adventurous pair. Byrom passed the winters of each year in London, earning his support by teaching short-hand, while his family resided in Manchester. The system which he employed, and of which he was himself the inventor, is still found useful. He did what he could to keep the principle a secret. This was of course impossible, and an account of it is given in Rees's Cyclopædia. One of his pupils was Lord Chesterfield. In 1774 Byrom was elected fellow of the Royal Society. The death of a brother gave Byrom some property, and the evening of his life was passed in the house where he was born. Through his whole life he had the habit of throwing his thoughts into verse. It would seem that he almost thought in rhyme. In his verses there is a total absence of anything like poetry, but the style is pleasant and conversational, and one cannot read his volumes without feeling that he was a good and an amiable man. After his death such of his poems as could be collected were published. He had destroyed many during his last illness. Byrom, after resigning his fellowship, thought to have educated himself for the medical profession, and was, on this account, by his friends called Doctor. Some of Byrom's smaller poems have been ascribed to others, among them an epigram on Handel and Bononcini, to Swift, in whose works it is often printed. A journal of Byrom's, together with a great many letters to and from him, have been found in the houses where he resided in Manchester and at Kersall. Two volumes of these "Remains" have been printed by the Chetham Society, edited by the Rev. Dr. Parkinson, principal of St. Bees' college. The journal, so far as published, goes down to the year 1785. More volumes are promised.—J. A., D.

BYRON, GEORGE NOEL GORDON, Lord Byron of Rochdale, Lancashire, born in Holles Street, London, January 22d, 1788; descended from the Scandinavian Búirins, one branch of which settled in Normandy, and came over to England with William the Conqueror. Another branch had migrated to Livonia, producing there the formidable Marshal de Buren, so notorious through the absolute power which he had grasped, and for a time wielded in Russia. Thus,—were one to repose confidently on the influence of *race*,—it would not be difficult to find in such antecedents the necessary ground of daring and tameless will as regards the subject of our memoir, but causes abundantly adequate to influence him in a similar direction, in so far as he could be influenced from without, form a main part of the story of his own brief life.—His mother, Miss Gordon of Gight, a Scotch heiress, was the second wife of the poet's father, Captain Byron. By a former marriage with Lady Carmarthen, Captain Byron had one daughter, the Honourable Augusta Byron, afterwards Mrs. Leigh. Between this sister and Lord Byron a most tender and enduring affection existed. Captain Byron and his wife lived unhappily together, and were soon separated. Mrs. Byron's fortune being entirely swallowed up by her husband's debts, she found herself, in two years after her marriage, possessed of only £150 per annum. She retired to Aberdeen, and her son, when nearly five years old, was sent to a day school there for one year, and afterwards to the school of a Mr. Ross, whose kindness he always remembered with gratitude. As soon as he was able to read, "his grand passion was Roman history." From Mr. Ross's he went to the Aberdeen grammar school. His schoolfellows agree in describing him as "a lively, warm-hearted, high-spirited boy, passionate and resentful, but affectionate and companionable: to a remarkable degree venturesome and fearless, and always more ready to give a blow than take one." He is also said to have been "more anxious to distinguish himself by prowess in all sports and exercises, than by advancement in learning." It belonged to Byron's nature to resolve to excel even in pursuits for which he seemed naturally the least fitted—a feature of character distinguishing him through life, and calling forth at once the greatness and much of the weakness of the man. His keen feeling, connected with the deformity of one of his feet (occasioned by an accident

at his birth), a feeling that seldom left him—induced him to engage eagerly on every suitable opportunity in violent physical exercises, and it is well known how he triumphed in his success. The disadvantage in question he had early surmounted to a great extent by dint of stern determination, for his school-mates say that "he excelled at 'bases,' a game requiring considerable swiftness of foot." In 1796 Mrs. Byron took her son to the Highlands, and the wild grandeur of the scenery made an indelible impression on his mind, even at that tender age. His love of nature, so intense that in her presence "he lived not in himself, but he became portion of that around him," was here first developed. In after years he commemorates his old enthusiasm for mountain grandeur, and attributes some of the delight he experienced in the sublimity of Alpine and classical scenery, to the charm of Scotch memories:

"The infant rapture still survived the boy,
And Loch-na-gar with Ida looked on Troy."

Byron was an extremely sensitive and affectionate child. At the age of eight years, his attachment to his cousin, Mary Duff, seems to have deserved the name of love. In allusion to this he says somewhere—"I certainly had no sexual ideas for years afterwards, yet my misery and my love for that girl were so violent, that I sometimes doubt whether I have ever been really attached since." But this loving nature was rendered a source of suffering to him in childhood, by the violent unregulated temper of his mother, who, though she indulged him to excess, was subject to paroxysms of rage, in which she would throw the first missile that came to her hand at her son, and even call him "a lame brat." "He traced the first feelings of pain and humiliation he had ever known to the coldness with which his mother received his caresses in infancy, and the frequent taunts on his personal deformity, with which she had wounded him." The only gentle influence at work to relieve the harshness of these scenes, was that of his nurse, Mary Gray, whose kindness to him as a child he never forgot. "This woman, in common with all his nurses, tutors, &c., always spoke with tender remembrance of the 'mixture of affectionate sweetness and playfulness' in his disposition, by which it was impossible not to be attached, and which rendered him then, as he was in his riper years, easily manageable by those who loved and understood him." In 1799 Mrs. Byron removed to London, and in 1800 she sent Byron to Harrow. Dr. Drury, head master of Harrow, says of him—"His manner and temper soon convinced me that he might be led by a silken string to a point, rather than by a cable." In 1803, while passing the vacation in Notts, Byron first saw Mary, daughter of Mr. Chaworth of Annesley. His unrequited love for her cast its shadow over his whole future life. One of his most beautiful and touching poems, the "Dream," describes its effects upon him, as no words but his own could do. Miss Chaworth, though aware of his attachment, understood neither the deep heart nor the genius of her youthful lover. He has spoken in his journal of the intense suffering he endured on overhearing Miss Chaworth say to her maid—"Do you think I could care anything for that lame boy?" and given a painful account of his rushing wildly out of the house at night, he knew not whither, "in an agony of humiliation and grief." In 1805 he went to Cambridge, and there formed many ardent friendships, even the memory of which, sixteen years afterwards, could bring tears into his eyes. In 1806 his first volume of poems was printed for private circulation. The first copy was presented by him to a friend, who expostulated with him on the licentiousness of one poem in the volume. Byron frankly admitted the justice of the censure, and at once cancelled the whole edition. The poems were published in 1807, and sold rapidly. In 1808 he spent the vacation in London, courted and lionized by the *blasé* London world, and leading the thoughtless dissipated life too common among those of his age and rank. His inner life, however, appears to have been distressingly lonely. The unreasonable violence of his mother's temper estranged him from her, and "he had not," says Mr. Moore, "a single friend or relative to whom he could look up with respect." Injudicious praise, and equally injudicious blame, were all he met with from the criticism of the day. In 1808, the criticism on his "Hours of Idleness," which appeared in the *Edinburgh Review*, first kindled the true fire of his genius. In 1809 he answered it by publishing the celebrated satire—"English Bards and Scotch Reviewers." His coming of age was celebrated at Newstead Abbey early in the

same year, and in March, he took his seat in the house of lords. He was much pained by the coldness shown him by a relative, by whom he had expected to be introduced on that occasion; and Mr. Moore attributes his determination to leave England immediately after this, to the mortification he experienced at his lonely and friendless position, and the want of means suited to his rank. The bitter sadness which even then was creeping over his naturally vivacious and affectionate disposition, may be traced in the celebrated epitaph on his favourite dog, written in 1808; and the kindness of his heart in the eagerness and delicacy with which, notwithstanding his own pecuniary embarrassments, he gave liberal assistance to the family of Lord Falkland, when that gentleman was killed in a duel. His melancholy before starting was increased, and his sensitiveness much wounded by the refusal of a former schoolfellow, to whom he was deeply attached, to spend a farewell hour with him on the last day he passed in England, on plea of an engagement to go shopping. He left London in June, and visited Portugal, Spain, Greece, and Turkey. During this journey he composed the first and second cantos of "Childe Harold." He returned to England in 1811. Almost immediately on his arrival, he heard of his mother's severe illness, and hastened to Newstead Abbey, but arrived too late to see her alive. His grief at her death was such as to surprise those who were aware how little of a mother's tenderness he had ever known. In 1812 he published the two first cantos of "Childe Harold," which instantly placed him at the summit of popularity and fame. He gave the copyright of this and many later poems to a friend, having determined not to take money for his works, a resolution which he only reluctantly abandoned, in after years, from necessity. Mr. Hodgson says—"Were it possible to state *all* he has done for numerous friends, he would appear amiable indeed. For myself, I am bound to acknowledge, in the fullest and warmest manner, his generous and well-timed aid; and were my poor friend Bland alive, he would as gladly bear a like testimony." Even a man who had unworthily libelled him was relieved by Lord Byron's ever open hand. In 1813 he published the "Giaour," "Bride of Abydos," and "Corsair;" and in 1814, "Lara." In this year, yielding to the advice of friends, he made an offer of marriage to Miss Milbank, and was accepted. He was married on the 2nd of January, 1815. This marriage, entered into rather from the influence of others, than from deep affection, was a grave error. With feelings such as he has described in the "Dream," Byron had no right to marry; and, indeed, the friends who urged the step upon him appear to have been chiefly actuated by motives of conventional propriety and advantage, quite unworthy of the occasion. Yet Byron seems to have been really attached to his wife; his letters, written after marriage, speak of happiness; and he even playfully wrote to Moore, that "if marriage were to be upon lease, he would gladly renew his own for ninety-nine years." His daughter, Ada, was born on the 10th December, 1815. In January, 1816, Lady Byron left town on a visit to her father's house in Lancashire. "They had parted in the utmost kindness; she wrote him a letter full of playfulness and affection on the road; and, immediately on her arrival at Kirkby Mallory, her father wrote to acquaint Lord Byron that she would return to him no more. This unexpected shock fell upon him at a time when those pecuniary embarrassments, which had been fast gathering around him during the whole of the last year (there having been no less than eight or nine executions in the house during that period), had arrived at their utmost; and at a moment, when, to use his own strong expressions, he was 'standing alone on his hearth with all his household gods shivered round him,' he was also doomed to receive the startling intelligence, that the wife who had just parted from him in kindness, had parted from him for ever." The causes of this separation have never been explained. Lord Byron, though he spoke bitterly of his wife's parents, generously excupulated her; he was until the close of his life ever ready for a reconciliation, and though deeply attached to his child, he never attempted to withdraw her from her mother's care. In the memoirs he presented to Mr. Moore, with orders to publish them after his death, a detailed account was given of all the circumstances of his marriage and separation, "as frank as usual in his avowal of his own errors, and generously just towards Lady B." Mr. Moore, however, after Lord Byron's death, was induced to suppress these memoirs, and to accept a sum of money in compensation for his own loss—forgetful of the loss sustained by the public in the transaction. Lord Byron

had directed that the memoir should be shown to his wife before publication, "that she might have it in her power to mark anything mistaken or misstated."—The storm of calumny and abuse that now burst forth on all sides against his lordship was undoubtedly the chief cause of his again determining to leave England. He met, as he said, "condemnation without a charge, sentence without trial, and was exiled by ostracism." . . . "I was accused of every monstrous vice by public rumour and private rancour. My name, which had been a knightly and noble one since my fathers helped to conquer the kingdom for William the Conqueror, was tainted. I felt that if what was whispered and muttered were true, I was unfit for England; if false, England was unfit for me." "Such an outcry was now raised as perhaps, in no case of private life, was ever raised before. Hardly a word was spoken, certainly none was listened to, in his favour." Moore attributes the unexampled fury of the public to jealousy, and says that "those who had long sickened under the splendour of the poet, were now enabled, under the guise of champions for innocence, to wreak their vengeance on the man." Lord Byron professed himself unable to discover the secret of this hatred, and concluded that he must be "personally obnoxious," as "without at least a charge or accusation of some kind, actually expressed and substantiated," he could "hardly believe that the mere common and every-day occurrence, a separation between a man and his wife, would in itself produce so great a ferment." The true causes are in the very nature and character of Lord Byron's mind, which were "obnoxious" to so much of the spirit and temper of England in his own day, and still prevent him from being appreciated by a large portion of his countrymen. Madame de Staël saw further into the truth than his lordship, when she said to him—"You should not have warred with the world, it won't do;" but she did not comprehend that to war with the world that surrounded him was the mission of Lord Byron's genius, the source alike of his power and his pain. Nay, warfare in the abstract, was, in several senses, a condition of his nature: and much of his poetry sprang out of the friction of opposing principles in his own mind. Like very many great men, he lived largely in the midst of contradictions, as if he had been made up of two conflicting modes of being. Though naturally most generous, he could yet be selfish; he could be isolated, or social, affable, and ingenuous; and even in his most defiant moods, his happiness, quite as much as that of most men, depended on the approbation of those around him. He had mixed personally, and apparently not disapprovingly, with the follies he condemned. He never escaped from an overbearing and very painful self-consciousness. The self-possession which he so much admired, was perhaps the quality he was farthest from attaining: to the last, he was ruffled by little jealousies. Most strangely of all, while revolting utterly from the restraints of English society, and the limitations of English thought, he was yet an English peer of the nineteenth century. A large democratic spirit undoubtedly possessed him, and often, as if in spite of himself, his wide and strong sympathies led him far beyond the confines of the circle of fashionable society; but he owed to his liking for that society and his interest in it, much of his influence and power. By birth an aristocrat, and sharing in the prejudices as well as the nobler qualities of his class, he struck the severest blows at the principle of aristocracy. This perhaps is the source of the singular power, and the true inward and highest sense of his poems. He has been said to have summed up the era of Individuality, and to have cleared the way for one of Association, or of Humanity. Aristocracy, viewed from a philosophical point of view, is, in fact, the Individual separating itself from the Collective Life, and asserting some sort of vital distinction between itself and its fellows, claiming to work out an exclusive existence, and to draw nothing from the common sources of life. The isolated individual being incapable of realizing this fundamental idea of aristocracy, aristocracy became of necessity a caste, but its origin is nevertheless in the assertion of the principle of individuality. Byron's heroes are all types of this struggle of individuality against the associative tendency of the nineteenth century. They all manifest the impotence of the individual to live a normal, a happy, or even a truly great life, by separating his sympathies and aspirations from those of his human brethren. Manfred, the Corsair, Lara, &c., are all powerfully and peculiarly endowed individualities, who have withdrawn themselves from the common path, and set up in war with society,

not for the sake of improving it, or in the worship of a new and higher principle, but in the mere assertion and worship of their own strength, by which alone they seek to crush while they dazzle the society they despise. They are themselves crushed by Fate; the ever-advancing surge of humanity overwhelms even them; and Byron, who has first fascinated us, as he was himself fascinated by these Titanic types, destroys them on a sudden, and inscribes upon their tomb a curse—the curse which hangs over exceptional gifts, when abused to the aggrandizement of the one, rather than used for the advancement of all. This instinct in Byron which finds its poetic expression (frequently, as we have said, unconsciously) in his heroes, reveals itself in a thousand ways in all his poetry, and is shown in the unceasing war he wages against aristocratic tendencies and prejudices in every shape. Passages like the following are of constant recurrence in his letters, journals, &c.:—"The newspapers will tell you all that is to be told of emperors, &c. They have dined, supped, and shown their flat faces in all thoroughfares, and several saloons. . . . News come! The powers mean to war with the peoples. . . . The king-times are fast finishing: there will be blood shed like water, and tears like mist, but the peoples will conquer in the end; I shall not live to see it, but I foresee it." It is this forecasting sympathy with the struggles in which they are still engaged, which causes him to be esteemed on the continent as the poet of a new era, and which makes him eminently the poet of the people, even in England. They do not, it is true, understand him; but they feel that he feels with them and for them, and they love him. This also explains the intense interest with which Byron watched the career of Napoleon; his upbraiding him, on his seizure of empire, as "the hero sunk into a king," shows that it was not merely the great military genius, but the revolutionary chief that he had hailed in him. To these popular sympathies, so powerfully and so boldly expressed, must be attributed the excessive and exaggerated rancour exhibited against him by whoever shared in or profited by privileges whose doom he prophesied. But, moreover, the long-sufferings and privations caused by the war, and the still recent crimes and excesses of the French revolution, had filled England with horror and disgust; save an enlightened minority, the English of Lord Byron's day regarded the struggle for freedom on the continent as a mere bloody chaos of anarchical passions, and such in truth it appeared. But Byron, with the prophetic instinct of genius, recognized in the storm of revolution that burst over Europe the finger of God; and while the majority of his countrymen, long accustomed to see the continent shrouded in the darkness of corruption-made law, viewed the comet-like career of Napoleon merely as a blighting scourge threatening even their own island, he saw in him an avenging thunderbolt which purified the infected atmosphere around the thrones it blasted on its passage. Sentiments so distasteful to the English mind go far to explain the obloquy with which our poet was assailed, although the secret was probably quite as unrecognized by his assailants as uncomprehended by him.—The gloomy and morbid scepticism into which Lord Byron occasionally fell, may be attributed in a great measure to the unjust hatred of his countrymen acting upon a spirit already deeply saddened by a desolate youth, unhappy attachment, and an ill-judged and ill-fated marriage. All who knew him intimately have testified to the natural gentleness and affectionateness of his disposition; but his very virtues appear from unfortunate circumstances to have been a source of suffering to him. The great Goethe has said of him that he was "inspired by the genius of Pain." "A disposition on his own side to form strong attachments, and a yearning after affection in return, were at once the feeling and the want that formed the dream and torment of his existence. We have seen with what passionate enthusiasm he threw himself into his boyish friendships. The all-absorbing and unsuccessful love that followed, was, if I may so say, the agony, without being the death of this unsated desire; disappointment of this feeling met him at the very threshold of life. . . . His mother either rudely repelled his affection, or capriciously trifled with it. . . . In all the relations of the heart his thirst after affection was thwarted," while even "in his first literary efforts disappointment and mortification awaited him." Then followed his unhappy marriage, and the burst of calumny and outrage which drove him into exile. He left England in April, 1816, not again to return. He could never quite forgive his

country, but neither could he forget her, nor while adapting himself to new circumstances, did he ever cast off his own nationality. He went by Flanders and the Rhine to Switzerland, and en route composed the "Third Canto of Childe Harold;" the "Prisoner of Chillon" was written at Ouchy, on the lake of Geneva. At Diodati, on the same lake, he wrote the "Dream," "Prometheus," &c.; it was here that he became acquainted with Shelley, and during a tour made at this time among the Bernese Alps, he commenced "Manfred." Writing of this journey, he says:—"In all this the recollection of bitterness, and more especially of recent and home desolation, which must accompany me through life, have preyed upon me here; and neither the music of the shepherd, nor the crashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have for one moment lightened the weight upon my heart, nor enabled me to lose my own wretched identity in the majesty, and the power, and the glory, around, above, and beneath me." From Geneva he went to Venice, where—probably from the culpable weakness of endeavouring to drown this cry of despair and bitterness sounding from the depths of his wounded spirit—he sank for a time into a course of reckless dissipation, utterly unworthy his nature and his genius. "Manfred," which is the embodiment of anguish and despair, and "Beppo," the expression of his scorn of professed and hollow morality, were written during this period. "Don Juan," too, was commenced. But even here his better self did not quite forsake him; the fourth canto of "Childe Harold," with its magnificent curse of forgiveness, is also of this date. He seems to have been roused from subjection to various and degrading passions by his fixed attachment to the Countess Guiccioli, and by his entering heart and soul into the cause of the Italian Carbonari. He enrolled himself of their number, subscribed largely to their funds, concealed their arms in his house, and shared in every way their perils and their hopes. In 1819 he removed to Ravenna, where he wrote "The Prophecy of Dante," "Francesca da Rimini," &c. In 1820 the Countess Guiccioli was formally separated from her husband; from which period Lord Byron lived with her until his departure for Greece. He also continued in active sympathy with the Italian liberals, though well aware of the danger to which he thereby exposed himself. His letters and journals show how completely he had identified himself with their cause: "I sometimes think, if the Italians don't rise, of coming to England. . . . I have lived in the heart of their houses . . . have seen and become (*pars magna fui*) a portion of their hopes, and fears, and passions. . . . It is no great matter, supposing that Italy could be liberated, who or what is sacrificed. . . . It is a great object, the very poetry of politics: only think, a free Italy!!! . . . If this country could be freed, what could be too great for the accomplishment of that desire, for the extinction of the sighs of ages? . . . You neither know nor dream of the consequences of this war. It is a war of men with monarchs. . . . What it is with you English you do not know, for ye sleep. What it is with us here I know, for it is before, and around, and within us. . . . I am but as one of the many waves that must break and die upon the shore, before the tide they help to advance can reach its full mark. . . . What signifies self, if a single spark of that which would be worthy of the past can be bequeathed unquenched to the future," &c., &c. On the failure of the Italian insurrection of 1821, Lord Byron removed to Pisa. During this year he wrote "Cain," the "Vision of Judgment," "Heaven and Earth," &c., &c., besides continuing "Don Juan." In 1822 he went with the Countess Guiccioli and her brother to Genoa. The delight with which Byron hailed, in the Greek revolution, the awakening of the spirit he had so often invoked, may be inferred from the energy with which, when the continuance of the struggle had convinced him the Greeks were in earnest, he prepared to assist them. He sent help in medical stores and gunpowder; and after a severe struggle, occasioned by the pain of parting with the Countess Guiccioli, and the gloomiest forebodings that he should never return to her, he decided to start himself, and throw the weight of his personal influence, his counsels, and his whole fortune into the scale. The friends who knew him at Genoa agree in declaring, that he went to Greece as one fulfilling, at a great sacrifice, a solemn duty. "He was always saying," adds Mrs. Guiccioli, "that a man ought to do something more for society than write verses." On the 14th June he sailed from Genoa, and reached Argostoli in December. Everywhere he was hailed as a deliverer.

Every letter he wrote to his agents in England, urged upon them the necessity of making any sacrifice to obtain, by the sale of his estates, &c., money for the cause. The space allotted to this brief memoir renders it impossible to give any account of the revolution itself, but Mr. Moore thus describes the task Lord Byron undertook: "To convince the government and chiefs of the paralyzing effects of these dissensions,—to inculcate that spirit of union among themselves which alone could give strength against their enemies,—to endeavour to humanize the feelings of the belligerents on both sides, so as to take from the war its character of barbarism," &c. "Lord Byron," says Colonel Napier, "judged the Greeks fairly. He knew that half-civilized men are full of vices, and that great allowance must be made for emancipated slaves. He proceeded, therefore, bridle in hand, not thinking them good, but hoping to make them better." On the 5th of January he arrived at Missolonghi, and was appointed commander-in-chief of a proposed expedition against Lepanto. On the 22d he wrote the lines "On Completing his Thirty-sixth Year." The climate of Missolonghi, against which he had been most urgently warned, proved fatal to him. On February 15, he was seized with a convulsive fit, from the effects of which he never completely recovered. On the 9th of April he became seriously ill, and on the 12th he took to his bed, never to rise again. On the 14th he was urged to be bled, but refused, and only submitted on the 16th, and as it proved, too late. He was worse afterwards, and appearances of inflammation of the brain induced the medical men to let blood a second and third time without avail. His gentleness and kind thought for his attendants moved them to tears; he "feared they should be ill from sitting up day and night." Aware that he was dying, he attempted to send messages to his sister and Lady Byron, but was inarticulate. His last words, during his intervals of reason, were "Augusta," "Ada," and "Greece." At a quarter-past six on the morning of the 19th April he expired. All the public offices, even the tribunals, were closed for three days. A general mourning of twenty-one days was ordered by the Greek government, and prayers and a funeral service were offered in all the churches. His body was sent to England, and after a funeral ceremony performed in London, conveyed to Hucknall church, Notts, and buried near his mother in the vault of his ancestors. The tablet over the grave was placed by his beloved sister Augusta.—Not unfitting season, perhaps, at which a grand and stirring spirit should pass away;—the eve of a fierce and mighty struggle! Nevertheless, there was in Byron's death at such a juncture, a touch of profoundest tragedy. On the point of entering on a course of manly action, of taking the lead in momentous practical affairs, and being hailed by all men as a beneficent and practical power in Europe, how much of weakness, how much of imperfection might soon have been strengthened, perfected, and refined! Perhaps it is true, what Goethe said—"Byron could, in a certain sense, go no further. He had reached the summit of his creative power, and—whatever he might have done in the future—he would have been unable to exceed the boundaries of his talent." But there is a higher sense in which he might have gone much farther, and for which the opportunity seemed to have just come. If even now—notwithstanding the brilliancy of his genius—it is the life and character of the Man that chiefly rivets our attention and constrains our affections, what might Byron not have become to England and the World and all Time, had he been permitted through aid of that purifier—*Action*, to ascend from the stage of doubt, contradiction, and strife, to that of "self-reverence, self-knowledge, and self-control!" His course has been compared to that of a meteor: indeed it was fierce and fast. But when the intelligence of its close arrived, Europe felt that a Sun had set.

As a poet, Lord Byron will take rank with those second only to Shakspeare and Dante. The great critic of Germany indeed, recommended a student, on one occasion, to acquire English, mainly that he might read these wonderful writings. At the time of their publication they attained a popularity, and exerted an influence never surpassed, either in extent or intensity, by those of any writer retaining a place in the annals of literature; and if this influence has partly diminished, it is chiefly because the intellectual wants of England have changed. Byron possessed in a paramount degree many of the richest qualities of an immortal poet—a keen eye, a fine sense of harmony, an exquisite susceptibility, and the utmost

fluency of language; but the grand source of his power is that fullness of life which gave greatness to the Man. Instead, therefore, of being a mere artist, he felt that he was more than an artist, and flung out his verses carefully or carelessly as he listed. "Do you fancy," he said once to Trelawney, "that I am to subside into a poet?" Hence, these abundant verses will not bear to be taken to pieces, or his poems judged of line by line, as is pre-eminently the case with Keats, and to a certain extent with Shelley; they are by no means free from commonplace phrases, prosaic images, and other faults of detail; but who has surpassed their force and fire? Some one has remarked of Byron's head, that it gave him the impression of being at a higher temperature than that of other men:—the same might be said of his poetry. As a dramatist he cannot be called pre-eminent. His characters are selected from within a narrow range, and are too correct reflections of the moods of the writer to have an adequate individuality. The scenes are often stilted, and the plots cramped; but the majestic and gorgeous passages which abound in them will cause these plays to retain a higher place in general estimation than far more correct and artistic structures. The lyrics, especially those in "Manfred" and the "Deformed Transformed," are models almost inapproachable. The third and fourth cantos of "Childe Harold" alone, place their author in the foremost rank of descriptive writers; but it is as a satirist that he soars highest—above all the poets of our century. The genius of Byron, with its wonderful power to blend pathos, humour, wit, scorn, saturnine gloom, and exuberant vitality, is better represented in "Don Juan," than perhaps by all his other poems put together.—The tendency of his writings, and especially of this his last and greatest work, has been the subject of much dispute. The majority of critics have followed in the wake of Southey, Bowles, &c., and denounced him as an immoral and irreligious writer: but it is a question whether the accusation did not originate in great part in an incomplete appreciation of his writings as a whole, and of the age in which he lived. The immorality and scepticism which sully portions of Lord Byron's writings are not of his personal creation; they are the reproduction of what was the very atmosphere of the tainted society of his day: a society, which idolized the incarnation of its worst vices in the "First Gentleman in Europe," would readily cry anathema on the plain-spoken poet who snatched the mask from its brow, and held, as it were, the mirror up to its evil nature. Byron was born to overthrow, to pull down: and his mission of destruction was rendered sacred by the suffering of the destroyer. This may be said more or less of all his poems, but of none so truly as of "Don Juan." The offspring of reaction, and needlessly offensive to good taste as this poem too often is, it is not, if rightly read, immoral. It is a crusade against cant, fought with the weapon of a matchless irony. Cant in all its shapes—in religion, in morals, in politics—the poet flagellates with the stinging scourge of his pitiless wit.

"With or without offence to friends or foes,
To sketch the world exactly as it goes,"

he finds "prolific of melancholy merriment." He laughs, but it is not the laugh of Voltaire; there is in it no enjoyment, only bitterness—

"And if I laugh at any mortal thing,
'Tis that I may not weep."

And the cries of anguish that follow, redeem the poet; for, unlike the laugh that preceded them, they spring from the very depths of his heart. In the midst of the mocking scepticism by which it is disfigured, "Don Juan" abounds in noble passages, prophetic of, and aspiring ardently towards a coming era of truth and justice. An eminent continental writer has stated what English critics have too often overlooked—the European rôle given by Lord Byron to English literature, and the appreciation of English he induced upon the continent. "From him dates our continental study and knowledge of English literature, and to a great extent of England. His poetry, and his readiness to devote himself to the cause, first of Italian and then of Greek freedom, have made of him a sort of apostle of England in the countries through which he passed. Before he came amongst us, all we knew of English literature was the French translation of Shakspeare, and the anathema hurled by Voltaire against your 'intoxicated barbarian.' Since Byron we have learned to study Shakspeare, and all your poets and other writers. We felt what must be the land from which such a soul was sprung.

From him dates the sympathy of men of heart towards your land of liberty, whose vocation he so worthily represented among the oppressed of all countries. He led the genius of Britain as on a pilgrimage throughout all Europe."—There have been numberless editions of Lord Byron's works, but the best are those published by John Murray of Albemarle Street, London, who purchased the first copyright of nearly all his poems. The memoirs published of him have been nearly as numerous. The most trustworthy Life of Byron, rather because of its copious extracts from his own letters and journals, than on account of the author's appreciation of a man whom he was intellectually and morally incapable of understanding, is that written by Thomas Moore (Murray, Albermarle Street). The best portrait of Byron is the one painted by Phillips, now at Newstead abbey in the possession of Byron's schoolfellow, Colonel Wildman, who has preserved with affectionate and reverential care every relic of the abbey's former illustrious owner.—H... N.

BYRON, JOHN, a celebrated British admiral and circumnavigator, second son of William fourth Lord Byron, and grandfather of the poet, was born in 1723. At the age of seventeen he served as midshipman in the *Wager*, one of the vessels attached to the squadron under Commodore Anson, despatched against the Spanish settlements in the Pacific. The whole of the ships composing this expedition successively suffered shipwreck, and the *Wager*, on the 15th of May, struck on the western coast of America. In the end, the crew were compelled to abandon the ship, and to land upon an uninhabited island, to which they gave the name of Mount Misery. After residing for several months on this desolate spot, they embarked in the cutter and long-boat, and attempted to return home through the Straits of Magellan. The cutter was lost, but the long-boat in which Byron was, after a perilous voyage of upwards of a thousand leagues, at length reached the Portuguese settlements in Brazil. The survivors, after enduring the most fearful sufferings from cold, hunger, and sickness, ultimately succeeded in reaching Europe in 1745. Campbell, in his *Pleasures of Hope*, gives a striking description of the dreadful hardships endured by "the hardy Byron" on this voyage, of which Byron himself, on his return to England, published a singularly interesting narrative. On his arrival in England, he was raised to the rank of commander, and soon after to that of post-captain. In 1758–60 he was employed in the war against France, and distinguished himself by a brilliant exploit in destroying a French squadron in Chaleur Bay. On the return of peace in 1764, he was sent on a voyage of discovery to the South Sea, in command of the ships *Dolphin* and *Tamar*. He was absent two years, and though the voyage was not productive of many important discoveries, it deserves honourable mention in the history of nautical adventures. In 1769 Byron was appointed governor of Newfoundland. In 1778 he

commanded the fleet sent to watch the movements of Count D'Estaing in the West Indies. The French admiral was at the head of a greatly superior force, and an undecisive action was fought between him and Byron off Grenada in July, 1779. During the course of his lengthened service, Byron was regarded as so singularly unlucky in encountering adverse gales and dangerous storms, that the sailors aptly nicknamed him "Foul-weather Jack." He died in London, April 10, 1786, leaving behind him a high reputation for courage and professional skill. His son, GEORGE ANSON BYRON—born 1758; died 1793—was also a most meritorious and distinguished officer, and contributed materially to the glorious victory gained by Lord Rodney over the French fleet, 12th April, 1782.—J. T.

BYSTROM, JOSEPH NIKOLAUS, a celebrated Swedish sculptor, and professor of the academy of sculpture in Stockholm, was born 18th December, 1783, at Philippstadt in the province of Warmeland. He received his artistic education under Sergel in Stockholm, of whom he was a favourite pupil, and by whom he was especially led to the study of the antique. In 1810 he went to Rome, whence he returned to his native city in 1815. Having secretly executed a colossal statue of Karl Johann, at that time crown prince of Sweden, he thereby won so greatly the favour of that monarch, that the most valuable commissions were henceforth given to him. His works are for the greater part portrait-statues of distinguished men, and ideal figures from the old mythology; of these the female and youthful forms are greatly admired for their tender grace and lifelike freshness. Amongst the most admired of his works are—"Juno;" "Venus and Cupid;" "Harmonia;" "Victoria;" "Karl III.;" and the altar decorations of the cathedral of Linköping.—M. H.

BYTHNER, VICTORINUS, an admirable linguist, was a native of Poland. On arriving in England, where he passed the greater part of his life, he was appointed Hebrew lecturer in Christ church, Oxford, and while occupying this position, published a number of works for the use of his pupils, several of which (particularly his "*Lyra Prophetica Davidis Regis*," &c.) are still much esteemed. The work just named has been frequently reprinted, and is an invaluable aid to the study of the Psalms. Little is known with certainty respecting Bythner after his removal from Oxford, which he quitted during the revolutionary troubles, but it appears that about 1664 he commenced to practise as a physician in Cornwall.—J. S., G.

BYZANTIUS or FAUSTUS OF BYZANTIUM, author of a history of Armenia, was a native of Constantinople. He became bishop of the province of Sbanthouni in Upper Armenia. Of his work, which consisted of six divisions, four remain, which are occupied with the wars of the Persians and Romans. An edition of it appeared at Constantinople in 1730, and one at Venice in 1837. It bears the title of "Pouzanteran."—J. S., G.

CABADES. See COBAD.

CABAKDJI or KABAKDJI-OGLOU, a celebrated Turkish rebel, died in 1808. He was an officer in the corps of the Yamaks, and in 1807 was chosen by them as their commander. This body, being dissatisfied with certain military innovations introduced by the sultan Selim, marched, to the number of six hundred, with Cabakdji at their head, to Constantinople, where they massacred many of the high officers of the state, and other persons of distinction. They then accused the sultan of being the enemy of the janizaries; and having contrived to render him unpopular with his soldiers, succeeded in deposing him, and proclaimed as his successor the sultan Mustapha, son of Abdoul-Hamid. Cabakdji was surprised at Fanaraki, on the Bosphorus, and put to death.—G. M.

* CABALLERO, FERMIN AGOSTO, a Spanish statesman, journalist, and geographer, was born in 1800. He first came into notice by a series of pamphlets which he published against Minano's Geographical Dictionary of the Peninsula. In 1843 he obtained a seat in the cabinet under Lopez, was expelled by Espartero, but resumed office for a short time after the fall of that minister. Of his works, which are chiefly geographical, we mention, "Manual Geografico administrativo de España," and a pamphlet on the geographical learning of Cervantes.—J. B.

CABALLERO, JOSEPH ANTONY, Marquis, a Spanish statesman, born in 1760. On the accession of Ferdinand VII. in 1808, he was made president of the council of finance; but having joined Murat's party, and become a firm adherent of Joseph Bonaparte, he was, on the downfall of Napoleon, compelled to retire to Bourdeaux. In 1818 he was sentenced by Ferdinand to perpetual banishment, but was recalled in 1820 by the constitutionalists. He died at Salamanca in 1821.—J. B.

CABANE, FILIPPINA, born in Catania, whence she is called Catanea, early in the sixteenth century. She was the wife of a fisherman; but being chosen nurse to Robert, afterwards king of Naples, she rose to a high place at court, married the high-steward to the king, and at length became governess to Giovanna, afterwards queen of Naples. When Andrew, Giovanna's husband, was murdered, the adventurer and her son were both arrested on suspicion, put to the torture, and died in 1545.—J. B.

CABANIS, JEAN-BAPTISTE DE SALAGNAC, a French lawyer and agriculturist, was born at Yssoudun in 1723, and died in 1786. He was at first educated for the law, and afterwards devoted himself to agriculture. He published a work on the art of grafting.—J. H. B.

CABANIS, PIERRE-JEAN-GEORGES, physician and philosopher, was born at Conac in 1757. He manifested an early taste for study; but an irritable temper was not well managed by the masters of the college of Brives, which he entered at the age of ten. Even under the discipline of the family he was rather intractable; and his father having carried him to Paris, left him very much to himself. His taste for study revived. He read Locke, and attended the course of Brisson. Having spent two or three years in filling up what was defective in his education, he took a journey to Poland in 1773. He returned to Paris at the age of eighteen, and sought the society of men of letters. His father having urged him to make choice of a profession, he decided in favour of medicine. He never became what is called a practitioner—for which the weakness of his health unfitted him—and his acquaintance with the last representatives of the philosophy of the eighteenth century gave a turn to his thoughts more in accordance with the theories and speculations of medical science than with its laborious duties. Having completed his professional studies, he retired from Paris to Auteuil, where he was admitted to the society of Madame Helvetius, and some of the most dis-

tinguished men of the day. There he met with Turgot, Diderot, d'Alembert, Condillac, &c. He had also seen Jefferson and Franklin; and when Voltaire came to Paris to have the tragedy of Irene represented, Cabanis submitted to him some portions of the Iliad which he had translated into verse—which were favourably received by the veteran litterateur. When the Revolution approached, Cabanis was intimately associated with Mirabeau, whose opinions he shared, and whose labours he assisted. He was also intimate with Condorcet, to whom, on the night of his arrest, he gave, at his own desire, the poison which was to save him from the scaffold. He collected the writings of Condorcet, and subsequently married his sister-in-law, Charlotte Grouchy, sister to the marshal of that name. During the horrors of the Revolution, Cabanis, seeking seclusion and safety, attached himself as medical officer to one of the hospitals, and in that capacity had the opportunity of saving many of those who had been proscribed. In 1795 he was named professor in the central school of health; in the following year he was elected member of the National Institute; and in 1798 he was chosen a representative of the people in the council of Five Hundred. But his health, which was precarious, gradually gave way; and about the beginning of 1807 he had an attack of apoplexy, which interrupted his intellectual labours. He left Auteuil to spend the summer at the residence of his father-in-law near Meulan; and during the winter he established himself in a house near the village of Ruell. But the greatest care and skill were unavailing, and he sank under a second attack of apoplexy on the 5th of May, 1808, in the fifty-second year of his age.

The writings of Cabanis, which are numerous, are either purely literary, as "Melanges de Litterature Allemande," 8vo, 1797; or medical, as "Observations sur les Hospitaux," 8vo, 1789; or philosophical, as "Traité du Physique et du Moral de l'homme." It is by this last work that he is now chiefly known. It was first published in 8vo, Paris, 1802. It next appeared in 1803, with an analytical table by M. Destutt de Tracy, and an alphabetical table by M. Sue. In 1815 it was published under the title of "Rapports du Physique et du Moral de l'Homme;" again in 1824, with a table and notes by M. Pariset, and in the same year in three volumes, 12mo, with a table and notice of the author by M. Boisseau. The starting-point of Cabanis is the philosophy of Condillac, which reduces all our faculties to sensibility, or the capacity of experiencing sensations. The nerves are the seat of this sensibility. The impressions made on them from without are passively received, being carried from the circumference to the centre; a reaction proceeds from the brain, sensation follows, and ideas are formed. Such was the theory common among the ideologists of his day. But Cabanis goes beyond them in noticing not only external but internal sensations; and by the latter he explains instinctive movements, as the consequence of some internal change in the nervous system. Still, all is sensation. Man is intelligent, active, and moral, because he possesses sensibility, and sensibility is the result of a nervous system; so that thought is a function of the brain, just as digestion is a function of the stomach; impressions reach the brain as food reaches the stomach; the brain digests these impressions, and organically secretes thought. As the food which enters the stomach is transfused throughout the body in new and different forms, so impressions which reach the brain isolated and incoherent are manufactured into new and consistent ideas. But while Cabanis thus materialized the mind, he spiritualized the principle of life. Among the physiologists of his day, some thought that the phenomena of the living frame may be explained by physical laws; others that they imply the existence of peculiar properties; and, a third class, that to

the material organization of a living body there is superadded an unknown entity or principle which they called life. Cabanis held this last view. About 1805 Mons. Faurel, then a young man, visited Cabanis; and the discussions which ensued between them led to a modification of his views, not so much as to the principle of life, as with regard to the causes of intellectual phenomena. In short, his views came to coincide with those of Stahl, and he regarded the principle of life as not only organizing and animating the body, but as constituting the *ego*, and producing mental phenomena—as the cause of vitality and intelligence—immaterial and immortal. In extending his views to the phenomena of nature, he came at last to the conclusion that these cannot be explained by the properties of matter, and that the harmonious workings of the universe imply a conscious intelligence, and a voluntary activity. These views are contained in *Lettre posthume et inédite à M. F., sur les causes premières, avec des notes de F. Bérard*, 8vo, Paris, 1824. They are to be regarded not so much as a retraction, as the mature conclusions to which continued reflection and extended inquiry conducted an ardent and honest mind.—W. F.

CABARRUS, FRANCISCO, Count de, a celebrated Spanish financier, born in 1752; died in 1810. He was the son of a merchant of Bayonne, and for some time followed at Saragossa the profession of his father. In 1782 he became director of a bank called the Bank of Saint Charles. His great talents soon recommended him to public employment under the reign of Charles III., and afterwards under that of Charles IV. He was employed in various public missions, particularly to the congress of Rastadt, and was subsequently accredited as ambassador to the directory of the French republic. Under Joseph, the brother of Napoleon, he was appointed minister of finance—an office which he held until his death, a short time before the expulsion of the new dynasty.—G. M.

CABASSOLE, PHILIPPE DE, a French prelate, born in 1805. He was successively chancellor of Sicily and patriarch of Jerusalem. In 1869 Gregory XI. conferred on him the cardinal's hat, after which he was sent as legate to Perugia, where he died in 1872. He is chiefly memorable for his friendship with Petrarch.

CABEL, ADRIAN VANDER, a Dutch painter, born at Ryswick in 1631; died in 1695. He was a pupil of John van Goyen. He started for Italy *via* France, but staying at Lyons, he became so admired and rewarded, that he turned his tent into a house. He was a concrete of imitations, for he imitated sometimes Castiglione and Salvator Rosa; at other times Mola and the Caracci. He painted landscapes with *figures* (not men) and cattle, and a sort of Italian sea-port was his humour. His trees are well touched, his *figures* correct and spirited, his animals clever; his manner is "the grand Italian manner." His deep brown tones spoil everything. At first he studied from nature. His real name was Vander Town, but his master, Van Goyen, gave him the nick-name of Vander Cabel. He etched several of his own designs of hermits in mountainous landscapes.—W. T.

CABESTAING, GUILLAUME DE. The spelling of his name is unfixed. The date and place of birth of Guillaume de Cabestaing are uncertain. Millot says he was born at Roussillon. He lived in the twelfth century. He was in the service of Raymond de Castel-Roussillon, and his peculiar duty was that of *donzel* or squire to Marguerite, Raymond's wife. This, it would seem, was a dangerous office; for the lady and her donzel were soon in love with each other. Raymond took a deep and deadly revenge—he murdered the troubadour; and imitating what old story told of the feast of Atræus, had the minstrel's heart drest as food and placed before the lady, who ate of it without suspicion. When she was told the truth she refused food, and found the means of self-destruction. The story is told in several ballads and poems; it is also the subject of several prose romances. Boccaccio tells it in the *Decameron*. Of Cabestaing's poems seven are preserved in the *Bibliothèque Impériale*, five of which have been printed by Raynouard.—J. A., D.

* **CABET, ETIENNE**, one of the leading members of the communist party in France, born at Dijon, 2d January, 1788. His father, who exercised the humble trade of a cooper, gave him a liberal education. He embraced the profession of law, and first practised at the bar of his native town. He subsequently went to Paris, where, disappointed in his expectation of rising to eminence at the bar, he devoted himself for some years to conducting the *Journal de Jurisprudence*. In 1830 he received from the first minister of justice, M. Dupont de l'Eure,

the appointment of procurator-general; but, considering the revolution as incomplete, he had the indiscretion publicly to avow sentiments adverse to the government of which he was one of the principal organs, and was, in consequence, deprived of his office the following year by the new minister of justice, M. Barthe. He was soon after elected member of the chamber of deputies; but having employed some expressions offensive to the king in his journal, *Le Populaire*, he was prosecuted by authority of the chambers, and having been found guilty by a jury, he was in February, 1834, condemned to two years' imprisonment and a heavy fine. Preferring exile to imprisonment he retired to England. Here he lighted on the work of a kindred spirit, an account of an imaginary utopia, with which he was so charmed, that he appropriated some of the leading ideas, and having adapted them to the taste of the French workmen, published them in March, 1842, in a little volume entitled "*Voyage en Icarie*." The establishment of a social republic appears after this to have become the leading idea of his life, and he had at last the happiness of securing a grant of land in Texas, whither he proceeded in 1848, with a considerable number of emigrants, anxious, like himself, to realize the daydream with which their imaginations had been delighted. After many hardships and difficulties, they succeeded in organizing themselves into a little community, over which, Cabet, now far advanced in life, continues to preside.—G. M.

CABEZA DE VACA, ALVAR-NUNEZ, a Spanish voyager of the sixteenth century. In 1539 he was appointed to explore *La Plata*; but, exceeding his orders, he marched into Paraguay and seized the government of Assumption. He was soon sent home in bonds to Spain, where he was condemned by the council of the Indies. He wrote the first account of Paraguay.

CABOCHE, SIMONET, one of the chiefs of the Cabochiens, a corporation of butchers at the beginning of the fifteenth century. They were partisans of the duke of Burgundy in his contests with the Armagnacs, and for a time, although inconsiderable in number, tyrannized over Paris. Their violence at last roused the city against them, and through the tact and energy of a carpenter named Guillaume Cirasse, their power was completely broken.

CABOOS, surnamed SHAMS AL-MAALA (the Sun in its Splendour), a prince of the house of Shamgur, famous for his virtues and misfortunes, succeeded to the government of Jorjan in 996. He protected the exiled Bouiyan prince, Fakir El-Dowlah, and submitted to be driven from his kingdom rather than surrender the fugitive. When the exile was restored to his dominion, he seized the territory of his benefactor, who did not regain his crown till the death of the Bouiyan king in 997. He was dethroned in 1012 by his courtiers, who were provoked at the severity with which he punished their licentiousness. He died in the fortress in which they imprisoned him. Caboos was the earliest patron of Avicenna, and was himself a poet and astronomer. He wrote a treatise on eloquence, named "*Kemal-al-Belagat*."—J. B.

CABOT, GEORGE, an American statesman, born at Salem, Massachusetts, and educated at Harvard college, which he entered with the class which is styled of 1770. In 1791 he became United States senator from Massachusetts, a post which he held for five years—a steadfast friend throughout of the Washington administration. He yielded essential aid to Hamilton in perfecting his financial system. In 1798 he had the tender made him from President Adams of being the first secretary of the navy, which honour, however, he declined. In 1814 he was chosen a delegate to the memorable Hartford convention, and was elected president of that assembly. He died in 1823. A high authority states, that long before the great work of Say on Political Economy appeared, its leading principles were familiar to Mr. Cabot.—F. B.

CABOT, CABOTTO, or GAVOTTA, JOHN. See CABOT, SEBASTIAN.

CABOT, SEBASTIAN, a great seaman of Venetian ancestry but of English birth, who discovered the American continent fourteen months before Columbus, and two years before Amerigo Vespucci had been west of the Canaries. Cabot was born about the year 1477. His history has been involved in obscurity in consequence of the corrupt text of Ramusis, the looseness with which Hakluyt has translated and quoted his authorities, and the carelessness of biographical bookmakers, who have expanded dubious phrases into positive sentences. The publication of original docu-

ments from the rolls, however (London, 1831), has established many facts before doubtful. Cabot told Eden, author of *Decades of the New World*, that he was born in Bristol, and that at three years old he was carried with his father to Venice, and so returned to England with his father after certain years—whence he was thought to have been born in Venice. He is described as a very gentle person, possessing a knowledge of the letters of humanity and the sphere, able to make "cards for the sea" with his own hand, very expert and cunning in knowledge of the circuit of the world, and having in his heart "a great flame and desire to attempt some notable thing." A patent was granted by Henry VII., 5th March, 1496, authorizing John Cabot and his three sons, Louis, Sebastian, and Sancius, to seek out whatsoever isles, countries, provinces, "which before this time have been unknown to all christians;" and to set up the royal banner in every place by them newly found. The king reserved one-fifth of the profit, while the privilege of exclusive traffic was secured to the patentees. It is very uncertain whether John Cabot ever sailed on this expedition. Hakluyt appears to have altered the name of Sebastian, originally given in Stow (*Annals*, page 804, edition 1605), to John; and this error has been followed by Campbell, Barrow, and others. The expedition, consisting of four or five ships, sailed from Bristol, May, 1497, and on 24th June, discovered "that land which no man before had attempted," and which is described by the chroniclers as Terra Prima Vista, or Newfoundland, while the island of St. John is mentioned as discovered on the same day. The question is, Was this land, first seen by Cabot, our present Newfoundland, or was it the continent of America? We have no space to detail the evidence, but there seems no doubt that it was the great American continent itself, on which Cabot first gazed. The whole of the north region of America was designated Terra Nova in old maps, and the term Newfoundland was applied to the same district, while Ortelius (who had the map of Cabot before him) places an island of St. John, lat. 56°, on the east of Labrador, thus distinguishing the one seen by Cabot from the St. John in the gulf of St. Lawrence, so named long after (1534) by Cartier. Columbus was not acquainted with the continent of America until he coasted the isthmus of Darien during his last voyage, fourteen months after Cabot's discovery. On February 3, 1498, a second patent was granted to John Cabot or his deputies, giving authority to conduct ships "to the lande and isles of late founde by the seid John, in our name and by ourre commandement." About this time John Cabot, the father, died, while Sebastian, understanding, "by reason of the sphere," that if he sailed by way of the north-west he would, "by a shorter tract, come into India," undertook a second voyage. He had with him three hundred men with a view to colonization, and directed his course by the tract of land upon the cape of Labrador at 58°, where in the month of July there was "such cold and heaps of ice" that he durst pass no further, and turned his course to the westward. In another voyage, probably in 1517, Cabot reached W. lat. 67° 30'. Subsequently he became pilot-major in Spain in 1518, was made captain-general of a Spanish fleet to the Moluccas in 1526, and entered the Rio de la Plata. In 1548 he again fixed his residence in England, was pensioned by Edward VI., and assumed a general superintendence over maritime affairs, being consulted whenever nautical experience was required. He advised the expedition which opened a trading intercourse with Russia, and his instructions for its conduct are not only masterly in seamanship, but afford a pleasant revelation of the character of the man. He urges that the inhabitants of nations visited should not be provoked by disdain, laughing, or contempt, but treated "with all gentleness and curtesie," and that their own laws and rights should be respected; while with simple and affectionate earnestness he inculcates upon every sailor personal purity, and remembrance of his oath, conscience, duty, and charge. Cabot received the office of governor "of the mysterie and companie of the merchant adventurers for the discoverie of regions, dominions, islands, and places unknown." He observed and explained to the king the variation of the needle, showing that it was different in different places, and the seamen he instructed were attentive to scientific facts. Many pleasant pictures of the great navigator occur in the history of his genial old age. When the *Searchthrift* was despatched to the north, "the good olde gentleman, Master Cabota, gave to the poor most liberal alms, wishing them to pray for its good fortune, and then he made great cheer," says the captain, "and

for very joy that he had to see the towardness of our intended discovery he entered into the dance himself, which being ended, he and his friends departed, most gently commending us to the governance of Almighty God." Cabot died about 1557, the time of his death and the place of his burial being uncertain. On his deathbed his mind wandered again over the ocean he loved with most pure and true and faithful passion; and he spoke, in moments of wandering fancy, of a divine revelation made unto him of a new and infallible method of finding the longitude, which he was not permitted to disclose to any mortal. Thus passed away one of the true sea-kings of old, as adventurous as wise, as courteous as bold, as gentle as daring, and no man knoweth where slumber the mortal remains of him who, first of Europeans, gazed on the mighty continent of the west.—L. L. P.

CABOT, VINCENT, a French publicist and jurist, born at Toulouse about the middle of the sixteenth century; died in his native town in 1621. His great reputation as a lawyer secured for him the appointment of professor of civil and canon law in the university of Orleans, whence he was recalled to Toulouse.—G. M.

CABRAL, PEDRO ALVAREZ, a celebrated Portuguese navigator, born in the second half of the fifteenth century; died about 1526. He is known to have belonged to a noble family, but very few circumstances of his early history have been left on record. He was a contemporary of Vasco da Gama, whose esteem he had acquired, and at whose recommendation he was intrusted, when yet very young, with the command of an expedition to Calicut, for the purpose of opening up commercial relations with the rajah of that place. On his voyage, from some cause unexplained, he stretched away towards the south-west, and touched on the coast of Brazil, which, ignoring the previous discovery of that country by the Spaniards, he complacently took possession of for the crown of Portugal. On reaching Calicut, Cabral obtained an interview with the rajah, concluded with him a commercial treaty, and was permitted to establish a Portuguese factory. This treaty proved subsequently of immense advantage to the commerce of Portugal. Setting out on his return home, his fleet was dispersed by a tempest; but, on his arrival at Lisbon, he had the satisfaction of finding there two of his vessels which he had supposed to be lost. He was received with distinguished honours, and rich rewards were heaped upon him; but of his subsequent career little or no account has been left. Even his tomb has only recently, and after much research, been discovered.—G. M.

* CABRERA, DON RAMON, a Carlist chief, celebrated in the recent annals of Spain for his daring and military talent, and no less notorious for his sanguinary disposition, was born at Tortosa in 1809 or 1810. He was destined for the priesthood, but not by nature, for Latin proved an insuperable difficulty; and when in 1833, on the death of Ferdinand VII., he was expelled, along with other absolutists and malcontents, from his native town, he was only known as a youth of riotous and dissolute habits. The threat—for it was rather a threat than a prophecy with which he departed from Tortosa—"I swear I will make some noise in the world," he fulfilled in no long time. The wild district of Maestrazgo was in open revolt for Don Carlos, and there Cabrera soon made himself a name; being appointed second in command of the insurgents, and on the death of Ramon Carnicer, commander-in-chief. This district for several years was the scene of his most brilliant exploits, and of his most wanton atrocities. When Gomez began his daring march through Andalusia, he was joined by Cabrera, who afterwards took Valencia, and would have taken Madrid but for the timid counsels of Don Carlos. For his great and unscrupulous services to the Carlist party he was created count of Morella. In 1840, at the conclusion of the civil war, he took refuge in France, where he was confined a short time in the fortress of Ham. Returning to Spain in 1848, with the hope of rekindling the civil war, he was defeated and severely wounded in an action fought at Pasteral in January, 1849. Since then he has been in exile in France; in England, where he married a young lady of fortune; and in the kingdom of the Two Sicilies, from which he was expelled in 1851.—J. S., G.

CABRILLO, JOAO or JUAN-RODRIGUEZ, a celebrated Portuguese navigator of the sixteenth century. He entered the Spanish service, and discovered the islands of Santo-Tomas, Santa-Cruz, Santa-Rosa, and San-Bernardo, on the last of which he died in 1548.

CACCIA, GUGLIELMO, a Piedmontese painter, born at Montabone in the duchy of Monferrato in 1568. He was surnamed **IL MONCALVO**, from his long residence there. He painted church pictures at Milan; afterwards lived for some time at Pavia, and was favourably known at Novara, Vercelli, and Turin. His chief work in oils is considered to be his "Descent from the Cross," in the church of S. Gaudenzio at Novara. His "Raising of Lazarus," and "Miracle of the Loaves," at Chieri, are also highly esteemed. As a painter of frescos, his reputation is considerable. The most remarkable is perhaps his "St. Antonio" in the church of that saint at Milan. His cupola of "St. Paul" at Novara is another valued production. In his fresco work, he was much aided by his two daughters, Orsola and Francesca—almost the only female professors of that art. Caccia died in 1625.—W. T.

* **CACCIATORE, NICCOLO**, an Italian astronomer, born at Casteltermini in Sicily in 1780. He was professor at Girgenti in 1796, and of ancient geography at Palermo in 1797. In the following year he commenced his astronomical studies, and in 1803 published an astronomical catalogue, which, after a second publication in a revised and extended form, was crowned by the Institute of France. He reckons the number of principal stars at 220. The directorship of the observatory at Palermo has been held by him since 1817. His works are numerous and valuable.—J. D. E.

CACCINI, GIULIO, sometimes called **GIULIO ROMANO**, a musician, distinguished as a singer, and still more as one of the earliest composers of recitative. He was born at Rome about 1560, and died shortly before 1640. He was a pupil of Scipione Della Palla, of whom he learned to sing and play upon the lute. In 1578, being already an accomplished artist, he went to Florence, where, in the following year, he sang at the nuptials of Francesco di Medici; and he became attached to the court of this prince as a singer in 1580. He became associated with Giovanni di Bardi, count di Vernio, Giacomo Corsi, Pietro Strozzi, and Vincenzo Galileo (the father of the famous philosopher), who, dissatisfied with the vague expression of music in the madrigal style, sought to restore to the art the declamatory character it held in the ancient Greek drama; to this end they purposed to limit performance to a single voice with instrumental accompaniments, to discard all repetition of words, and to dispense with all definite rhythm—in short, to originate recitative. The new form of composition was peculiarly congenial to Caccini, because, though he had great natural ability, he was wholly unlearned in counterpoint, and thus unable to write in the style which, at that time, had general prevalence. The first work he produced, according to the new principle, was a monodrama, entitled "Combattimento d'Apolline col serpente," which was represented in 1590 at the palace of the count di Vernio, who was the author of the poem. This is said to have been modelled upon *Il Saffiro*, a somewhat similar composition of Amelio Cavaliere, but which, having been brought out in the same year, is quite as likely to have been founded upon Caccini's monodrama. After this the count quitted Florence, and the palace of Corsi then became the rendezvous of the musical reformers, where Caccini's second production, "Dafne," was represented in 1594. Rinuccini, who was the author of this poem, wrote a lyrical tragedy called *Euridice*, for the celebration of the marriage of Henri IV. with Maria di Medici in 1600, for which Caccini wrote part of the music, the greater portion being by Jacopo Peri; but he subsequently reset the entire work, and this composition is spoken of by contemporaries as the best he produced. In 1600, also, he wrote, together with Peri, *Il Ratto di Cefale*, the poem of which was by the same author. Besides these dramatic compositions, Caccini wrote many songs of various character for a single voice, a collection of which was published at Venice in 1615, under the title of "Le Nuove Musiche."

The character of Caccini as a composer has been misrepresented by Burney, who even makes such errors in his account of the instruments employed in *Euridice*, that we may suppose this historian either to have been totally ignorant of the work, or to have wilfully given a false description of it. He has been followed in his account by Gerber, and later German writers, for all which, however, existing compositions corroborate the eulogies of the musician's contemporaries, and prove him to have had great power of expression in his recitatives, and graceful fluency in his melodies. The warmest praises of his singing are

to be found in tracts of several writers of his time; his excellence as a vocalist may, doubtless, be associated with the especial merit of his music, which formed a most important innovation in the progress of the art.—G. A. M.

CADAHALSO or **CADALSO**, **JOSÉ DE**, a Spanish poet, born at Cadiz in 1741. He was educated at Paris, and before he was twenty years of age had travelled in Italy, Germany, England, and Portugal. He embraced a military career, in which he attained the rank of colonel, and was intimate with all the best men of his day in all classes. Wherever his duty led him, and especially during a residence in Salamanca from 1771 to 1774, he found opportunities of prosecuting literary studies. He was killed at the siege of Gibraltar, 27th February, 1782. His principal works are a tragedy of no great merit entitled "Don Sancho Garcia," published in 1771 under the pseudonym of Juan de la Valle; a volume of poems entitled "Ocios de mi Juventud," "Eruditas a la Violeta," and "Moorish Letters," published after his death—a work after the model of the Turkish Spy, or the Citizen of the World, but more literary, and full of local allusions. In this last work he takes occasion to correct some of the errors of Montesquieu in the *Lettres Persannes*. He also wrote an imitation of Young's *Night Thoughts*, entitled "Noches Lugubres." There is an edition of the works of Cadahalso in 3 vols., Madrid, 1818.—F. M. W.

CADALOUS, PIERRE, or **HONORIUS II.** See **ALEXANDER II.**, Pope.

CADA MOSTO, ALVISE or **LUIGI DA**, one of the adventurers employed by Henry of Portugal in the fifteenth century to explore the African coast, was a native of Venice; born in 1432; died in 1480. In 1455, nominally under the command of a Portuguese captain, but really head of the expedition, he set out from Cape St. Vincent with a ship of ninety tons. Actuated less by love of gain than by an honourable ambition of discovery, in the course of a few months he visited Madeira, the Canaries, and the coast of Senegal, and, on being joined by another Italian voyager in the service of Henry, proceeded as far as the Gambia, everywhere collecting valuable information with respect to races, commercial depots, and subjects of geographical and natural science. On a second voyage he discovered the islands of Cape Green, passed Cape Roxo (the name he gave it), and entered the Rio Grande. About 1463 he published his journal of these voyages, which was reproduced in 1507 under the title, "La Prima Navigazione per l'Oceano alle terre de' negri della Bassa Etiopia."—J. S., G.

CADAVAL, NUNHO-CÆTANO-ALVAREZ-PEREIRA DE MELLO, Duke of, a Portuguese statesman, born in 1798. He was a member of the regency-council appointed on the abdication of Don Pedro; but, seduced by the nobles who represented the absolutist party, he abetted Don Miguel, first in his seizure of the regency, and then in his attempt on the crown. At last, when the battle of Almoriz restored the constitutional power, he was abandoned by both parties. He died in Paris in 1838.

CADDAH, the surname of **ABDALLAH**, who, with his father, Maimun-Caddah, was a zealous propagator of the Ismaili sect among the Mohamedans in the third century from the Hegira. He founded numerous secret societies in Syria, Persia, and Northern Africa. The object of the sect, and of all the confederations for its advancement, was the establishment in the khalifate of one of the race of Ismail. While this was the political object of the Ismaili, they had also a set of hidden doctrines preserved by them in a work named *Meizan*, or the Balance, in which indifference to all rules of morality, and disbelief in all the tenets of religion, were inculcated. These doctrines bore ample fruit when the principles of the sect were openly avowed and practised by the Carmathians (see **CARMATH**), the Ismaili khalifs of Egypt (see **CADER B'ILLAH**), and the assassins of Persia.—J. B.

CADÉ, JOHN, the leader of a popular insurrection in the reign of Henry VI. He was a native of Ireland, but claiming kindred with the house of York, and assuming the name of John Mortimer, he collected 20,000 followers, chiefly Kentish men, who in June, 1450, flocked to his standard, that they might claim redress for the grievances so widely felt, which were laid to the charge of the then fallen duke of Suffolk and other ministers of the crown. Cadé defeated a detachment of the royal forces at Sevenoaks, and at length obtained possession of London, the king having retired to Kennilworth; but having put Lord Say cruelly to death, and laid aside the appearance of

moderation which he had at first assumed, the citizens rose against him and gave battle to his followers, who on the point of defeat dispersed, in terms of an offer of pardon. Cade afterwards tried to re-collect them, but in vain; and he was himself put to death in July, 1450, by Alexander Iden, "an esquire of Kent," as Shakspeare styles him in his Henry VI.—J. B.

CADENET, ELIAS, born about 1156; died, according to the account of Nostradamus, in 1280. He was a native of Provence, and a distinguished troubadour. His father is stated to have been killed in the siege of Cadenet in 1166. The orphan boy was adopted and educated by a nobleman of the district, Hunand de Lantur. He was taught all the fitting accomplishments of a chevalier of that period; and in the course of his apprenticeship to the "gay science," visited the courts of many princes and barons. Under what name he travelled during his wanderjahre, we have no means of knowing; but it was not till his return that he took the name of Cadenet, when all persons had forgotten the obscure orphan whose father had perished there. He now, in the manner of that day, and in the proper dialect of a troubadour, sighed for Marguerite, the wife of the seigneur de Riez, but sighed in vain. Raymond Langier of Deux-frères in the diocese of Nice, afterwards gives food and clothes to Cadenet, who was destined to go farther and fare worse. The accounts of Cadenet are inconsistent. He is said to have died in Palestine, warring against the infidels. Another account makes him pass the close of his life at St. Gilles, among the templars. His poems are not in any way distinguishable from those of the same class. They are on the usual subjects of love and religion, and in translation lose all interest. The amatory poems seem to us better than the religious.—J. A., D.

CADER BILLAH, ABUL ABBAS AHMED, twenty-fifth of the Abbasside khalifs, came to the throne of Bagdad in 991. He is chiefly memorable from the fact that in 1011 he published a manifesto signed by the chiefs of the Fatimite family, denying the authenticity of the descent from Ali of the Ismaili or Fatimite khalifs of Egypt.—(See CADDAAH.) Cader died in 1031, distinguished as a patron of learning.—J. B.

CADET-DE-GASSICOURT, CHARLES LOUIS, a French pharmacist, was born at Paris in 1769, and died in 1821. He studied at the colleges of Navarre and Mazarin, and passed as advocate in 1787. In 1789 he retired from the bar, and took an active part in suppressing the pillage and massacres which were taking place at that time in Paris. By his conduct he involved himself in trouble, and was condemned to death by a military council. He contrived to escape, and some time afterwards he got the sentence reversed. In 1801 he took up the subject of pharmacy, and in 1806 was elected general secretary of the council of health. During the Austrian campaign he was appointed chief pharmacist to the emperor. He wrote many literary and scientific treatises—among others, a work on domestic chemistry, a dictionary of chemistry, an essay on the use of tea, a dissertation on jalap, and on the wax plant of America.—J. B., G.

CADET-DE-VAUX, ANTOINE ALEXIS FRANÇOIS, a celebrated French chemist and pharmacist, was born at Paris in 1743, and died in 1828. Having lost his fortune, he entered the school of pharmacy, and having completed his studies there, he turned his attention in a special manner to chemistry in its application to rural and domestic economy. By the advice of Duhamel and Parmentier, he commenced in 1777 the *Journal de Paris*. He was instrumental in directing public notice to many important matters, such as destroying the noxious gases from sewers, the improper use of copper measures, the best mode of preparing bread, and of making wine, the preparation of gelatin from bones, and the economical manufacture of soap. He has also written upon the history and use of coffee, on the culture of tobacco, on the treatment of fruit trees, on the employment of fruits in domestic economy, on the saccharine matter of the apple and of the beet, and on the culture and use of the potato.—J. H. B.

CADET-GASSICOURT, LOUIS CLAUDE, a French pharmaceutical chemist, born in Paris in 1731; died in 1799. He held several important public situations in connection with his profession, among others, chief pharmacopolist to the armies of Spain and Portugal. In 1766 he became member of the academy of sciences. He was the author of several valuable discoveries in chemistry; and in the memoirs of the academy are many of his contributions to that science. In some of his

observations and experiments he was associated with Lavoisier, Macquer, and Darcot. To high ability as a scientific man, he united singular disinterestedness of character.—J. B., G.

CADMUS, according to ancient Greek tradition, was the leader of a colony of Phœnicians who settled at a very early date in Bœotia, and founded the city of Thebes. The Greeks attributed to him the introduction into their country of the sixteen simple alphabetical characters; and the close analogy in form between the Greek and Phœnician alphabets renders this account highly probable. The personal history of Cadmus is almost entirely fabulous.—W. M.

CADMUS OF MILETUS, spoken of by Strabo as the first Greek who wrote history in prose, lived probably about 540 B.C. His work was named "The Antiquities of Miletus and of all Ionia." Suidas speaks of another CADMUS, author of a "History of Athens," in sixteen books.

CADOC, SAINT, son of a South Welsh prince; died in 550. He founded the monastery of Llancarvan, and, according to Fuller, devoted a part of his estates to the support of three hundred poor widows, besides pilgrims and ecclesiastics.

CADOGAN, HENRY, a distinguished officer in the English army, grandnephew of William, Earl Cadogan, was born in 1780. He was lieutenant-colonel in the 71st, or Highland light infantry regiment, and distinguished himself in the most important engagements in the peninsular war. At Vittoria he was charged with the service of displacing the left wing of the French army from the heights of La Puebla, a previous attempt having been unsuccessful. Cadogan advanced with the 71st, and a battalion of General Walker's brigade, and at once carried the heights. He was mortally wounded in the charge, and having requested to be carried to a commanding position, he leant his back against a tree, and watched the progress of the battle with extraordinary enthusiasm till he expired. The duke of Wellington spoke of him in the very highest terms, both in his public despatches and private letters; and a monument depicting the scene of his death, was erected at the public expense in St. Paul's cathedral.—J. B.

CADOGAN, WILLIAM, Earl, one of Marlborough's famous generals, was the son of an Irish barrister. He early entered the army, and became quartermaster of the forces in 1701. Having joined Marlborough in the Low Countries, he was wounded at Schullemburg in 1704, and distinguished himself at Blenheim. After doing other important service, he was made lieutenant-general in 1709. On the disgrace of his leader he resigned all his offices, determined to share his misfortune, but on the accession of George I, he was sent against the Pretender, and rewarded with a peerage in 1716. He was next created general, and sent as ambassador to the Hague, where in 1720 he signed, in behalf of Britain, the treaty of the quadruple alliance. When Marlborough died in 1722, Lord, now Earl Cadogan, was appointed to succeed him as commander-in-chief. He died in 1726.—J. B.

CADOUDAL, GEORGES, a celebrated Chouan chief, was the son of a miller in Morbihan, a department of Brittany. In the protracted and sanguinary contests between the royalists and republicans during the French revolution, the Chouans and Vendéans were the most resolute of the supporters of the royal cause; and the energy and ability of Cadoudal soon raised him to an influential position among the adherents of the house of Bourbon. By his exertions a thoroughly organized, and, for a time, successful resistance was made to the republican troops, in which he displayed military talent of a very high order. At this time attempts were made by Napoleon to gain over Cadoudal to the cause of the republic, and a lieutenant-generalship in the army was offered as the price of his submission; but he firmly declined all these overtures, and continued a determined royalist during the whole of the war. He afterwards engaged, in conjunction with General Pichegru and others, in a conspiracy, having for its object the overthrow of the consular government and the restoration of the monarchy; and having been discovered and arrested, he suffered capital punishment along with others of the conspirators in 1804.—W. M.

CADOVIUS or MÜLLER, JOHN, a native of Friesland, born in 1650; died in 1725. His father, who had married while yet a schoolboy, wishing to conceal his paternity, gave him the name of Müller. He succeeded his father in the superintendency of East Friesland in 1679; and was, besides, a theologian, litterateur, and physician. His book, entitled "Memoriale Lingue Frisicæ Antiquæ," first brought into notice the ancient dialect of his native province.

CADWALADER, JOHN, an officer in the American army during the revolutionary war, was born in Philadelphia about 1743. As soon as active opposition to the measures of the British ministry began, he took a prominent part in the controversy on the popular side. He served in the state convention which met in July, 1776, and took the government of Pennsylvania into its own hands. But his services were chiefly military; and though he acted only as a volunteer, or in command of the militia, he earned the confidence and esteem of Washington. He commanded a volunteer corps at the outbreak of the war, was afterwards appointed colonel of one of the city battalions, and finally was made brigadier-general, with which rank he commanded the Pennsylvania militia in the winter campaign of 1776-77. He was present, and did good service in the battles of Princeton, Brandywine, Germantown, and Monmouth. He wounded in a duel General Conway, being provoked by his conduct as the leader of the cabal against the commander-in-chief. In 1778 congress appointed him general of cavalry, but he declined to accept the dignity. He afterwards became a member of the Maryland legislature. He died in 1786.—F. B.

CADWALADYR, king of Britain in 660. For his protection of the Christians he was called one of the three blessed kings. This last king of the Britons died at Rome in 703, his dominions having been wrested from him by the Saxons.

CADWALLON, a Welsh prince of the seventh century. Defeated by Edwin in 622 he fled to Ireland. After his return he waged continual war with the Saxons. He was a patron of the Welsh bards, and received their praises.

CADWGAN, son of Bleddyn, a Welsh prince of the twelfth century. His son Owen having violated the wife of another prince, called Gerald, Cadwgan escaped to Ireland with the youth. At his return in 1110 he was murdered by a nephew of his own.

CÆCILIUS, MERELIUS, for twenty-two years pontifex maximus at Rome. While holding that office he rescued the palladium from the burning temple of Vesta, 241 B.C., which achievement cost him his sight. He was consul in 251, and gained a great victory over Hasdrubal, the Carthaginian general. He was consul again in 249, and dictator in 224.

CÆCILIUS or CÆCILIUS, STATIUS, a native of Milan, according to St. Jerome and Aulus Gellius. His death is said to have occurred in or about the year 168 B.C. He was a slave. He is said to have died one year later than Ennius, and two years before the representation of Terence's *Andrian*, which had been read to him, and which he spoke of with great admiration. The names of forty dramas of Cæcilius are recorded, but of his works nothing remains except a few lines preserved by accidental quotations. Varro, comparing him with other comic poets, speaks of the skill with which his plots are constructed. Cicero calls him the first of comic poets; Horace's line is in every one's memory—

"Vincere Cæcilius gravitate, Terentius arte."

It would appear that most of Cæcilius' comedies were formed from dramas of the Greek poets—chiefly Menander. A chapter of Aulus Gellius, in which he examines one of Cæcilius' plays, and quotes the corresponding passage of Menander, is worth looking at.—J. A. D.

CÆDMON, the famous Anglo-Saxon bard, was a native of Northumberland, and died in 676 or 680. His poetical talent lay hid till he had passed the midtime of his days. It is related, that if he chanced to be in a company where the guests were bound to sing each in his turn, he was wont, when he saw the harp approaching him, to retire, abashed by the feeling of his own inferiority. But a strange circumstance changed the whole course of his life: for it happened that one night, having thus slunk away from a banquet, he took refuge among the cattle. Falling asleep he dreamt that a stranger came and asked him to sing. Cædmun answered, it was because he could not sing that he had left the good company. But the stranger persisted, and gave him for a subject the creation; whereupon the sleeping herdsman poured forth an unstudied song, which was firmly imprinted on his memory when he awoke. He repeated his rude lines to the reeve, who introduced him into the abbey of St. Hilda, where a large auditory had assembled to test his newly-found talent. Cædmun was approved to be a true poet; and having become a monk, "exercised his gift" in versifying the bible. His learned brethren—for he himself could not read—taught him portions of sacred history, which he sang to them

again in alliterative Anglo-Saxon verses. In this way he paraphrased a great part of the scriptures. A fragment of his paraphrase has been preserved; and it is remarkable that his narrative of the fall contains passages which closely resemble some parts of *Paradise Lost*.—R. M., A.

CÆLIUS, AURELIANUS, a writer on medicine, supposed to have been born at Sicca in Africa, not earlier than the second century and not later than the fifth, belonging to the sect of the Methodici, so called from their adherence to the doctrine of Themison, which, on account of its simplicity as well as supposed excellence, was called the Method. This doctrine, which formed a sort of connecting link between that of the dogmatists, who held that the practice of physic must depend upon theory, and that of the empirics who relied upon experience, is described as having reduced all diseases to three kinds only, the *strictum*, the *laxum*, the *mixtum*, and as having rejected from the pharmacopœia both specifics and purgatives. The work of Cælius, which consists of eight books—three on acute and five on chronic diseases—is a very barbarous translation into Latin of the writings of Soranus, a Greek physician of the time of Hadrian. It was first published at Paris in 1529. The last complete edition is that of Haller, 1774.

CÆSALPINUS, ANDREAS, or CÆSALPINO, ANDREA, a celebrated Italian naturalist, was born at Arezzo in 1519, and died 23rd February, 1603. He studied medicine, and took the degree of doctor. He espoused the philosophical doctrine of Aristotle, and secured a great number of disciples, who listened eagerly to his prelections. His work, entitled "*Questiones Peripateticæ*," published at Florence in 1569, acquired great celebrity, and was attacked by various parties, who wished to bring the author before the tribunal of the inquisition. They failed, however, in their attempt. It is said that he was the first to give hints in regard to the circulation of the blood. He devoted attention to botany, and endeavoured to free the science from the dogmata and errors of the schools. He became professor of botany at Pisa. He proposed a classification of plants according to the nature of the flower, fruit, and seeds, and initiated a new era in the science. He made interesting and valuable observations also on the structure of the seed, and on the growth of the plant. In his work, "*De Plantis*," he divides the vegetable kingdom according to the duration of life, whether annual, biennial, or perennial, according to the situation of the radicle, the number of the seeds in the fruit, the form and nature of the root, and the absence of flowers and fruits. This system of Cæsalpinus, although imperfect, led the way in the advancement of botanical science. He devoted attention also to mineralogy, and proposed a system of classification of minerals. A genus of plants, *Cæsalpinia*, has been dedicated to him by Plumier; it is the type of one of the sections of leguminosæ. The herbarium of Cæsalpinus is preserved in the natural history museum of Florence.—J. H. B.

CÆSAR, a patrician family of the *gens Julia*. Sextus Julius Cæsar, (noticed under CÆSAR,) is the first of the Julii who is known to have borne the surname. "*Clarum et duratum cum æternitate mundi nomen*;"—its origin is unknown. In the list of the famous "twelve Cæsars," more emperors are found who adopted it, than who held it of right. The family, indeed, went out with Nero. Notices of these emperors will be found under the appropriate heads of AUGUSTUS, TIBERIUS, CLAUDIUS, CALIGULA, &c. &c.; but we have conceived that a memoir of "the great JULIUS" ought to be placed under that surname, which his deeds and genius rendered immortal.

CÆSAR, CAIUS JULIUS, born B.C. 100, was just eighteen when Sulla became master of Rome. Though descended from one of the noblest families, whose pedigree reached up to the kings of Alba Longa and to the goddess Venus, he was by birth connected with the popular party. Marius had been married to his aunt Julia, and he himself married, at the age of seventeen, Cornelia, a daughter of Cinna. He showed his spirit by refusing to divorce his wife at the behest of the dictator. His name was put on the list of the proscribed; but at the request of the vestals, Sulla granted him a pardon, though he foresaw that in this one Cæsar were hidden many Marii. Cæsar was serving in Asia Minor, where he distinguished himself by his personal courage on several occasions, when the news of the death of Sulla, B.C. 78, gave the signal of new commotion. He immediately returned to Rome, and began his systematic opposition to the aristocracy, in which he persevered, without the slightest

deviation, all his life. But he met with little success, and thought it prudent to retire from Rome for a time. He went to Rhodes, ostensibly to study rhetoric in that great school of Greek philosophers and orators, where Cicero also had learned to round his periods. At that time the Mediterranean swarmed with pirates. Caesar was captured by them, and kept a prisoner until he could procure the enormous ransom of fifty talents. He then manned a few ships in the port of Miletus, though he was not invested with any military authority, surprised the pirates, took them prisoners, and caused them to be strangled and crucified. After this incident, so characteristic of the insecurity and lawlessness of the time, he continued his journey to Rhodes, and devoted about a year to his peaceful pursuits. In the year B.C. 74, hostilities recommenced with Mithridates, king of Pontus. Caesar, without any commission or authority, collected troops and joined in the war. But he felt that the proper place for him was Rome, the centre of political life. Pompey was at that time considered the greatest man in the state. As yet, the idea of a possible rival did not enter his mind. Pompey had already filled the highest commands; he had triumphed over Sertorius and Spartacus. Caesar, on the contrary, did not succeed till B.C. 68 in obtaining the quaestorship, the lowest office in the scale that led to the consular dignity. Yet he gained ground steadily. He ingratiated himself with the people, who still enjoyed the much-abused right of bestowing the high offices of state. Above all, he showed affability and liberality. His own fortune was small and soon exhausted, but the money-lenders supplied him with fabulous sums, for they had confidence in his political abilities, and felt sure his time would come to govern a province, to fill his coffers and to repay them with interest.

Caesar's alliance with Pompey became more intimate in B.C. 67, by his marriage with Pompeia, a near relative of the great political leader. Pompey, who was a good general in the field, and a very bad one in the arena of political and party warfare, longed again for a military command. The aristocracy had begun to be shy and afraid of him; he therefore availed himself of the assistance of the demagogues, and especially of Caesar, to obtain by a decree of the people, first, the command in a war against the pirates, and, after its speedy termination, the management of the Mithridatic war in Asia. He was absent in the east four years. During this time Caesar continued to agitate in the Roman senate and the forum. He was a perfect master of this art, for which his rival showed a puerile inaptitude. He was made edile in B.C. 65, and in that office he exhausted his fertile ingenuity and the coffers of the money-lenders to provide bribes for the populace, in the shape of the most magnificent games ever exhibited before the fastidious eyes of the Roman people, bringing on one occasion no less than six hundred and forty gladiators into the market-place. At the same time he showed his boldness and his disregard of the laws enacted by the aristocracy in the hour of triumph, by restoring on the capitol the trophies of Marius, their most hated enemy. So loud was the applause of the populace, that the senate was obliged to submit to the affront. Emboldened by success, Caesar continued his warfare without pause or truce. He endeavoured to bring to justice several of the partisans of the senate, who, after the fall of the Gracchi and of Marius, had been guilty of political murders. Though he failed to obtain his ostensible object he contrived to keep up the spirit of opposition, and to rise more and more in the favour of the people, who now began to look upon him as their chief patron and champion. This favour they showed by electing him, under the stimulus of enormous bribes, in the following year, to the high position of pontifex maximus.

The conspiracy of Catiline, which was discovered and punished in this year, revealed more than any other event the rottenness of the republic. Caesar kept aloof from designs in every respect unworthy the leaders of a great party. He was charged with complicity, and it is certain that he had knowledge of the plot; but, whatever hopes he may have built upon the slight chance of their success, he was too prudent to make common cause with them. But when the conspiracy was discovered, and the senate discussed the measures of repression and punishment, Caesar, who was then praetor elect, employed the whole power of his eloquence and position to incline the senate to milder measures. But Cato carried the senate, with him by his uncompromising firmness and severity. The conspirators suffered death, and Caesar narrowly escaped a similar fate.

Meanwhile Pompey had terminated the wars and the organization of the east. The troubles caused by the Catilinarian conspiracy seemed to offer a fair pretext for recalling Pompey from the east, and investing him with a military command in Italy. Accordingly one of his creatures, Q. Metellus Nepos, as tribune of the people, proposed a resolution to that effect. Caesar supported it cordially, for as yet he was not prepared to venture upon a similar policy himself, and yet he wished to prepare the public mind for extraordinary military commands. This move was checkmated by the stubborn opposition of Cato, but not till after one of those armed struggles that so often disgraced the forum in the declining days of the republic.

Caesar, on the expiration of his praetorship, left Rome to govern Spain as proprætor, just when Pompey returned from Asia. Pompey had dismissed his army, and returned into the rank of a private citizen. But far from conciliating the leaders of the senate, he was unable to obtain from them the confirmation of his measures for the regulation of affairs in Asia, or the agrarian law which he had promised to his soldiers. Under these circumstances he sought the alliance of Caesar, who had returned from Spain with a claim to a triumph for some successes against the mountaineers of Lusitania and Gallæcia. He waived that claim, in order to become a candidate for the consulship of the year B.C. 59. Having obtained this object, he entered into a close alliance with Pompey and Crassus—an alliance known under the name of the first triumvirate. It was a private and secret compact, cemented by the marriage of Pompey to Julia, Caesar's daughter; by it these three men bound themselves to co-operate with one another for obtaining the objects they respectively had in view. Crassus, the wealthiest man in Rome, was greedy for more wealth. Pompey desired the confirmation of his acts in Asia, and an agrarian law for his veterans. Caesar required a military command which would enable him to form a large army. All these measures were successively carried. Caesar, being invested with the highest office of state, and backed not only by his own supporters, but by the whole interest of Pompey and the wealth of Crassus, soon bore down with a high hand the opposition of the senatorial party. There was no chance of passing his resolutions in the senate. But the constitution of the republic had given into the hands of demagogues the power of superseding that body in legislative as well as administrative measures. The people were, therefore, called to ratify Caesar's propositions. The constitutional resistance of his colleague Bibulus, and of some of the tribunes, was overcome with physical force; all his motions were declared to be legally carried, and Caesar was enabled to pass not only the laws agreed upon with Pompey and Crassus, but several other enactments, in which he had not his party, but the welfare of the community at heart. He is sure of our approval for the regulation by which he gave publicity to the discussions in the senate, and for the law which enforced severer punishments for misgovernment and extortion in the provinces.—But the time for acting as legislator and as monarch was not yet come. To arm for the contest, Caesar chose for his province the rich and populous Cisalpine Gaul, contiguous to Italy. The government of this province and Illyricum was given him by a decree of the people for five years. The senate, whether from fear or with the sinister view of implicating Caesar in dangerous wars, added Transalpine Gaul. The wars which Caesar waged for eight years in Gaul, B.C. 58–50, and in which he completely subdued that large country to the Rhine, the channel, and the ocean, are described by himself in a work which ranks among the most eminent productions of classical antiquity. But even Caesar's pen has failed to give lasting interest to a series of expeditions, sieges, and battles with barbarians, who have no history of their own, and who appear in the page of general history only in their death struggle. There is no method, no plan, no unity of design in the wars of barbarians. The feuds of the Ædui and Sequani, the resistance of the Nervii, the Eburones, the Veneti, and Lexovii, can only possess an antiquarian interest. We shall, therefore, confine ourselves to stating that Caesar succeeded in conquering the various tribes of Gaul in succession, rarely meeting with a combined and well-conducted resistance; that twice he crossed the Rhine into Germany, and twice the channel into Britain, without, however, making a lasting impression on these countries; that the net was thrown over the necks of the Gauls before they seemed fully aware of it; and that the only formidable combination and the only great man that encountered Caesar, the heroic Vercingetorix at

the head of a general confederation, were finally overcome. Caesar showed himself throughout a man equal to every occasion. His most striking characteristics are his bold strategy and his fertility in resources. No danger ever appalled, no novelty ever surprised or baffled him. For every emergency he had the proper measures in readiness. Whether a bridge was to be constructed to cross the rapid Rhine, or siege and earth works, or ships, or engines of war—his ingenuity solved the problem. His eminent talents for organization controlled the greatest and the smallest things, and especially the army, which he meant to be irresistible. All this time he had his watchful eye over Rome, and noted every move of the contending parties.—Pompey had undertaken, during Caesar's absence in Gaul, to manage affairs in the interest of the triumvirate; but this was a task he was not equal to. Irresolute and yielding, he could not repress the opposition which, since Caesar's absence, had attempted to rescind some of his enactments, especially his agrarian law. He could not even sway the elections. Low agitators like Clodius openly dared to beard and resist him. In B.C. 56, therefore, a meeting of the triumvirs and their friends was held at Luca, where their policy for the future was fixed. Caesar consented to assist in conferring upon Pompey and Crassus the consulship for the following year; to give to Crassus the command in the east, and to Pompey the province of Spain for five years—stipulating for himself a continuation of his command in Gaul for a like period, pay from the public treasury for the legions which he had levied without authority, and the consulship for the year B.C. 48. The appointment of consuls for the year B.C. 55 was effected with the display of force which had now become usual in contested elections. All opposition was overcome—the laws giving the triumvirs the stipulated provinces, were moved and carried by the tribune Trebonius, one of their creatures, in an assembly of the people, without the concurrence of the senate. Crassus hastened to the east, where he met, B.C. 53, with overthrow and death. Pompey caused Spain to be governed by his legates, and remained in Italy under the pretext of watching over the supply of Rome with corn. He now discovered that he had been playing the game of Caesar, and sought by degrees to conciliate the republican party. The death of Crassus removed the only man who could have prevented a collision between Pompey and Caesar, by throwing all his weight on one side. In B.C. 54 Pompey lost his wife Julia, Caesar's daughter, and with her another tie that bound him to his rival. Taking advantage of the disorders in which Clodius and Milo were chief actors, he caused himself to be elected consul without a colleague. He then made his peace with the senatorial party, and initiated or supported a series of measures calculated to deprive Caesar of his province, his army, and the chance of obtaining the consulship. M. Claudius Marcellus, consul of B.C. 57, a most violent enemy of Caesar, moved in the senate, though without effect, that Caesar should be recalled. The same motion was repeated in the following year by the new consul, C. Marcellus, but again defeated; for Caesar had not only bribed the second consul, L. Æmilius Paulus, but also the tribune, Curio, who approved the motion to deprive Caesar of his command, adding, by way of amendment, that Pompey should be dealt with in a similar manner; both should either lay down their commands at the same time, or both retain them. Nothing could be more equitable than this proposal; yet it was not what Pompey and the aristocracy wanted. It was therefore not adopted for the present. Caesar, pending these angry discussions, did, or at least appeared to do, everything to avoid an open rupture. The senatorial party ascribed his moderation to weakness. They had been informed and eagerly believed, that Caesar's troops were disaffected, and would desert him in a war with the constituted authorities of the state. Therefore, though the majority of the senate trembled at the prospect of civil war, and gladly embraced at last the proposal of Curio, the violent minority, Cato and Marcellus at their head, disregarded this resolution, and insisted upon Caesar's immediate and unconditional submission. Caesar appeared to hesitate. He protested that he wished for a peaceful arrangement, he deprecated the horrors of civil war, and made a last proposal, the moderation of which creates a well-grounded doubt in his sincerity. He declared himself ready to give up Transalpine Gaul and his army, if he were allowed to retain, until he was appointed consul, the provinces of Cisalpine Gaul and Illyricum, or even Illyricum alone, with two legions. Curio submitted this ultimatum to the senate in January, B.C. 49. Stormy debates followed each other for several

days. At last the most violent party carried the day. The original resolution was confirmed—Caesar was declared an enemy to his country unless he abdicated his command, and the consuls were invested with unlimited military authority. The die was cast. Caesar had no choice but to accept the challenge of his opponents, and he did it without hesitation. The contest that now began was formidable, and it was not unequal. Pompey was in possession of the legitimate authority of the republic, the prestige of formal right was on his side, and all the resources of the empire were at his command. Caesar appeared as an insubordinate viceroy, marching against his country to subvert the ancient order of things. The senatorial party had seven tried legions in Spain under able and experienced officers; in Italy they had the materials for ten legions; they had exclusive command of the sea, and were thus secure of easy communication on the immense battlefield over which the war was sure to extend. To this formidable army Caesar had to oppose only nine legions, or about 50,000 foot, and a body of German cavalry; but this army was perfect in every respect, and Caesar was its only master: whilst Pompey had to consult a great number of counsellors, whose conflicting wishes and opinions added to his natural hesitation. Caesar received the news of the declaration of war at the head of only one legion of 5000 men and 300 horse. The remainder of his army was stationed in the north of Gaul. In consequence of the procrastination and supineness of Pompey, the senatorial party had scarcely begun to organize their forces. Caesar, therefore, determined not to wait for the remainder of his troops, but with his natural boldness, bordering upon temerity, he rushed upon his enemies at once. The most complete success rewarded him. He crossed the small river Rubicon, which separated Cisalpine Gaul from Italy, and in rapid succession took one city after another on his march along the Adriatic. The troops and officers of Pompey were terror-struck, and dispersed at his approach. All the aristocratical leaders fled, and threatened with terrible vengeance those who should venture to remain and to make their peace with Caesar. From Capua, where he had collected his forces, Pompey marched direct to Brundisium; for Italy was already lost, and he was obliged to secure a port to effect his retreat to Greece. Half of his army was already despatched when Caesar arrived before the place and immediately began to blockade it, and to throw earthworks across the mouth of the harbour. But Pompey had the command of the sea; he baffled Caesar's plans, embarked his remaining troops, and escaped with a trifling loss across the Adriatic. The want of a fleet prevented Caesar from following. He was, therefore, obliged for the present to content himself with the conquest of Italy, which he had accomplished in two months. Turning to Rome, where he remained but a short time, he set out for Spain. On his way he laid siege to Massilia, a town strongly attached to the aristocratical party; but as it held out with great obstinacy, Caesar left the siege to his lieutenants, and led his army across the Pyrenees. He met the Pompeian generals north of the Ebro, and after considerable difficulty defeated them. He generally pardoned his prisoners. This success decided the campaign in Spain. Varro and the remaining troops capitulated, and many of the Pompeian soldiers took service under Caesar. When Caesar arrived again before Massilia the inhabitants surrendered at discretion, and received at his hands that merciful treatment by which he knew so well to conciliate his enemies.

Caesar now returned to Rome (autumn 49). He had caused himself to be nominated dictator, and as such, enacted a series of legislative measures, regulating the laws of debtors, giving the Roman franchise to the inhabitants of his old province of Gallia Cisalpina, and restoring to civil rights the sons of the victims of the Sullan proscriptions. Having accomplished this, and having presided over the election of consuls for the following year, he devoted the remainder of the year to preparations for the coming campaign. Hitherto he had been eminently successful. The only reverses that checkered his career of victory, he suffered through his subordinate officers. One of them, Curio, had succeeded in taking possession of Sicily; but he had crossed over into Africa, and there lost his life and army in a battle against the Pompeians and King Juba of Numidia: another, C. Antonius, after the loss of his ships, was blockaded in the island of Curicta in the Adriatic, and made prisoner with his whole force. Pompey had made good use of his time. He had raised a very considerable army, and accumulated supplies in Dyrrhachium and other places. About 200 of the senators, the

most influential of the body, reproduced in Thessalonica the image of the Roman curia. They elected the officers of state, and drew abundant resources of men and money from all the eastern provinces of the empire. Meanwhile, Cæsar concentrated his army of twelve legions and 1000 horse at Brundisium; and as, with all his exertions, he had not been able to procure sufficient transports, he crossed the sea with half his forces during the worst season of the year, when his enemies felt sure that he would not venture to sail. He seized rapidly the seaport towns of Oricum and Apollonia, and advanced upon Dyrrhachium. This bold stroke had succeeded; but until the remainder of his troops had joined Cæsar, he was not only unable to take the offensive against Pompey, but was in a very precarious position. He had left his faithful friend, M. Antony, in charge of the troops at Brundisium, but the Pompeian fleet was now on the alert, and kept a close watch of the coasts of Italy and Greece. Time wore on. Pompey had approached, and threatened to crush Cæsar. So dangerous was his position, that he would have crossed the stormy Adriatic to put himself at the head of his army, if he had found a fisherman bold enough to take him across. At length, however, M. Antony succeeded in stealing through the hostile cruisers. Soon after landing he effected a juncture with Cæsar. Now Cæsar resumed the offensive, endeavoured to cut Pompey off from his magazines in Dyrrhachium, and conceived even the strange idea of besieging him in his camp, which he tried to surround on the land side with two semicircular concentric trenches. It was an undertaking in which the strategy of Cæsar appears inferior to that of his rival. Pompey profited by Cæsar's mistake. He ordered an attack upon the trenches near the sea; the circumvallation was broken through; Cæsar was obliged to raise the siege, and he retired, fortunately unpursued, directing his retreat towards Thessaly. Near the ever memorable town of Pharsalus the two armies met on the 9th August, B.C. 48. Pompey had a force of eleven legions, or 47,000 foot and 7000 horse, to which Cæsar could only oppose eight very diminished legions, counting in all 22,000 men and 1000 horse. The senatorial party resolved upon giving battle. Their splendid cavalry advanced, dispersed the cavalry of Cæsar, and threatened to outflank his position. But they came suddenly and unexpectedly upon a reserve, consisting of Cæsar's best veterans. They were driven back, and in their wild retreat threw their own infantry into confusion. The Cæsarians now advanced in a body, and the fate of the day was decided. Pompey at once gave up everything for lost, and fled ignominiously from the field. His troops made a stand to defend their camp, but they were overpowered, and 15,000 were wounded or slain; 20,000 were made prisoners; their chief officers fled in every direction; the whole army was annihilated with one blow, and the whole war seemed terminated. Pompey fled to the nearest coast, took ship, and after wandering about for some time among the coasts and islands of the Ægean, sailed to Egypt, where he was treacherously murdered. Soon after Cæsar appeared before Alexandria at the head of only 3700 foot and 800 horse. We can understand that he should have wished to bring the war to a close by a relentless pursuit of his chief antagonist. But it seems hardly in keeping with his general conduct, that after ascertaining Pompey's death, he stopped in Egypt to settle a purely domestic squabble of the claimants to the Egyptian crown. He landed in Alexandria, and soon found himself involved in a most tedious, harassing, and dangerous conflict. The populace of that large and wealthy emporium, supported by the regular army of King Ptolemy Dionysus, besieged Cæsar and his small army in a quarter of the city; at length, upon the arrival of reinforcements from Asia, he prevailed over the obstinate resistance of the Egyptians. Cæsar regulated the succession in favour of Cleopatra and her younger brother. He was captivated by the charms of that artful beauty, who then stood just in the first bloom of youth. In her company he spent some precious time, which his opponents well knew how to make use of. In Italy he had not been heard of for many months. His friends began to despair, to blunder, or to waver, and his enemies looked up once more. After their great overthrow at Pharsalus, when the chief actors, Cæsar and Pompey, had so suddenly disappeared from the stage, the relics of the Pompeian army, and the secondary officers, had been rallied at Corcyra under the protection of the still intact Pompeian fleet. Thence they had proceeded to Africa, where their friend and ally, King Juba of Numidia, had annihilated the Cæsarian corps under Curio, and

seemed able to give such an accession of strength to the senatorial party, that victory might still be hoped for. Here the preparations for a second campaign were carried on with great vigour, especially under the indefatigable Cato. The command-in-chief was given to Metellus Scipio. Arms and supplies were accumulated. A strong Numidian cavalry, elephants, and light-armed slingers and spearmen under Juba, were added to the heavy Roman legions. At Utica a new senate was formed, to assist with its counsel the "legitimate" government. The civil war once more raised its hideous head. Meanwhile Cæsar leisurely ascended the Nile in company with the lovely Cleopatra, to explore the wonders of a bygone age: for Romans and Greeks looked up at the pyramids with hardly less of awe and admiration than does the modern traveller of our own day. Taking leave at length of Egypt and Egypt's queen, Cæsar, still regardless of the threatening danger in the west, undertook, as a sort of by-play, a campaign into Armenia against Pharnaces, the son of the great Mithridates. Cæsar plunged into this unnecessary war, and, with his usual good fortune, terminated it by the decisive victory at Zela in Pontus, which he reported to Rome in the celebrated bulletin—"I came, saw, and conquered." Whatever may have been the defects in Cæsar's plans, they were crowned with success; and he was at length enabled, after an absence of twenty months, to return to Rome in September, B.C. 47, and to finish at leisure the work that remained to be done. It was time, indeed, that he returned. Agitation and riot had begun to reappear in the capital, and what was more ominous by far, a mutiny had broken out in the army. Cæsar, indeed, soon reasserted his mastery, but these untoward circumstances delayed and partly weakened his expedition to Africa. At length, again in the season of storms, he crossed from Lilybæum in Sicily with an army of six legions, into the neighbourhood of Carthage. There was fought the sanguinary battle of Thapsus, 4th April, B.C. 46, in which Cæsar's furious soldiery, brutalized by the long continuance of the civil war, slaughtered 50,000 enemies, cutting down all their prisoners without mercy, in spite of Cæsar's commands, remonstrances, and entreaties. The senatorial party was now lost indeed. Metellus, Scipio, Afranius, Petreius, Juba, and Cato, fell by their own hands. At Utica the loss of the republic was sealed and ratified by the voluntary death of the last republican.

The African campaign had lasted about six months. Cæsar returned to Rome on the 26th of July, to celebrate his triumph. On four successive days he exhibited to the wondering gaze of the populace his trophies and prisoners from Gaul, Egypt, Asia, and Africa. His enemies were officially represented as foreign kings and nations—the Gauls, Ptolemy, Pharnaces, Juba. The triumph over Roman citizens was veiled under barbaric names. Lavish rewards to his veterans, and rich presents and feasts to the whole population of Rome, completed the satisfaction created by the great show. In addition to a large donative, the soldiers obtained allotments of land. By the two sons of Pompey, Cnæus and Sextus, Cæsar was interrupted in the midst of his most important legislative measures. He hastened to Spain, towards the end of B.C. 46; and with his usual impetuosity, and more than his usual courage, brought the war to a victorious issue in the most hard-fought of his battles, at Munda. With the battle of Thapsus the object of Cæsar, so far as it was destructive, was accomplished. This corrupt oligarchy which for a long time had been the curse of Rome, was completely and hopelessly crushed. The insurrection in Spain was merely a personal and local opposition, not based on any broad principles of conflicting political parties. But the work of destruction was only the preliminary part of the task which Cæsar had undertaken. The far more important and arduous duty remained—the gigantic work of reorganization. Cæsar could hardly hope to accomplish it entirely, even if his life should be prolonged to the extremest limit of human existence; for whereas destruction may be the work of a moment, organic growth is the result of time. The position of Cæsar had become difficult from the moment that victory in the field enabled him to drop the party leader, and to rise into the monarch. Like other rulers who have obtained power through a political convulsion, he found his own partisans hardly less troublesome than his old opponents. A great number of those who had followed the political heir of Marius were eager for confiscation, and for abolition of debts. Not a few were of the Catilinarian stamp, men ruined in purse and character, who would have hailed a bloody proscription. With such men Cæsar

parted company after Pharsalus. He wisely and generously threw into the fire the correspondence found in the tents of the Pompeian leaders, and thus quashed most effectually all hopes and fears of political prosecutions. Nothing was more foreign to his feelings than cruelty and vindictiveness. He took a pleasure in pardoning. At the beginning of the war he dismissed all captive officers; even after Pharsalus and Thapsus he pardoned freely those who submitted themselves. He shed tears at the sight of Pompey's head, and regretted that by Cato's suicide he had been denied the satisfaction of pardoning him also. When Pompey's statue was pulled down, he caused it to be re-erected, and persevered in this spirit of generous conciliation, though he met with disaffection from both parties, which, unable to attack him openly, found a vent in satires, placards, popular manifestations, and even conspiracies. Caesar was, *de facto*, master of the state. His will was law; but it was necessary to find a constitutional form for the actual order of things. The most ready title was that of dictator. A dictator superseded all the republican magistrates, and swayed in his sole hand the whole power of the state. Caesar took this title, first for a term of years, and at last for life; yet he considered it neither sufficient nor desirable. It was not wise to allow the idea to take root, that any of the republican offices had an existence and rights independent of the new ruler. At the establishment of the republic the royal prerogative had been broken up, and divided among the several republican magistrates. The most natural process, therefore, of restoring the royal authority, was to combine the several titles and functions, and to invest the monarch with them. Caesar possessed already the highest religious office. As pontifex maximus he was the head of the state religion; he took the title of consul for five and then for ten years; the leadership in the senate he occupied by assuming the title of First of the senate; the power of the censorship, and with it the right of making and unmaking senators and knights, was given him as "prefectus morum;" the tribunician power also was joined to this accumulation of offices, so that he was in almost every respect the representative and bearer of the public authority, and of the majesty of the state. But all these offices were originally and essentially municipal offices of the city of Rome. The civil and military power over a province of the republic might be added by special enactments, but was inherent in none of them. This civil and military authority, comprised in the name "Imperium" Caesar now took permanently for himself with the title "Imperator," prefixed to his name. From it were henceforth to emanate the delegated powers of the provincial governors appointed by him, and responsible to him alone. This last change was the greatest of all. It was by the oppression of the provinces that the Roman oligarchy had ruined their unhappy subjects, had corrupted the freedom of the Roman people, had deprived and degraded themselves, and had called up the avenger. In the Imperium, therefore, we justly find the cause, the essence, and the title of the Roman empire.

A necessary consequence of this change was the depression of the city of Rome, who, from being the mistress of the whole republic, became the first municipality of the empire. The crowds of the Roman forum were henceforth stripped of the privilege of sending forth governors into the provinces, and taxing them according to their will and pleasure. The popular elections of consuls, praetors, and other officers continued, indeed, under certain limitations, which obliged the electors to choose the candidates nominated by Caesar; but these officers had no concurrent authority with the emperor; they were his legates and servants, not those of the Roman people. This was the most effectual stop that Caesar could put to the intolerable violence with which the mob and hired gangs of desperadoes had, in the last years of the republic, disgraced and undermined what was once the liberty of the people. The forum and the field of Mars became peaceful, when influence, power, and wealth were no longer to be obtained there; the great Roman people, coaxed and flattered and bribed by all parties, not less by the unprincipled demagogue than by the virtuous Cato, became a despised and impotent rabble. When Caesar ascended to power, the infamous practice of distributing corn gratis, or at a low or nominal price, at the expense of the provinces, had grown to such fearful dimensions that it swallowed up one-fifth of the whole revenue of the state. Nothing shows more clearly the altered position of Caesar, than that he was enabled at one blow to strike off 170,000 from a list of 320,000 public pensioners, and to make

poverty the only claim of those who continued to receive a similar largess. He took care at the same time by establishing a broad system of emigration and colonization, to relieve the capital from the idle crowd that had flocked thither to participate in the many privileges of Roman citizens, and at the same time to restore new life to those ancient seats of industry, Carthage and Corinth.

But the wretchedness of the poor was not more ominous of decay than the mad extravagance of the rich. Caesar, in the spirit of the time, vainly endeavoured to restrain this by severe sumptuary laws. He also tried to counteract the alarming increase of slaves, and the corresponding decrease of freemen. He ordered that of the herdsmen employed on the extensive Italian grazing farms, a proportion of at least one-third should be freemen. He attempted to restrict the hoarding of money, and by several other well-meant but fruitless laws, fondly hoped to restore an independent and healthy middle class. The most questionable perhaps of these, was one by which he cancelled a part of existing debts; he acted in this respect in the spirit of the old Roman democracy, which seemed to be justified by the ruinous and illegal rate of interest which the misfortunes of the times had in part produced. We are amazed at the activity he displayed as a legislator. No department of the state escaped his attention. He established the finances and the taxation on a sound and equitable footing; he issued the most comprehensive laws for the government of the provinces, the reform of the municipal towns, the administration of justice, the establishment of an effective police, the want of which had delivered the highways of Italy, and even the streets of Rome, into the hands of countless robbers and assassins. He contemplated, and in part executed public works, on an astounding scale of magnitude. Buildings, roads, canals, ports, works of drainage and irrigation, gave employment to crowds of impoverished workmen. The interests of science and literature were not forgotten by a man, who, if he had not been a statesman and a soldier, might have taken the highest place in several departments of learning. He founded the first public library at Rome, invited scholars by the offer of rewards and privileges to the capital, and with the assistance of the astronomer, Sosigenes, introduced the Egyptian solar year in place of the old Roman lunar year, which, through the ignorance of the "pontifices," and the meddling of political parties, had come to be nearly three months in advance of the real time. His genius rose even to contemplate a codification of the law, a work which his untimely death threw back for nearly six centuries, to be at last undertaken by far inferior hands.

In such an activity as this we must recognize and admire the extraordinary genius, worthy of the exalted position to which he had aspired, of regenerating his country. But he never succeeded in gaining the loyal affection of the aristocracy, which he had deprived of power. The senate, though decimated by the civil wars, and purged of the uncompromising opponents of monarchy, was still the centre of unconciliated animosity, though outwardly the loyalty of the nobility seemed to know no bounds. Their servile spirit had followed up Caesar's victories with a succession of decrees in which their ingenuity was completely exhausted, to devise honours and titles for the new master. They called him the "Father of his country," they voted public thanksgivings for his victories, they changed the name of the month in which he was born from Quintilis into Julius, erected his statues in the temples, and declared him a god. A laurel crown, a royal robe of state, an elevated gold throne were to mark him out as their lord and master; a body guard of senators was to watch for his safety. Nothing seemed left but to crown the king whom they had accepted. Whether it was Caesar's wish to assume the title of Rex, may still be considered doubtful. He felt, on the one side, that he already possessed the reality of power, and that the title of king, from old time proscribed and odious to the Roman ear, might add to the difficulty of his position, without increasing his real strength. Yet he can hardly have been a stranger to the several devices by which his friends, especially M. Antony, evidently endeavoured to sound the public feeling on that subject. At the festival of Luperalia, M. Antony offered Caesar a crown; but the people showed their displeasure, and Caesar rejected the proffered gift. Rumours, however, were rife that Caesar meditated to take the title of king in all countries out of Italy. He was making preparations for a war with Parthia, and the Sibylline books contained a prophecy that the Parthians could only be conquered by a king. These rumours, whether true or false, gave a colour of republican virtue to a number of men,

whom personal hatred of Cæsar had united in a conspiracy against his life. C. Cassius was the soul and leader of this plot. Besides M. Brutus, there was not one among them whose motives were not selfish and personal. They kept their secret well, though about sixty shared it. The blow was struck on the ever memorable Ides of March (15th March, B.C. 44). In the senate-house of Pompey, at the foot of the statue of his conquered rival, Cæsar fell, pierced by twenty-three wounds. His death plunged Rome again into the vortex of civil war, from which she emerged the hopeless slave of a man in every respect inferior to the great founder of the Empire.

Cæsar was only in his fifty-sixth year at the time of his death. Though he did not live to accomplish his great work, the stamp which his commanding genius left upon it never was obliterated as long as Roman Cæsars wore the imperial purple; and even now a breath of his spirit pervades the world, and a faint echo of his name. Rome in him produced her greatest man. Intellect and will were justly balanced in his great soul. No illusion, no enthusiasm, no ideals clouded his perception or perverted his judgment. A cool, calm, reflecting, prosaic Roman, he saw things as they were, not as he wished them to be. He accepted the facts of his position, and shaped his course of action accordingly. He judged men and institutions for what they were worth, and by the irresistible force of his will, pressed them into his service. He never wavered or hesitated in his whole life, and never lost sight of his final aim. What he had undertaken he carried out—not with the obstinacy of a narrow and stubborn mind, but without passion, with caution and courage combined. In war he was bold and daring, relying more upon rapidity of movement than upon numbers, and trusting much also to that good fortune which always favours the brave. He relied not upon rules and established usage, but upon the intuition of genius. He had no system, and no school; but, as if by inspiration, he always adopted the means which led to success. His starting-point in his career was not the field of battle, but the political arena. He was forty years old before he knew that he could command an army; and though the greatest of Roman generals, he was not so much a soldier as a statesman. But the universality of his genius fitted him for any career. He possessed that kind of natural, plain, and persuasive eloquence which disdains ponderous periods and pointed phrases. He was a perfect master of all the polite learning of his time. Every intellectual occupation had a charm for him, from the study of astronomy to that of the grammatical inflexions of his mother tongue. He fully enjoyed the pleasures of life, physical as well as intellectual. He drained the cup of pleasure to the dregs, but he never became a slave to his passions. He never had to deplore, like Alexander, a single rash act committed under the influence of low excitement. An admirer of the fair sex, he paid great attention to his personal appearance, which was handsome and imposing. His health, though naturally feeble, was strengthened by exercise and exposure. He was a master in every manly feat, and could set his soldiers an example in every military virtue. Such was the great Cæsar, by nature fitted to accomplish a work which, in the development of human affairs, had become imperative. He perceived his duty, he undertook and accomplished it; and if anything is wanted to engage our sympathies, not less than our admiration, for the greatest son of Rome, it is that he died a victim on her altar.—W. I.

CÆSAR, CÆSARIANO, an Italian architect, born at Milan about 1451. The work in connection with which his name is remembered, is a translation into Italian of the great work of Vitruvius, *De Architectura*, to which he added an extensive commentary.

CÆSAR, SIR JULIUS, a learned English lawyer, master of the Rolls from 1614–1636, born near Tottenham in Middlesex in 1557. He held some important appointments under Queen Elizabeth, and was knighted on James' accession. He was also appointed chancellor and under-treasurer of the exchequer, and in 1607 sworn into the privy council.

CÆSARIUS, an eminent French prelate, born at Châlons-sur-Saône in 470, succeeded Pomerius in 499 as abbot of the monastery of Arles. Two years later he became bishop of the diocese, and in the discharge of the duties of his office did much to restore discipline among the clergy. His strictness procured him enemies, and he was twice subjected to temporary banishment on fictitious charges of wishing to betray his country into the hands of the Burgundians. With the consent of the pope,

Cæsius convoked and presided over several councils for settling points of discipline and doctrine. The most noteworthy of them was that of Orange in 529, at which Pelagianism was condemned. Cæsius seems to have been a zealous disciple of St. Augustine. Several of his numerous homilies are to be found among the sermons of that father. Many of them are also preserved in Baluze's *Bibliotheca Patrum*. Cæsius died in 544.—J. B.

CAFFARELLI, FRANÇOIS-MARIE-AUGUSTE, a French general, honoured on various state occasions with the friendship and confidence of Napoleon, born at Falga in 1766; died in 1849. He entered the army as a private soldier in a regiment of dragoons, and attained successively by merit in the field, particularly at Austerlitz, the grades of colonel, general of brigade, and general of division. In 1831 he was made a peer.

CAFFARELLI DU FALGA, LOUIS-MARIE-JOSEPH-MAXIMILIEN, a French general, and man of science, born at the Chateau-du-Falga in Upper Languedoc in 1756. He assisted, under the orders of Kleber, at the passage of the Rhine, near Dusseldorf, in September, 1795. He was subsequently attached, with the rank of general of brigade and chief of the engineers, to the expedition of Bonaparte into Egypt, where to the great grief both of his superior and the soldiery, he died, April, 1799, in consequence of a wound received at the siege of St. Jean d'Acre.

CAFFARO, the earliest historian of Genoa, born in 1080; died in 1166. In 1100 he joined the crusades, and fought at the siege of Casarea. Having returned to Genoa, he wrought at his history, which, though written in very bad Latin, is of great value as a source of authentic information. It is preserved in Muratori.

CAGLIARI, BENEDETTO. This painter was the brother of Paolo Veronese, and was born at Verona in 1538. He succeeded most in architectural compositions, with which he aided the works of Paolo. He painted also in the style of his brother, and his works in Venice are highly accounted. He died in 1598.—W. T.

CAGLIARI, CARLETO, the elder son of Paolo Veronese, and also his pupil. Carefully educated by his father, at the age of eighteen he had painted some pictures of remarkable promise, and acquired a considerable reputation. On the death of Paolo, Carletto was left with his brother to finish the many works left incomplete by their illustrious father. It has not been easy to distinguish the labours of the father and the sons and several works pass current as Veronese's in which there is little doubt he had no hand whatever. Carletto was born at Venice in 1570. He died at the early age of twenty-six.—W. T.

CAGLIARI, GABRIELE, was the younger son of Paolo Veronese. He painted at first with promise; but ultimately put out by the superior lights of his father, brother, and uncle, he abandoned art for commerce. He was born in 1568, and died in 1631.—W. T.

CAGLIARI, PAOLO. See **VERONESE, PAOLO**.

CAGLIOSTRO, ALEXANDER, commonly called Count de, a famous adventurer, born of respectable parentage at Palermo in 1745; died in 1795. He commenced his public career in a characteristic manner, by cheating a goldsmith of a large sum of money, and ended it, as could hardly have been prophesied, under the ban of the inquisition in the castle of St. Leo. On escaping from Palermo, the proceeds of his crime, or rather series of crimes (for the affair with the goldsmith was not the first of his felonies), enabled him to undertake a course of travel in the East, which he prosecuted under various aliases, but with uniform success; securing everywhere the protection of pashas and muftis, and pocketing what it was afterwards his splendid business to confer—immense riches. Returning to Europe, he married at Rome or Naples a beautiful woman of the name of Lorenza Feliciani, who played the part of countess de Cagliostro to admiration, and added the wages of prostitution to the gains of sorcery. At Strasbourg, where the adventurous pair settled about 1780, Cagliostro evoked the gratitude of the populace by benevolent attentions to the sick, at the same time that he filled his coffers by his trade in necromancy. Here he made the acquaintance of cardinal du Rohan, under whose protection he removed to Paris in 1785. In the capital of France, with a prince of the church for his protector, his success could not but be decided, for he brought with him the secret of Egyptian freemasonry, and by means of that the Parisians could have the pleasure at any time of seeing the ghosts of their departed relatives. He communicated immor-

tality in one elixir, and the power of making gold in another, and added prodigiously to his own store of the latter commodity. But his connection with Rohan, who was concerned in the famous affair of the diamond necklace, brought him into trouble. He shared the imprisonment and the exile of the cardinal. After spending two years in England, and performing another tour on the continent, in an evil hour he went to Rome, where he was pounced upon by the inquisition, which, making light of his elixirs, condemned him to death—a sentence which was commuted by the pope into perpetual imprisonment. The character in which he was to have suffered death, and in which he underwent captivity, was that of a freemason! His wife, who was shut up in a convent, survived him several years.—J. S., G.

CAGNATI, GILBERT, an Italian botanist, was a native of Nocera in the kingdom of Naples. He lived during the second half of the 16th century, and wrote a work on gardens, which was published at Basle in 1546.—J. H. B.

CAGNATI, MARSILIUS, an Italian physician, was born at Padua, and died about the year 1610. He studied medicine in his native town, and afterwards went to Rome. He has written various medical and botanical works. In his "Four Books of Observations," he has given remarks on the plants mentioned by Hippocrates and Theophrastus.—J. H. B.

* **CAGNIARD DE LA TOUR, CHARLES**, Baron, a celebrated French physicist, born at Paris in 1777. He distinguished himself greatly at the *ecole Polytechnique*; was afterwards attached to the council of state of the ministry of the interior; received the cross of honour in 1815, and the title of baron in 1818; succeeded Gay-Lussac as member of the Academy of Sciences in 1851. Cagniard de la Tour has effected many valuable improvements in mechanical and chemical processes. His greatest achievement in engineering is the suspended aqueduct at Crouzol—a bold, original, and most successful work. We are indebted to him for the beautiful *sirene*, by which, for the first time, the number of vibrations producing the different notes of sound, could be accurately counted. His curious researches and useful inventions find a place in almost every scientific treatise on mechanics and physics.—J. P. N.

CAGNOLA, LUIGI, Marquis, an Italian architect, born at Milan in 1762; died in 1838. At Rome he received lessons from Tarquini, and soon attained high rank as an architect. Napoleon, for whom he constructed the triumphal arches of Marengo and the Simplon, made him a member of the council of the ancients.

CAGNOLI, ANTONY, an astronomer of Italian extraction, was born at Zante in 1743. His father, though residing at Zante, discharged the duties of chancellor to the republic of Verona. In 1772 young Cagnoli, in the character of secretary of legation, accompanied Marco Zeno to Madrid, and in 1776 he took up his residence at Paris. It is said that his purpose of devoting himself to astronomy, originated in a view which he obtained of Saturn's ring in the Paris observatory some time in 1780. Having commenced the study in good earnest, and procured the necessary instruments, he went to Verona, and established a kind of observatory at his house. When this town was taken by the French in 1797, he sold his instruments and removed, first to Bressa and then to Modena, where he filled the chair of mathematics in the military school. He subsequently retired to Verona, where he died in 1816. He was a member of nearly all the academies in Europe. His principal works are—"Trigonometria piana e sferica," Paris, 1786 and 1808; "Méthode pour calculer les longitudes géographiques d'après l'observation d'éclipses de soleil ou d'occultations d'étoiles," "Almanacco con diverse notizie astronomiche, adattate all'uso comune," 1787-1801, 1805-6; "Osservazioni meteorologiche," 1788-96; "Notizie astronomiche, adattate all'uso comune," 1799-1802; "Sezioni coniche," Modena, 1801; "Catalogue de 501 étoiles, suivies des tables relatives d'observation et de mutation," Modena, 1818; "Compendio della Trigonometria piana, ad uso degli aspiranti alla scuola militare in Modena," 1807; numerous articles inserted in the *Transactions de la Société Italienne*; amongst them, "Nuovo e sicuro mezzo per riconoscere la figura della terra," in vol. vi. of the *Transactions*, which was reprinted in London by Bailly, and noticed in the *Philosophical Magazine* for May, 1822; "Degli elementi spettanti alla teoria della rotazione solare e lunare," vol. viii. of the *Transactions*; "Problema sull'equazione dell'orbita e sulla eccentricità de' pianeti," Bologna, 1806.—J. D. E.

CAHANA, R' C. BEN THACHLIFA, was rector of the then flourishing rabbinical school at Pumbeditha in Babylonia, from 397 to 413. To him is attributed the composition of the "Pesiktha" (agadic, i. e. homiletic exposition of sections of the Pentateuch), frequently mentioned by writers as the *Pesiktha of R' Cahana*. With numerous additions and corrections, it became known in the ninth century by the name of "Pesiktha Rabbathi" (The Greater *Pesiktha*); the still existing fragments of which have been published and translated into Latin.—(Fürst, *Kultur und Lit. Gesch.*) Zunz, however, after a careful analysis of all the vestiges to be found of the above exposition in ancient authors, arrives at the conclusion that the later work is entirely independent of the older *Pesiktha*, of which nothing is extant save the fragmentary notices in the Midrashim and the Aruch.—(Zunz, *Gottesdienstl. Vortr.*, chap. 11 and 13.)—T. T.

CAHEN, SAMUEL, a French Hebraist and publicist, was born at Metz in 1796. He was educated for the rabbinical office, but, contrary to the wish of his parents, began life as a private teacher in Germany. Having returned to France, he taught some time in the country, and afterwards conducted the consistorial school of Paris from 1823 to 1836. He is the author of an "Easy Method of acquiring the Hebrew Tongue;" of a "Manual of Universal History," &c. But his greatest undertaking was a translation of the bible, and of the documents collaterally related to it. The twentieth and last volume was published in 1851.

CAHER-B' ILLAH, MOHAMMED, caliph of Bagdad, died in 950. In 929 a revolution placed him on his brother's throne. Three days after Moctader was restored, and reigned till 932, when Caher again ascended the throne. But the emirs soon grew tired of his crimes, and forced him a second time to abdicate. They put out his eyes to prevent his regaining the supreme power.

* **CAHOUS, AUGUSTE**, a noted French chemist, born in 1813, was educated at the polytechnic school of Paris. He has lectured on his favourite science successively in the central school of arts and in the polytechnic. Besides a great number of interesting memoirs inserted in the *Comptes Rendus*, he has published "Leçons de chimie générale élémentaire," 1855-56.—J. S., G.

CAHUSAC, LOUIS DE, a dramatic writer, born of a noble family at Montauban, and died at Paris in 1759. He produced a considerable number of tragic and comic pieces. One of the latter, *Zénide*, was for a long time a stock play. Cahusac was fortunate in having his operas set to music, and so rendered temporarily successful, by Rameau, the celebrated composer. He wrote some works of a different kind, among which was a "Treatise on Ancient and Modern Dancing." He also furnished to the *Encyclopédie* articles on the grand sights of Europe.

CAIAPHAS (Receiver), the Jewish high-priest before whom Jesus Christ was tried and condemned ere he was taken before Pontius Pilate. He was created high-priest by Valerius Gratus, Pilate's predecessor, but was deposed by Vitellius, the governor of Syria.

CAIET. See **CAYET**.

CAIGNIEZ, LOUIS CHARLES, born at Arras, April, 1762. His celebrity as a dramatic writer was great in his day amongst the lower classes of the population of Paris, who delighted in the intense emotions excited by his stirring melodramas. From a drama of Caigniez was derived the "Maid and the Magpie," which in various shapes has found its way to every theatre in Europe, and is as a child's nursery tale to big people. He could also soar into such pretty realms of fancy as "The Sleeping Beauty in the Wood," which was the Midsummer's Night Dream of this Boulevard Shakspeare. Notwithstanding the immense popularity of his works, he died in indigence in 1842.—J. F. C.

CAILHAVA, D'ESTENDEUX (JEAN FRANCIS), a dramatic writer, born near Toulouse in 1731. His genius was first stirred by the general joy excited by the escape of Louis XV. from the attempt on his life by Damiens. While the "well-beloved" Louis yet retained his ascendancy over his people, the news of Damiens' attempt reached the ears of the poetic Toulouse, famous for its floral games and jousts of amorous bards. Cailhava wrote a "Pièce de Circonstance," which raised meridianal enthusiasm so high, and the author's self-opinion as well, that he set out for Paris with a head full of dramas. But he found that he had to deal with an audience more critical than emotional, and yet his failures were fairly balanced by success. For a while his dramatic career was interrupted by an unlucky

quarrel with the famous comedian Molé, who had influence enough to have the Theatre Française shut in his face. He next brought the leading critics on his back by essays against the false taste they encouraged, and from which he was saved by his love for Molière, which amounted to adoration. The Emperor Napoleon rendered his old age easy, which was moreover sweetened by the devotedness of an excellent daughter, in whose arms the dramatist expired in 1813.—J. F. C.

CAILLARD, ANTOINE-BERNARD, born in 1737; died in 1807. In youth he became acquainted with Turgot, to whom he owed much of his success. Through his influence he accompanied the marquis de Vêrac in 1774, 1779, and 1784, as secretary of legation to Cassel, Copenhagen, and St. Petersburg. In 1786 he was sent to the Hague. After the Revolution the directory appointed him minister-plenipotentiary to the court of Berlin. In this mission he obtained the Prussian king's recognition of the left bank of the Rhine as the boundary of the republic; but the secret intrigues of Russia induced the directory to supersede him by Sieyès, whom they considered a more imposing ambassador. In 1801 Caillard received the portfolio of the foreign department in the absence of Talleyrand. His "Mémoire sur la Révolution de Hollande en 1787," is highly praised.—R. M., A.

CAILLAU, JEAN-MARIE, a French physician, born at Gaillac in 1765; died in 1820. He did not study medicine till 1789. In 1794 he obtained an appointment as physician to the army of the Western Pyrenees. Having taken his degree in 1803, he commenced practising in Bordeaux, where he ultimately became vice-director, and at last director of the medical school.

CAILLE, DE LA. See LA CAILLE.

CAILLE, RENÉ, a celebrated French traveller in the close of the last century. Having resided in Senegal for a number of years to inure himself to the climate, and acquire familiarity with the native manners, he started from Sierra Leone, after a short visit to Paris, penetrated to Timbuctoo in the guise of an Egyptian who had been educated in France, and subsequently reached Tangier half dead from fatigue and hardships. He was awarded a prize of ten thousand francs by the Geographical Society of Paris, and published the journal of his travels in 1830.—W. B.

CAILLEMOTE, a gallant officer in the service of the prince of Orange, descended from a noble family of France. Coming to England with William in 1688, he was despatched to Ireland in the following year with a command in the expedition under the duke of Schomberg. After the reduction of Carrickfergus, the army, with the exception of La Caillemote's regiment and Cambon's, having gone into winter quarters, this brave officer had an opportunity of distinguishing himself in a most hazardous enterprise, an attempt against Charlemont Fort, which, although considered an almost impregnable position, he succeeded with extraordinary daring in damaging to such an extent, that it surrendered to the duke shortly after. Caillemote fell at the battle of the Boyne.—J. S., G.

CAILLET, GUILLAUME, known as JACQUES BONHOMME, a French peasant who lived in the fourteenth century. He was the leader of the Jacquerie or insurgent peasants, who, driven mad with hunger and wretchedness, in 1358 stormed the castles of the nobles and slaughtered their inmates. These poor peasants had been long ruthlessly plundered and degraded, and at last suddenly overwhelmed their oppressors with a terrible revenge. The nobles immediately declared against them, and Charles the Bad, king of Navarre, completed their destruction. The king of the Jacquerie was crowned with a red-hot iron trivet.

CAILLET, NICOLAS, a French lawyer of the sixteenth century. He studied under the famous Cujas, and has left a work entitled "Commentarii in leges Marchie Municipales."

* CAILLAUD, FREDERIC, a famous French traveller, born at Nantes in 1787. With a competent knowledge of natural science, especially of geology and mineralogy, acquired in Paris, he set out on his travels in 1814, and passing through Greece, Turkey in Europe, and Turkey in Asia, reached Egypt in the following year, where he was well received by the pasha, Mohammed Ali, who commissioned him to explore the deserts on both sides of the Nile. After acquainting himself with the monuments abounding in the vicinity of the two uppermost Nubian cataracts, he discovered by a fortunate chance at Mount Zabarah the famous emerald mines wrought under the Ptole-

mies, and since their day mines of wealth to the Arabic poets, but although still in working order, being even furnished with the necessary tools, long sacred from the hand of avaricious toil. A hardly less curious discovery, which he made shortly after in this region, was that of one of the ancient commercial routes through Egypt to India, which, by the account of some of the tribes among whom his inquiries were prosecuted, led through a city of great extent on the borders of the Red Sea, probably Berenice, the ruins of which are still visible. After spending nine months at Thebes, he returned to France in 1819, with a rich collection of antiquities, plans, inscriptions, &c., which M. Jomard, at the request of government, published in 1825, under the title of "Voyage à l'oasis de Thebes et dans les déserts situés à l'orient et à l'occident de la Thebaïde," &c. Returning to Egypt before the end of the year, he collected the materials for the "Voyage à l'oasis de Syonah," also published by M. Jomard in 1823. Joining the expedition of the pasha's son, Ishmail, into Upper Nubia, he gratified a cherished ambition by a visit to the supposed site of the ancient Meroe, of which, and of the region to the north, he published an account in 1826-27, under the title—"Voyage à Meroe, au fleuve Blanc, au delà de Fazogl, dans le midi du royaume de Sennâr, à Syonah et dans les cinq autres oasis," &c. In 1831 he published an interesting work on the arts and trades, the civil and domestic life of the ancient races of Egypt, Nubia, and Ethiopia, and the manners and customs of the modern inhabitants of these countries. Previous to the publication of this work he was appointed curator of the museum of his native town.—(Nouv. Biog. Gen.)—J. S., G.

CAIN (*Possession*), the eldest son of Adam and Eve; the story of his crime and punishment is recorded in Genesis, chapter iv.

* CAIRD, REV. JOHN, a minister of the established church of Scotland, possessed of rare accomplishments as a pulpit orator, was born at Greenock in 1820. His first charge was at Newton, Ayr, whence in 1847 he was transferred to Lady Yester's, Edinburgh. His popularity in the city became so great that his strength was overtaken, and for the sake of his health he accepted in 1849 the country charge of Errol, near Perth. While there the power of the young preacher was not forgotten, and whenever he was induced to visit the larger towns his discourses were listened to by crowds such as no Scottish preacher has drawn since the days of Chalmers. In 1855 he preached before the queen in Crathie church, Balmoral, his sermon on "The Religion of Common Life," which being published by royal command, extended his fame far and wide, and obtained for him a reputation much higher than that of a mere popular preacher. In 1857 he accepted the pastorate of a newly-erected church in Glasgow. The year following he published a volume of sermons, which has been more widely read and more cordially eulogised than any similar production of the present century. He is now one of her majesty's chaplains for Scotland.—J. B.

CAIRELS, ELIAS, a Perigordian jongleur and troubadour, died about 1260. It was while working at his trade as a silversmith that the genius of poetry first visited him. After this he abandoned his craft, and betook himself to the courts of kings and princes. Montferrat was one of his patrons.

CAIRNES, DAVID, one of those names which is honourably associated with the gallant and memorable defence of Derry in 1689. The family settled in Ireland two centuries previously, having come from Scotland with the earl of Annandale, and claim kindred with some of the highest families, both in that country and in England. David was educated to the profession of the law, which he followed previously to the Revolution, and was possessed of considerable property and position. On the day that Lord Antrim led his troops to the gates of Derry, Cairnes arrived in the city, and by his influence and the weight of his character, he turned the scale of public opinion in favour of "the Prentice Boys," and succeeded in persuading the leading men to co-operate with them in defending the town. His exertions also induced the gentry in the surrounding counties to aid in the great struggle which was impending. During three days he superintended and suggested the plan of defence of Derry, and on the fourth day, the 11th December, he undertook the hazardous task of bearing letters to King William and the Irish Society from the citizens, representing the imminence of their position, and imploring speedy supplies of arms and ammunition. Returning, after a delay of three months, with a promise of succour, he was just in time to

countervail the treachery of Governor Lundy, and reassure the citizens; a council was immediately called, and a resolution was published declaring their determination to defend the city to the last. In the engagement which took place at Pennyburn Mill, Cairnes distinguished himself by his personal valour, as he had before by his zeal and ability in council; and being appointed lieutenant-colonel of horse, he signalized himself at Windmill Hill on the 1st of June, when Hamilton's army was routed. He was appointed recorder of Derry in 1707, and was promoted to the office of attorney-general. He served, too, in parliament for the city for thirty years, and was a zealous and faithful representative. His death occurred in 1772.—J. F. W.

CAIRO, CAVALIERE FRANCESCO. This artist was born at Milan in 1598, and studied under Morazzone. Without the vigour of style of his master, he excelled him in grace of composition and beauty of colour. On the invitation of Victor Amadeus, he visited the court of Savoy, received the honour of knighthood, a pension, and the hand of one of the ladies of the court. His portraits are stated to have many of the beauties of Titian. He died in 1674.—W. T.

CAIT BEY, the seventeenth sultan of the Circassian dynasty of Mamelukes in Egypt and Syria. From the rank of a slave he rose to the throne in 1467. He was involved in almost constant disputes with the Ottoman power, and at length a war ensued which lasted for six years, in the course of which a most signal victory was gained by the Mamelukes at Agadj-Tehair in Cilicia. Peace was concluded in 1491, and Cait Bey died in 1495, distinguished among the Mameluke sultans for the length and brilliancy of his reign.—J. B.

CAIUS. See **GAUUS.**

CAIUS, a disciple of Irenæus, consecrated bishop in 210. He is remembered as an opponent of the heresy of Cerinthus, and Photius ascribes to him a work named "The Book of the Universe," which has been sometimes attributed to Josephus.

CAIUS, CÆSAR, one of the sons of Marcus Vipsanius Agrippa and Julia, the daughter of Augustus, was, along with his brother Lucius, adopted by the emperor, and introduced at an early age into the service, and raised to the honours of the state. He held a command in the east at the beginning of the christian era, and received a wound there, from the effects of which he died in Lycia on his way home.—W. B.

CAIUS, JOHN, poet laureate to Edward IV., wrote a history of the siege of Rhodes.

CAIUS, KEYE, or KAYE, JOHN, M.D., the co-founder of Caius and Gonvil college, Cambridge, was born at Norwich in 1510. He studied at Gonvil hall, of which he became a fellow, devoting himself chiefly to theology. Having travelled into Italy, he there became a student of medicine, and won great distinction. On his return to England he became physician successively to Edward VI., Mary, and Elizabeth. He was a fellow of the college of physicians in London, holding for many years positions of eminence in that learned body. In 1557 he obtained from Queen Mary a license for the incorporation of Gonvil hall, where he had been educated, which was thenceforth called Caius and Gonvil college, and endowed with estates purchased by Caius at the dissolution of the monasteries. He became the first master, and held the office till near the end of his life. He died in 1573. The learning of Dr. Caius was very extensive. Of his numerous works may be noted—"Hippocrates de Medicamentis," first discovered in MS. by him; "De Ephemeræ Britannica"—an account of the sweating sickness then epidemic in England, in 1556—reprinted in 1721; and "History of the University of Cambridge," in which he asserted that this university was founded by Cantaber 394 years before Christ.—J. B.

CAIUS, Sr., was a native of Dalmatia, and succeeded Eutychian in the papal chair in 283. He died in 296.

CAIUS, THOMAS, master of University college, Oxford, where he died in 1572. He was the opponent of Dr. John Caius of Cambridge, in a dispute as to the antiquity of the sister universities. He translated Erasmus' paraphrase on St. Mark, and Aristotle's *De mirabilibus Mundi*, &c.

CAIUS, VALGIUS, a Roman physician, lived during the first century of the christian era. He was physician to the Emperor Augustus, and he is noticed by Pliny as having written a work on the medicinal properties and uses of plants.—J. H. B.

CAJETAN, CARDINAL, was born in 1469, and died in 1534. His real name was **THOMAS DE VIO**, but he took the name by

which he is best known from his birthplace, Cajeta in the kingdom of Naples. He was a distinguished member of the Dominican order, holding the office of general for ten years. Having written a work "On the Power of the Pope," a succession of preferments flowed in upon him. He was first made bishop of his native Cajeta, then archbishop of Palermo, and at length in 1517 was elevated to a place in the college of cardinals. In the year following he was sent into Germany to combat Luther, and it was in obedience to his summons that the reformer appeared at Augsburg. Cajetan wrote commentaries on the philosophy of Aristotle, and the theology of Thomas Aquinas, and undertook the task of preparing a literal translation of the whole bible, which he accomplished with the exception of Solomon's Song, the Prophets, and the Apocalypse. The characteristic of this work is the extreme care with which the author seeks to be literal, even at the sacrifice of a clear rendering of the meaning. The work is named "Commentaries on the Holy Scriptures," Lyons, 1639.—J. B.

CAJETAN or CAETAN, ENRICO, an Italian subject of the Spanish king, died in 1599. He was chosen cardinal in 1585, and is chiefly known for the part he played in Paris during the time of the League. He sided with the leaguers, and thus put himself in opposition to the king, as well as to Henry IV. and the Huguenots. The battle of Ivry considerably mitigated his orthodoxy, and he was only too glad of the opportunity which the death of the pope afforded him of returning to Italy.

CAJOT, JEAN-JOSEPH, a Benedictine antiquarian and critic, born in 1726; died in 1779. His first work was "Les Antiquités de Metz." In 1766 appeared his "Plagiats de M. J.-J. R. de Genève sur l'éducation," a somewhat unsuccessful attempt to show that the "Emile" of Rousseau is merely a compilation. He wrote various other works, which at the present day offer few points of much interest.

CALABRESE. See **PRETI.**

CALADO, MANOEL, a Portuguese historian, born at Villaviciosa about 1584; died in 1654. He became a monk, but soon quitted his monastic solitude among the mountains of Ossa for the more stirring scenes of Brazil, where he witnessed the chief events which followed the Dutch invasion. He published an account of the exploits of Fernandez Vieira.

CALAMIS, a Greek sculptor of the fifth century B.C., the contemporary of Phidias. The chief of his works are the Apollo of the Servilian gardens at Rome, of which Pliny speaks, and which is supposed to be the "Apollo Belvedere" of the Vatican, the "Apollo Alexikakos" seen by Pausanias at Athens, and a colossal Apollo for Apollonia in Illyricum.

CALAMY, EDMUND, an eminent nonconformist divine of the seventeenth century, was born in London in February, 1600. He was a distinguished student of Pembroke hall, Cambridge, and having attracted the notice of the bishop of Ely, he was appointed his domestic chaplain and vicar of Swaffham Prior, Cambridgeshire. In 1626 he removed to one of the lectureships of Bury St. Edmund's, where he officiated for ten years, and was all that time ranked as a conformist. When, however, Bishop Wren's Articles were published, and the reading of the Book of Sports enforced, he, with thirty other clergymen, publicly declared his protest, and left the diocese. Becoming known as a nonconformist, he was appointed by the earl of Essex to the living of Rochford in Essex. Compelled by the state of his health to leave that district, and having avowed his adherence to the presbyterian party, he was in 1639 chosen minister of St. Mary's, Aldermanbury, London, where he was long a popular preacher, and an active partisan in the controversies of the day. He was one of the authors of the work, famous in its time, named "Smeectymnus," a reply to Bishop Hall's *Divine Right of Episcopacy*. He was one of the divines appointed by the house of lords in 1641, to confer concerning the differences in ecclesiastical discipline, and at the Savoy conference appeared in support of some alterations in the liturgy. He was never a friend of Cromwell's government, and took an active part in bringing about the Restoration. He went to Holland as one of the deputation sent to congratulate Charles II. On the king's return, Calamy became one of his majesty's chaplains, continuing to advance the presbyterian interest, till the passing of the act of uniformity compelled him to resign his living. He died October 29, 1666. Calamy was ranked as an able theologian. He published five sermons entitled "The Godly Man's Ark, or a City of Refuge in the Day of his Distress," and took part in pre-

paring several controversial documents drawn up by his party.—His eldest son, EDMUND, born in 1635; died in 1685; was, like his father, a zealous nonconformist.—On the other hand, his son BENJAMIN, who was in 1677 chosen minister of his father's church of St. Mary's, Aldermanbury, was an adherent of the high church party, and author of "A Discourse about a Scrupulous Conscience," which attracted considerable notice in the controversy.—EDMUND, born in 1671; died in 1732; son of the elder of these two brothers, followed his father and grandfather in a firm adherence to the nonconformist principles. He engaged in a lengthened controversy with Hoadly, afterwards bishop of Winchester, in which many books were published on both sides; but the works by which this writer is best remembered, are an "Abridgement of Baxter's History of his Life and Times," and "Lives of the Ministers ejected after the Restoration," intended as a continuation of Baxter's History.—J. B.

CALANCHA, FREY ANTONIO DE LA, a Peruvian ecclesiastic, born towards the end of the sixteenth century. Of an antiquarian turn, he visited the ruins and was a zealous collector of the ancient traditions of his country. Much of the information he thus gathered has been preserved in his work, entitled "Cronica Moralizada del orden de San Augustin en el Peru." This book was first published in Barcelona in 1639. Although diffuse in style, and running too much into detail, it has the rare merit of veracity. Calancha twice visited the ruins of the stupendous temple of Pachacamac.

CALANDRA, GIOVANNA BATTISTA, born in 1586, achieved a considerable fame as a mosaicist, and worked in the Vatican during the pontificate of Urban VIII. The pictures in St. Peter's being seriously injured by damp, they were replaced by copies in mosaic. The first copy made by Calandra was after the St. Michael of d'Arpino. Calandra died in 1644.

CALANDRELLI, GIUSEPPE, an Italian astronomer, born in 1749; died at Rome in 1827. Abandoning the study of law, he gave himself wholly to physical and natural science, and in 1774 succeeded the celebrated Jacquier in the mathematical chair at Rome. He had charge, besides, of the observatory founded by Cardinal Trelada, and was one of those whom Pius VII., incited by the example of the French, appointed to make astronomical observations. In 1824 he had to abandon the Roman college to the jesuits, and retired to that of Santo Apollinare.

CALANDRINI, JOHN LEWIS, a Swiss botanist and mathematician, was born at Geneva in 1703, and died 30th December, 1758. He prosecuted his studies at Lausanne and London. He became professor of mathematics in 1724, of philosophy in 1734, and councillor of state in 1750. He has written various mathematical and scientific papers; among others, an essay on the vegetation and generation of plants.—J. H. B.

CALANUS, an Indian gymnosophist who attached himself to Alexander the Great. At Pasargada in Persia he fell ill, and refusing all medical aid, requested to be burned, that his immortal part might be free of the pains of the body. Alexander combated the fanatical purpose in vain, and at length ordered a magnificent pile to be erected, round which the army was drawn up. When Calanus was about to ascend, he, it is related, said to Alexander, "I shall see you soon in Babylon." This was remembered when the conqueror died in that city not long after.

CALAS, JOHN, born in 1698, a protestant citizen of Toulouse, whose shocking murder, under the forms of law, has served to perpetuate his memory. He had been forty years established in business in Toulouse, and was highly respected for his piety, integrity, and industrious habits. His eldest son, Marc Antoine, a melancholy youth, whose spirits had been depressed by a professional disappointment, hanged himself in his father's shop one night in the month of October, 1761. It was immediately rumoured that young Calas had intended to turn Romanist, and had in consequence been murdered by his family. The charge was in the highest degree improbable, and was not supported by a particle of evidence. But it was at once credited by the Roman catholic authorities and inhabitants of Toulouse, who had long been notorious for their bigotry and fanaticism, and every effort was made by the clergy and the authorities to stir up the passions of the populace against the unfortunate family. The forms of law were perverted in the most shameful manner, and in the end the parliament of Toulouse, on the 8th of March, 1762, condemned John Calas to be tortured by rack and by water, and then to be broken on the wheel. This atrocious sentence was executed the following day. Calas endured the protracted agonies of his

sentence with astonishing fortitude, and to the last protested his innocence of the crime imputed to him. His wife and younger son were also tried as accomplices, along with La Vaisse, a friend who had supped with the family on the evening when the son committed suicide, and Jeanne Vignier, the maid-servant, who was a zealous Romanist. The son was sentenced to banishment, but the others were acquitted. Fortunately, the account of the judicial murder of Calas reached the ears of Voltaire, then residing at Ferney, and he spared neither time nor labour to procure a reversal of the sentence. The whole strength of the church was put forth to uphold the unjust deed, and it was powerfully aided by some of the ministers. But in the end truth and justice triumphed. The sentence of the parliament of Toulouse was annulled; a new trial was ordered, and terminated in completely establishing the innocence of the Calas family, 9th March, 1765. David de Beaudrigne, one of the "titular capitouls" of Toulouse, was deprived of his office, and committed suicide; but the other perpetrators of this atrocious murder were allowed to go unpunished.—(*Causes Célèbres*, vol. iv.; *Jean Calas et sa Famille*, &c., Par A. Coquerel Fils; Paris, 1858.)—J. T.

CALASIO, MARIO DE, a celebrated Hebraist, born in Abruzzo, near Aquila, in 1550. He entered the Franciscan order, and became Hebrew professor at Rome. He published a grammar and lexicon of his favourite language; but his great work, a Hebrew concordance of the Bible, the result of forty years' labour, was not published till 1621, the year after his death. An edition was published in London in 1747.—J. B.

CALATRAVA, JOSÉ-MARIA, a Spanish statesman, born at Merida in Estramadura in 1781; died in 1846. He was, in the outset of his career, a distinguished advocate at Badajoz, but was afterwards better known as a member of the cortes, to which he was three times elected deputy. In this capacity he showed himself an able and eloquent defender of public liberty. In 1823, and afterwards in 1837, he held for a brief period the portfolio of minister of justice. In 1843 he was raised to the dignity of senator.—G. M.

CALCAGNINI, CELIO, an astronomer, archæologist, and poet, born at Ferrara in 1479; died in 1541. He served some years in the armies of the Emperor Maximilian and Pope Julius II., and after fulfilling a diplomatic mission to Rome, was appointed professor of belles-lettres in the university of Ferrara. In one of his astronomical dissertations, headed "Quomodo cœlum stet, terra moveatur," Calcagnini demonstrates with mathematical precision that the earth turns round the sun. His poetical compositions, in three books, are collected in the *Deliciæ Poetarum Italorum*. As an archæologist, and also as a miscellaneous prose writer, he holds a high place in Italian literature, although inferior to that assigned him as an astronomer and poet.

CALCAR or KALCKER, JOHN VAN, was born at Calcar in the duchy of Cleves in 1499. From whom this artist received instruction in his own country is not known, but subsequently at Venice, he studied in the school of Titian, whose chief scholar he became. In time he was enabled so successfully to imitate the manner of his master, as even to have deceived the eminent Goltzius. His imitations of Raffaele were almost as happy. His Venetian studies had completely ousted all traces of his original Flemish taste in art. His fame seems to be limited rather to his imitative talent. He was employed by Vasari on the portraits of the painters, &c., for his work. Rubens possessed a work by Calcar representing the Nativity, in which, it may be noted, that the light was made to emanate wholly from the child. This picture afterwards became the property of the Emperor Ferdinand. Calcar died in 1546.—W. T.

CALCEOLARI, CALZOLARIS, or CALCEOLARIUS, FRANCESCO, an Italian naturalist, lived about the middle of the sixteenth century. He studied pharmacy at Verona under Ghini, and prosecuted natural history with enthusiasm. He became intimately acquainted with Mathiolus and Aldrovandus. In 1554 and subsequent years he examined the botany of Mount Baldo, along with Anguillara and the Bauhins. His researches were afterwards published at Venice, under the title of "Iter Baidi Montis." The genus calceolaria was named by Feuillée in honour of him.—J. H. B.

CALCHI, TRISTRAM, an Italian historian, born at Milan in 1462; died in 1507 or 1516. On the death of his master, Giov. Merula, he was employed to continue his "History of the Visconti."—Calchi found the work so inaccurate that he had to rewrite it.

CALDANI, LEOPOLD MARK ANTONY, an Italian anatomist, born at Bologna in 1725. He was successively professor of anatomy at Bologna, and of theoretical medicine at Padua, where he succeeded Morgagni in the chair of anatomy. He published "Elements of Pathology," "Elements of Physiology," and an elementary work on anatomy. He continued till the very close of his life to prosecute his favourite study of anatomy, publishing, when seventy-six years of age, a series of anatomical plates. He died in 1813.—J. B.

CALDARA, ANTONIO, a musician, was born in Venice about 1671, where he died in 1763. He studied composition under his fellow-townsmen, Legrenzi; and in 1689 he produced, successfully, an opera called "Argene." This was followed by several works of the same class, the popularity of which led to his engagement at Rome in 1711, to write the opera "Atenaide," for the display of the singer Amadora. He is said to have been appointed *mastro di capella* to the court of Mantua in 1714; but, since he produced no work there, this is very questionable. Two years later he went to Austria, produced an opera at Saltzburg, and proceeded to Vienna, where in 1717 he brought out "Caio Mario," and no less than three other equally important dramatic works. His success and his remarkable fecundity so charmed the emperor, Charles VI., that he was engaged to teach this imperial dilettante free composition, and in 1718 was appointed vice-kapellmeister under the famous Fuchs, who was the monarch's instructor in counterpoint. In this capacity Caldara was furnished with poems by Zeno and Metastasio, who were resident in the Austrian capital, and was thus the original composer of many of their lyrical dramas, which have since been set again and again by other musicians. He wrote with the greatest rapidity, producing three, four, and even five operas in one year, until, in 1736, the failure of "Temistocle," his sixty-eighth work, so greatly depressed him, that he never again wrote for the stage. He resigned his appointment, and in 1738 returned to his native city, where he spent the remainder of his long life in repose. Besides his numerous operas and oratorios, he wrote some music for the church and some instrumental pieces.

The English historians appear greatly to exaggerate the merit of his works; fluency was his chief characteristic as a composer, with the natural grace that always accompanies it, but he had very little profundity. His style assumed greater earnestness from the time of his settlement in Vienna, and this is shown still more in his ecclesiastical than in his theatrical music.—G. A. M.

CALDARO. See CARAVAGGIO, POLIDORO DA.

CALDARONE or CALDERONE, JOHN JAMES, an Italian physician and chemist, was born at Palermo on the 1st Jan., 1651, and died in 1731. He prosecuted natural history, and particularly botany. He became first physician in Sicily, and was charged with the inspection of drugs. He has written letters on botany, which were published in 1673.—J. H. B.

CALDAS, FRANCISCO JOSÉ DE, a South American naturalist, born at Popayan in New Grenada about 1773, interesting as an example of a self-made savant. Without help from teachers, and with little from books, he attained to a respectable acquaintance with botany, physical geography, mechanics, and astronomy. To the explorer of New Grenada, Mutis, he rendered valuable assistance, and, among other independent services to science, determined the height of Chimborazo and other peaks. In 1805 or 1806 he was appointed director of the observatory of Santa Fé de Bogota. Having eagerly embraced the cause of independence he fell into the hands of Morillo, by whom he was put to death in 1806. Humboldt has recognized the merit of his scientific labours, the principal part of which is embodied in his "Semenario de la Nueva Granada," edited and published, with additions, at Paris in 1849.—J. S., G.

CALDENBACH, CHRISTOPHER, a German naturalist and poet, was born at Schwibus in Silesia on 11th August, 1618, and died on 16th July, 1698. He prosecuted his studies at Frankfurt-on-the-Oder and at Königsberg. He has written several literary works and commentaries on the laurel, the olive, the palm, and the vine.—J. H. B.

CALDER, ROBERT, a zealous adherent of episcopacy in Scotland after the Revolution, was born at Elgin, Morayshire, in 1658. He had been appointed to the curacy of Newthorn, Berwickshire, before the Revolution, but lost his living in 1689, because he refused to read the proclamation of the new sovereign, and continued to pray for King James. We gather from one of

his works that in 1693 he was imprisoned at Edinburgh. After officiating for some time in Aberdeen and Elgin, from both of which he was expelled, he returned to Edinburgh, where he preached in a small chapel in High Street. He published a number of works, chiefly bearing on the controversy in which he took so prominent a part; of these we mention his "Priesthood of the Old and New Testament by Succession," and his "Scottish Presbyterian Eloquence."—J. B.

CALDER, SIR ROBERT, Bart., a British admiral, fourth son of Sir James Calder of Muirton in Morayshire, was born in 1745. He entered the navy at the age of fourteen, and attained the rank of post-captain in 1780. In 1796 he was selected by Sir John Jervis to officiate as captain of the fleet, and in that capacity contributed to gain the glorious victory of Cape St. Vincent, 14th February, 1797, and was the bearer of the admiral's despatches home. In the following year he was created a baronet, and in 1799 attained the rank of rear-admiral. In 1801 he was despatched with a squadron in pursuit of a French force under Admiral Gantheaume which had contrived to escape from Brest, but did not succeed in coming up with them though he followed them to the West Indies. In 1805 he commanded for some time the squadron which blockaded the French ships in the port of Ferrol. He was next ordered to cruise off Cape Finisterre, for the purpose of intercepting the combined French and Spanish fleet under Villeneuve on its return from the West Indies. At noon on the 22nd of July this force, consisting of twenty ships of the line, a 50-gun ship, and seven frigates, was observed on the lee bow by the British fleet, which was composed of only fifteen ships of the line and two frigates. An engagement took place which lasted till nine o'clock p.m., and terminated in the capture of two of the enemy's ships. Admiral Calder was severely censured both for the alleged unskilful mode in which the attack was made, and for declining to renew the action next day, and permitting the enemy to retire unmolested. On his return to England he was tried by a court-martial, and found guilty of not having done his utmost to take and destroy the enemy's ships, owing to an error of judgment, and was adjudged to be severely reprimanded. After a time an impression began to prevail that Sir Robert had been harshly treated. In 1810 he was appointed port-admiral at Plymouth, an office which he held for three years, and died in 1818, aged seventy-four.—J. T.

CALDERARI, OTTONE, an Italian architect, born of a noble family at Vicenza in 1730; died in 1803. A moonlight view of the basilica of his native city, first gave him an enthusiasm for architecture. He adorned Vicenza and its neighbourhood with many noble buildings, and became known for various works in other Italian cities. He was elected by the French Institute as "foremost among the Italian architects of the day."

CALDERINI, DORNIZIO, born at Torri in Verona in 1446. When only twenty-four years of age he was appointed by Pope Paul II. professor of classical literature in the university of Rome, which chair he also filled under the pontificate of Sixtus IV. This pontiff raised him to the dignity of apostolic secretary, and employed him along with Cardinal della Rovere to treat with the citizens of Avignon on the occasion of a rebellion being declared against the papacy in that city. He left commentaries on Juvenal, Martial, Propertius, Virgil, Statius, and valuable manuscripts on Ovid's *Metamorphoses*, on Persius, &c. Giglio Gregorio Giraldi notes many poetical compositions of this author. Lucio Fostoro, one of the greatest Hellenists of that age, in a letter to Alexander Cortese, bishop of Segni, asserts, perhaps with some exaggeration, that the only three really elegant writers of that epoch were Lorenzo Valla, Calderini, and Poliziano. He died of the plague in 1478.—A. C. M.

CALDERÓN DE LA BARCA, DON PEDRO, the greatest of the Spanish dramatists, and one of the great national poets of Europe, was born at Madrid on the 17th of January, 1600. His father held the important office of secretary to the treasury board under Philip II. and Philip III. His mother was the descendant of a noble family long settled in Spain, which had originally come from the Low Countries; and in a work of authority connected with the literary history of Madrid, *Los Hijos de Madrid*, tom. iv. p. 218, they are both praised for the care they bestowed upon the religious and literary education of their four children. Of these, Don Pedro, the poet, was the youngest. Up to his ninth year, the elementary education which he could receive seems to have been given to him at

home, after which period he was transferred to the jesuits' college or seminary at Madrid. His poetical talents, the precocity of which was as remarkable as their undiminished vigour and duration, seem not to have been discouraged by his ecclesiastical instructions. A play, entitled *El Mejor Amigo el Muerte*, has come down to us, which, from internal evidence, must have been written before the end of the year 1610. To this play Calderon contributed the entire third act, although at that time he had not quite completed his eleventh year. Three years after this period he composed, without assistance, an entire play on the subject of Elias, called "*The Chariot of Heaven*." This, though seemingly in existence when Vera Tassis wrote, that is, in 1682, the year after Calderon's death, remains still unknown. On proceeding to the university of Salamanca, whither he was sent in his fourteenth year, he seems to have divided his time between cultivating his poetical talents and in applying himself to those scholastic and theological studies, the results of which are so apparent in many of his most celebrated dramas. Before leaving Salamanca, where he continued till his nineteenth year, he wrote among other plays, the names of which are only conjectured, the most famous and perhaps the most powerful of all his dramas, namely, "*The Devotion of the Cross*"—a work which may be put in comparison with any that has ever been produced at the same age by any other poet. This, which is probably the production of Calderon that is best known out of Spain, owing to the analysis given of it by Sismondi, which is, however, more than usually inaccurate and unfair, was originally called "*La Cruz de la Sepultura*," and was published at Huesca in 1634 with other Comedies, where it is erroneously attributed to Lope de Vega (*Hartzenbusch's edition of Calderon*, Madrid, 1850; *Notas e Ilustraciones*, tom. iv. p. 701). It contains some scenes or portions of scenes which do not appear in the edition of Vera Tassis, as if they were rejected by the maturer judgment of Calderon himself. Having left Salamanca in 1619, we find him at Madrid in the following year entering into friendly rivalry with older and better known poets in doing honour to the patron saint of that city, San Isidro, and receiving for his contribution on the occasion the praise of Lope de Vega. In 1622, two years later, he entered the lists with the great Lope himself, not indeed in the drama, in which he was destined to be his successor and superior, but in those poetical offerings at the shrine of the same newly-canonized saint, in which he gained the third prize, Lope having won the first, and Zarate the second. Notwithstanding Calderon's predilection for these poetical pursuits, in which he was destined to achieve such pre-eminent success, he was not indifferent to those other instincts which, as a hidalgo and a Spaniard, seemed to him at least equally natural; as we find that, in common with almost every great name in Spanish literature, his first active services were devoted to arms. In 1625 we read of him serving with the army in the Milanese, and in the course of the same year in Flanders. His play, "*The Siege of Breda*," which commemorates the surrender of that town to the Spaniards under Spinola on the 8th of June, 1625—in some portion of the ten months' siege that preceded it Calderon being supposed to have borne a part—was produced, it is thought from the temporary interest of the subject, towards the end of the same year. How long Calderon continued connected with the army is uncertain; but his dramas, though not produced during that period with the amazing fertility that characterized his genius a few years later, appeared in unbroken succession. From internal evidence his three well-known dramas, "*The Garden of Falerina*," "*'Tis hard to guard a House with two Doors*," and "*The Fairy Lady*," are supposed to have been written in 1629. On the same evidence his "*Worse and Worse*," and his "*Better and Better*," are given respectively to 1630 and 1631. In the former of these years Lope de Vega (*Laurel of Apollo*, Silva vii.) recognizes the sweetness and poetical elevation of his style—a recognition which was rendered still more emphatic two years later by Montalvan, who speaks not only of the works which Calderon had already produced, but of those which he was then engaged upon. The death of Lope in 1635 removed all impediment to Calderon's supremacy over the Spanish stage, a realm which he ruled with undivided sway and surpassing success until almost the day of his death, which took place on Whitsunday, 1681.

Between the date of his recognition as the legitimate successor of the great Lope and his death—a period almost of sixty years

—but few events of his life are recorded. It seems to have flowed on in one unruffled tide of outward prosperity and inward peace, occupied in the splendid creations of his fancy, and the more sacred duties of his priesthood—a state which he had embraced in 1651, and for which the purity of his life and writings, and the enthusiasm of his belief, had, as far as we are able to judge, so appropriately fitted him. With the exception of his residence at Salamanca, the period of his early service in Italy and Belgium, and his presence in Catalonia during the rebellion of 1640—whither he went, almost contrary to the wishes of the king, as a member of the military order of Santiago, of which he had been elected a knight in 1637—his life hitherto had been spent almost exclusively in Madrid, he having become not only an ornament, but almost a necessity at the splendid court of Philip IV. Two years after his entering the priesthood, however, some ecclesiastical appointment seemed due to his attainments and position, and he was accordingly nominated chaplain to the chapel of the New Kings at Toledo. The duties of this office calling him away from the capital, the king soon found that he could not dispense with the presence of his favourite. He in consequence appointed him one of his own chaplains of honour, thus securing his residence at Madrid. He received other important ecclesiastical promotions, in all of which, according to the testimony of one of his contemporaries, "he united by humility and prudence, the duties of an obedient child and a loving father." From his connection with the court and with the church, he was stimulated at the same time to exertions of very opposite kinds; but both of them remarkable, and each pre-eminently worthy of his genius. For the one he produced those marvellous and gorgeous spectacles (*Fiestas*), performed in the gardens, or on the lake adjoining the palace of the Buen Retiro, which combined a splendour of diction, fancy, and invention, with an ingenuity and prodigal outlay of expenditure as to machinery and decorations, never previously united, or ever likely to be united again. For the church he composed those still more wonderful and more original autos; pieces, many of them nearly as long as his full length plays, which have no parallel in the literature of any country but Spain, and none to equal them even in that for ideal beauty and sublime elevation. Besides upwards of one hundred secular dramas—many of these, however, being on religious subjects, such as "*The Devotion of the Cross*," which, by Bouterwek and others, has been mistaken for an auto—he has left over seventy of these surprising performances, which are not included in the ordinary editions of Calderon, and from the difficulty of translating which, even German enthusiasm and industry have almost entirely shrunk. They form six quarto volumes, Madrid, 1759. In a sketch like the present, it would be impossible to give an adequate idea either of the great variety and richness of his plays, or of the subtle and profound undermeanings of his autos. In the former—

"All thoughts, all passions, all delights,
Whatever stirs this mortal frame,"

are chronicled and put before us in living action, by one who seems to have penetrated the mysteries of existence rather by the intuitions of genius than through the duller medium of experience. Dealing often with the warmest passions, and the most seductive crimes, he is pure without being cold, and terrible without that unconscious complicity in sin which we are forced to suspect in the delineations of similar horrors by other poets. He seems to have been in fact what Goethe was but in theory—above all the passions and weaknesses he describes; but still with a sympathy for all enjoyment that was innocent and natural in human life, such as we may suppose a guardian angel to feel for the being immediately under its protection. Those who seek for subtle delineations of character—those to whom the power of producing original individual creations is the test and result of dramatic power, will be disappointed if they expect to find such in Calderon. But, on the other hand, all who delight in the ingenious complications of a well-compacted plot—all who relish the sweet and playful converse of women, who are worthy of companionship even with "*Shakspeare's women*"—all to whom the fresh and original reproduction of the famous myths of Grecian imagination, or the pastoral and tragic episodes of the Old Testament, are capable of affording instruction or amusement—all those, in fine, who wish to hear a never-ending hymn of rapture and of praise upon the beauty of external nature, sung in the noblest

and most harmonious of living languages—will find a never-failing source of wonder and delight in the ever brilliant pages of this great poet—a poet who seems to have been as much loved for the amiability of his character, as he was admired for the splendour of his genius.

To those who are not acquainted with the works of this great writer, the following list of editions and translations, as well in German as in English, may be of use:—

In Spanish.—"Las Comedias de Calderon," per Keil, Leipsique, 1827-30, 4 vols. imp. oct. "Comedias de Calderon," edited by Hartzenbusch, 4 vols. imp. oct., Madrid, 1848-50.

In German.—There are numerous German translations of the plays, and all generally very good. Those by Schlegel, Gries, Malsburg, Schumacher, Schmidt, Martin, and others, are excellent. Of the autos, but one has been published, that by Eichen-dorff; it gives ten of them, and is admirably executed.

In English.—Until very recently, Calderon served only as material for articles few and far between in the magazines and reviews. The first, and still the only complete translation of any of his plays that has appeared in English, is, *Dramas from the Spanish of Calderon*, by Denis Florence McCarthy, 2 vols., London, 1853, giving unabridged translations of the following plays—"The Purgatory of St. Patrick;" "The Constant Prince;" "The Physician of his own Honour;" "The Scarf and the Flower;" "The Secret in Words;" "Love after Death." Two additional dramas—"The Devotion of the Cross," and "Love the Greatest Enchantment;" and one auto, "The Sorceries of Sin"—all strictly in the metre of the original—are announced for publication by the same translator. Six *Dramas of Calderon*—freely translated by Edward Fitzgerald, London, 1853—is very much admired for its idiomatic English. In 1856 a very charming little volume on Calderon was published by Richard Chenevix Trench, dean of Westminster. It contains translations of the principal scenes of "Life's a Dream," and the greater portion of one of the autos—"The Great Theatre of the World." The translations are remarkable for being the first attempt in English, as far as Calderon is concerned, to reproduce the peculiar assonant versification of the original.—D. F. M'C.

* CALDERON, SERAFIN E. DE, a Spanish poet and novelist, born at Malaga in 1801. He studied law in the university of Grenada, and in 1822 was appointed to the chair of rhetoric and belles-lettres. He published about this time some verses which evince a mastery of language seldom equalled. Being unsuccessful at the bar, he returned to Malaga, where he published in 1830 some poems entitled "El Solitario" (The Recluse). Soon after appeared some letters on Andalusian customs—"Escenas Andaluzas por el Solitario," Madrid—which have been much celebrated for their truth and piquancy. In 1833, by desire of the government, he wrote a series of memoirs on the principles of government. In 1834 he was appointed auditor-general of the army in the north, and in 1836, civil governor of Logrono. In the latter year he returned to Madrid, and published a novel entitled "Cristianos y Moriscos" (The Moors and the Christians), and began the labour of collecting the old cancioneros and romanceros. In 1837 he obtained the important post of civil governor of Seville, and in that city he commenced the accumulation of one of the noblest libraries and museums in Spain. The political events of 1838 compelled him to retire into private life. His attention has of late years been given to the study of Moorish literature.—F. M. W.

CALDERWOOD, DAVID, an eminent divine and historian of the church of Scotland, was born about 1575, and was settled about 1604 as minister of Crailing in the county of Roxburgh. He early showed himself a zealous defender of presbytery against the innovations of episcopacy. In 1617 James VI. came to Scotland and summoned a parliament, into which a bill was introduced to empower the king to arrange matters affecting the external polity of the church. A meeting of the clergy was being held simultaneously with the meeting of parliament, and Calderwood, with some other ministers, drew up a strong protest against the obnoxious measure, which had the effect of making the king lay it aside, even after it had received the assent of parliament, but which, nevertheless, involved the protesters in trouble. Calderwood was summoned to appear before the high commission court at St. Andrews, where the king attended. Adhering to the terms of the protest, and refusing to promise more than passive obedience to the measure, he was imprisoned, and only released on condition that he should leave the kingdom. He

went to Holland, where he remained from 1619 till James' death in 1625. During his exile he prepared and published a treatise entitled "Altare Damascenum," in which he examines the principles of episcopacy, and denounces the attempt to obtrude it on the Scottish church. This book attracted great attention, and was the cause of much uneasiness to his royal opponent, who, it is said, instigated a certain Patrick Scott to publish a document purporting to be a recantation, from the pen of Mr. Calderwood, of all the opinions for which he had contended. This impudent forgery following a report of the death of Calderwood, had some success, which his reappearance in Scotland instantly checked. For several years after his return Mr. Calderwood lived in retirement at Edinburgh, and was occupied in collecting materials for his most important work—the history of the Scottish church, from the death of James V. to the death of James VI. This work has been published by the Wodrow Society from the original manuscript (six large folio volumes) in the library of Glasgow university. It has been of great service to Wodrow, M'Crie, and other writers on that period of Scottish ecclesiastical history. On the breaking out of the troubles in 1638, Mr. Calderwood again took part in various public measures. He was present at the Glasgow assembly, and though not a member of court, was of great service in promoting its designs. He afterwards became minister of Pencailand in East Lothian, and in 1643 was one of the committee for drawing up the directory for public worship. He died at Jedburgh in 1651, when Cromwell's army occupied the Lothians.—J. B.

CALDWELL, CHARLES, an American physician, and a voluminous writer upon medical science and miscellaneous topics, was born in Orange county, North Carolina, in 1772. The means of education in that region were then very small, and in great part he educated himself. He afterwards studied medicine at Philadelphia. In 1795 he began his career as an author, by translating from the Latin, Blumenbach's Elements of Physiology. Ardent and impulsive in temperament, fond of novelties in science and practice, and wielding a facile pen, his publications soon became very numerous; and being chiefly of a controversial nature, engaged him in frequent disputes that obstructed his usefulness, but never slackened his industry or abated his self-esteem. In 1819 he removed to Kentucky, and became professor of the institutes of medicine in the medical department of the Transylvania university at Lexington. After eighteen years' zealous and useful labour in this university, circumstances led him to withdraw from it and attempt to found another medical school at Louisville. Twelve years more of his very active life were spent upon this project, and then, in 1849, he retired and devoted himself to writing his autobiography, which was published two years after his death. He died at Louisville in 1853. A catalogue of his publications embraces more than two hundred articles; many of them relate to physical education, the unity of the human race, the theory of animal heat, malaria, and especially phrenology, to which doctrine, in the latter part of his life, he was a decided and zealous convert.—F. B.

CALDWELL, JOSEPH, D.D., first president of the university of North Carolina, born at Leamington, New Jersey, in 1773, graduated at Princeton college, with high honours, in 1791, and subsequently became a tutor in that institution. In 1796 he was appointed professor of mathematics, and acting head of the university of North Carolina, which had been established only six years before. With this institution he was connected for the remainder of his life—the arrangement of its internal concerns and its course of instruction, and the enlargement of its means of usefulness, being due in great part to his exertions. He was elected its president in 1804, and held that office, with a brief interval, till his death in 1835. In 1824 he visited Europe, in order to procure a philosophical apparatus, and select books for the library. Though he wrote much in the journals of the day to promote the cause of popular education and internal improvement in North Carolina, his only separate publication was a treatise on geometry, which he prepared for use in the university.—F. B.

CALEB, an Israelite of the tribe of Judah, who along with Joshua protested against the evil reports which the other spies, whom Moses sent into Canaan, brought of the land. He was, therefore, preserved through the years of wandering in the wilderness, and had an inheritance given him at Kirjath-arba.

CALED. See KHALED.

CALEF, ROBERT, a merchant of Boston in New England, honourably distinguished for the brave and active share which he took in opposing the witchcraft delusion of 1692. When Cotton Mather published his *Wonders of the Invisible World*, Calef replied to him in a book entitled "More Wonders of the Invisible World." It gave great offence, but Hutchinson says it contains a fair narrative of the facts. The book was printed in London, and Dr. Increase Mather, then president of Harvard college, caused a copy of it to be burnt in the college yard. Calef states that, during the delusion, about 200 persons were accused, 150 imprisoned, 28 condemned, 19 hanged, and one pressed to death because he refused to plead. Public opinion was not long in coming round to his side, and honouring him for opinions, the publication of which at the time was perilous. He died in Roxbury in 1719.—F. B.

CALENDARIO, FILIPPO, the Venetian architect of the fifteenth century who constructed the porticoes, supported by marble columns which surround the area of the square of St. Mark, and on which stands a range of buildings ornamented by bas-reliefs and paintings. He was liberally recompensed, and received the daughter of the doge, Martin Faletri, in marriage.

CALENTIUS or CALENZIO, ELYSIUS, an Italian writer, died in 1503. He left a number of elegies, epistles, epigrams, satires, and fables, which were published at his death, under the title of "Opuscula." This collection found a place in the *Index Expur.*, notwithstanding it was printed at Rome.

CALENUS, Q. FUFIVS, served under Cæsar in the civil war. After the battle of Pharsalia had vanquished the adherents of Pompey, Calenus led an army which took Megara and some other Grecian cities. In reward for his services he was made consul, B.C. 47. After the dictator's death he joined Antony, whose legions in the north of Italy he commanded. Calenus died at the close of the Perusinian war.—J. B.

CALEPINO, AMBROGIO, an Italian philologist, born at Calepio in Bergamo in 1435. His Latin dictionary, published in 1502, is of note as one of the earliest works of the kind, and so great was its fame, that books of a like nature were long called *calepines*. Passerat published it in 1609, under the title "Dictionarium Octolingue," giving the corresponding words in seven other languages. Of this work a new edition appeared at Padua in 1731, by Faccioliati, assisted by Forcellini, and was the foundation of Forcellini's *Totius Latinitatis Lexicon*, 4 vols. folio, which superseded all former Latin dictionaries. Calepino died in 1511, having been for some years blind.—J. B.

CALETTI, GIUSEPPE, called CREMONESE, was born at Ferrara about 1600. He was a successful imitator of Titian, especially in his lesser efforts of bacchanalian character. But the mind of the imitator could not keep pace with his hands. Lanzi, laughing, states that he placed wild boars on the sea, and dolphins on the land. That he was capable of better things, appears by his "St. Mark," and "Four Doctors of the Church," at Ferrara. He died in 1660.—W. T.

CALFILL, CAWFIELD, or CALFED, JAMES, a Latin poet and learned divine, born in Shropshire in 1530. In 1562 he was proctor for the clergy of London, and chapter of Oxford in the convocation which drew up the Thirty-nine articles. He received various preferments in the church, and was about to be consecrated bishop of Worcester when he died in 1570. He wrote "Querela Oxoniensis Academicæ," &c., a Latin poem on the death of two sons of the duke of Suffolk; "Answer to John Marshall's Treatise of the Cross," and "Poemata Varia."—J. B.

CALHOUN, JOHN CALDWELL, one of the most eminent American statesmen of the present century, was born in Abbeville district, South Carolina, March 18, 1782. His father, Patrick Calhoun, a native of Ireland, was one of the first residents in this district while it was a frontier settlement; took an active and patriotic part in Indian border warfare and in the revolutionary contest, and served during nearly the whole later part of his life in the state legislature. The son, after receiving his preparatory education under the care of his brother-in-law, Dr. Waddell of Georgia, was entered at Yale college in 1802, and graduated there with distinction in 1804. He pursued his professional studies at the law school in Litchfield, Connecticut, and was admitted to the bar of South Carolina in 1807. But he appears soon to have abandoned the practice of law for politics; and after serving for two sessions in the legislature of his native state, he was elected a representative to congress in 1811. From

that time until his death, a period of nearly forty years, he was seldom absent from Washington, being nearly the whole time in the public service, either in congress or in the cabinet. Few American statesmen have had so much experience in public affairs, or have preserved so high a reputation for ability and uprightness. Though an active party leader, and often engaged in the most exciting contests, not the slightest imputation was ever thrown upon his private character, or the sincerity and manliness of his public conduct. When he first entered congress, the difficulties with England were fast approaching actual hostilities, and Mr. Calhoun immediately took part with that section—the young democracy as they were termed—of the dominant party, whose object it was to drive the still reluctant administration into a declaration of war. They succeeded, and as a member of the committee on foreign relations, Mr. Calhoun reported a bill for declaring war, which was passed in June, 1812. He afterwards strenuously supported all the necessary measures for carrying on hostilities with vigour, especially that for chartering a national bank, to aid in providing the requisite funds, though the bill for this purpose could not be carried till 1816. At the same period he also supported bills for effecting internal improvements, and for encouraging domestic manufactures, by imposing protective duties—measures which his later policy strongly condemned. When Mr. Monroe formed his administration in 1817, Mr. Calhoun became secretary of war, a post which he filled with great ability for seven years, reducing the affairs of the department from a state of great confusion to simplicity and order. In 1825 he was chosen vice-president of the United States under John Q. Adams, and again in 1829 under General Jackson. With the latter, however, he did not long continue on amicable political relations, but entered into fierce opposition, when the president and a majority of congress determined to enforce submission to the law of 1828 imposing a heavy protective tariff. It was at this period that Mr. Calhoun broached his famous *nullification* doctrine, which is substantially that the union of the United States is not a union of the people, but a league or compact between sovereign states, any one of which has a right to judge when the compact is broken, and to pronounce any law to be null and void which violates its conditions. From this time forward, that is, for the last seventeen years of his public service, Mr. Calhoun hardly aspired to be considered as a national statesman, acting for the whole country. He was content, he was even proud to be viewed only as a southern statesman. Hence his advocacy of the extreme doctrine of state rights; his censure of the Missouri compromise, passed thirteen years before, when he was himself in the cabinet; his support of all measures tending to the extension of slave-holding territory; and, finally, his proposal to amend the constitution by abolishing the single office of the presidency, and creating two presidents, one for the North and the other for the South, to be in office at the same time. The place in which he advocated these doctrines was his own favourite arena, the floor of the United States senate, where he continued for the rest of his life, except for a short time at the close of Mr. Tyler's administration, when he accepted the office of secretary of state, in order to complete a favourite measure—the annexation of Texas. At this period of his life his policy respecting European affairs was pacific; and it should be remembered to his honour, that he probably prevented a war with England on the Oregon question. His death took place at Washington in 1850. The eloquence of Mr. Calhoun, as was well said by Mr. Webster, "was part of his intellectual character. It grew out of the qualities of his mind. It was plain, strong, terse, condensed, concise, sometimes impassioned, still always severe." The same great orator and statesman, the most frequent and formidable of Mr. Calhoun's opponents, paid the following noble tribute to the dignity and purity of his public character. "He had the basis, the indispensable basis of all high character; and that was unspotted integrity, unimpeached honour and character. If he had aspirations they were high, and honourable, and noble. There was nothing grovelling, or low, or meanly selfish, that came near the head or the heart of Mr. Calhoun. However he may have differed from others of us in his political opinions or his political principles, those principles and those opinions will now descend to posterity under the sanction of a great name. He has lived long enough, he has done enough, and he has done it so well, so successfully, so honourably, as to connect himself for all

time with the records of his country." Since his death the works of Mr. Calhoun have been published in six octavo volumes, the first being a posthumous publication of "A Disquisition upon Government," and "A Discourse on the Constitution and Government of the United States;" and the others being a republication of his speeches in congress, official reports, and other documents of which he was the author.—F. B.

CALIDASA, a celebrated Hindoo poet, who is supposed by some to have flourished about the middle of the century preceding the commencement of our era, by others about the close of the second century. He is the author of a great number of poems of unequal merit, but not a few of them are of a very high order. One of his dramas, entitled "Sacuntalâ, or the Fatal Ring," was translated by Sir William Jones (Calcutta, 1789, London, 1792), and was received with great admiration. It has since been repeatedly retranslated into French and German, and several attempts have been made on the continent to adapt it to the stage. A correct edition of the text of this celebrated drama, which had been greatly interpolated and corrupted, was published by Herman Brockhaus of Leipzig, and a free yet accurate English translation in prose and verse has since been published by Professor M. Williams. Câlîdâsa is also the author of "Vîcramôrvast," a dramatic poem in five acts; of a comedy, called "Agnimitra and Mâlavîcra;" the "Mêgha Dûta, or Cloud Messenger," a lyrical poem of one hundred and sixteen stanzas; an unfinished epic poem called "Cumâra Sambhava;" a narrative poem entitled "Raghu Vansa," &c. A number of these pieces have been translated by H. H. Wilson in his Hindoo Theatre.—J. T.

CALIGNON, SOFFREY DE, a French poet, born in 1550; died at Paris in 1606. He was chancellor of Navarre under Henry IV., and was engaged, along with de Thou, in framing the edict of Nantes. He wrote a poetical satire—"Le Mepris des Dames."

CALIGNY, JEAN-ANTONOR HUE DE, an eminent French engineer, one of four brothers to whom was intrusted the direction of a great number of the most important military works in France and the Low Countries: born in 1657; died in 1731.

CALIGULA, CAIUS CÆSAR, emperor of Rome from 37 to 41. He was the son of Germanicus, and obtained the surname of Caligula from his habit of wearing the *caliga* or military shoe. He succeeded his grandfather, Tiberius, under the most favourable circumstances for attaining popularity. The earlier measures of Caligula seem to have justified the expectations formed of him by the populace. He dismissed from the court the profligate favourites of Tiberius, remitted many of the taxes imposed in the previous reign, and set at liberty many prisoners. For the first eight months of his reign he continued, by measures such as these, to retain the affections of his subjects, who manifested in every possible way their satisfaction with his rule; but about that time he was seized with a severe and dangerous illness, which is supposed by many to have deranged his mental faculties. His character underwent a sudden and total change. He became cruel and tyrannical, and gave himself up to every species of debauchery and extravagance. He assumed divine honours, erected a temple for his own worship, and caused sacrifices to be offered to himself every day. His impiety was fully equalled by his prodigality. Even the immense taxes imposed upon the provinces proved inadequate to satisfy the demands of his lavish expenditure, and the wealthier class of citizens then became the victims of his rapacity. His favourite horse was kept in a stable of marble, and treated with every mark of respect; and it is said that death alone prevented the infatuated emperor from conferring the consulship upon it. The extravagance and profusion of his domestic arrangements have scarcely a parallel in history. His cruelties were so great as almost to transcend belief. To torture, and even to put to death innocent people, was with him a favourite amusement; and he is said to have maintained a large number of wild beasts, which were daily fed with human victims. In a moment of irritation he once expressed a wish that the Roman people had but one head, that he might strike it off at a blow. The slightest suspicion against any one he converted arbitrarily into a capital charge. The old and infirm were frequently destroyed by his orders, for no other reason than that they were useless to the state. In this way he continued to give himself up to the practice of every species of oppression and brutality, till, in the third year of his reign, he was seized with an ungovernable desire for military glory. Levies were made throughout the empire, and an

expedition was fitted out which he commanded in person, and with which he proposed to reduce to subjection all Germany and Britain. He contented himself, however, with marching his troops into France, on the coast of which he drew up the army in order of battle, and ordered each soldier to fill his helmet with sea-shells, which were carried to Rome, and paraded with much solemnity as the spoils of the ocean. A successful conspiracy at length put an end to the tyranny of Caligula. After a reign of about four years, he was assassinated during the celebration of the Palatine games by a band of conspirators, headed by Cassius Chærea, a tribune of the prætorian guards.—W. M.

CALIMANI, SIMEONE, rabbi at Venice during a considerable portion of the eighteenth century. He has left a grammar of the Hebrew language, with a dissertation on Hebrew poetry. The Hebrew-Italian lexicon which he intended to publish, was not completed when he died.—T. T.

CALIXTUS. See ALEXANDER III., Pope.

CALIXTUS I. (more properly CALLISTUS), a Roman by birth, succeeded Zephyrinus in the papacy, according to Fleury, in the year 217, and, after having sat five years, was put to death under Alexander Severus in 222. The chronology, however, is very uncertain. This pope is said by Platina to have instituted the fasts at the four seasons, called Quarter-tenses or Ember-days. Little authentic was known of him until the late discovery of one of the lost works of Hippolytus, bishop of Portus, in which statements are made respecting Callistus of the most unfavourable nature. A famous christian cemetery was named after him.—T. A.

CALIXTUS II. (GUIDO, archbishop of Vienne) was elected at Cluny in France in 1119, after the sudden death of Gelasius II.; but he would not assume the papal insignia until he had received tidings of the willing confirmation of his appointment by the rest of the cardinals at Rome. He was connected by birth with no less than three royal families. The struggle regarding the right of investiture, that is, the right of appointing to vacant sees and benefices, was now at its height. Paschal II. had in 1118 weakly conceded to the emperor, Henry V., the right of investiture "by ring and crosier," the well-known emblems of the *spiritual* jurisdiction of bishops. This concession was condemned by the nearly unanimous voice of the clergy all over Europe; and in a great council held at Rheims towards the close of 1119, in which the pope presided, Calixtus endeavoured to arrange the matter with the emperor. But the faithless conduct of Henry, who, while professing his willingness to abandon the right, was found to be manoeuvring to get the pope into his hands, caused the negotiations to be broken off. After visiting Normandy, where he met the English king, Henry I., at Gisors, Calixtus proceeded to Italy. Soon after his arrival in Rome, the antipope, Burdinus, who had been set up by the emperor, was brought into the city a captive, and delivered up to him. Calixtus pardoned him, and confined him for the remainder of his life to the monastery of Cava. In 1122 the affair of investitures was arranged. The emperor concluded a concordat with the papal legates at Worms, by which he surrendered the right of investiture by ring and crosier, retaining only that of investing "by the sceptre," when he put bishops in possession of their *temporalities*. By the same treaty peace was established in Germany. The concordat was ratified by the great council of the Lateran (commonly called the ninth general council), convened by the pope at Rome in the following year. Calixtus died in 1124. Gibbon says of him, that "after giving peace to Europe, Calixtus II. alone had resolution and power to prohibit the use of private arms in the metropolis."—T. A.

CALIXTUS III. (ALPHONSUS BORGIA, a Spaniard) succeeded Nicholas V. in 1455. He bent all his energies to the task of recovering Constantinople, if possible, from the hands of the Turks, and renewed the proclamation made in 1453 for a general crusade, sending his legates into every country of Europe to preach the holy war. For this purpose he alienated many valuable jewels, and even manors, belonging to the Roman church. His otherwise unblemished character was tarnished by the grossness of his nepotism. Calixtus died in 1458.—T. A.

CALIXTUS, GEORGE, one of the most learned, liberal, and enlightened of the German theologians of the seventeenth century, was born on the 14th December, 1586, in a village of Schleswig of the name of Medelbye. His father, who was pastor of the village, had been one of the pupils of Melancthon in his last years, and had imbibed his moderate and conciliatory

spirit. He sought to train his son in the same views. He was himself accordingly his first teacher; afterwards he sent him to school at Flensburg, and then to the university at Helmstädt, the great seat of the more liberal and cultivated theology which Melancthon had represented. Here, from 1603 to 1609, young Calixtus spent his time in the study, first of philosophy and philology, and then chiefly, during the last two years, of theology. The Aristotelian philosophy especially engaged his attention, and he became a warm admirer of it. His theological studies took their direction more from an independent examination of patristic writings than from any special influence surrounding him; and the naturally free and comprehensive bias of his mind grew and flourished from communion with the early christian writers. After the completion of his university course, he travelled for four years throughout Belgium, France, and England, chiefly employed in examining into the state of religion in these countries; and there can be little doubt that these years of travel, and the cosmopolitan tastes and sympathies which they awakened, or perhaps only strengthened, served strongly to form him for his future mediatory career. The theology and practical working of the Roman catholic church excited his particular regard at this early period, and he remained a winter in Cologne with the view of studying them. His talents and activity gradually attracted attention, and his fame as a rising theologian reached its height in a victorious encounter with the jesuit Turrianus, in the year 1614. He was offered a professorship of theology in his own university, and here in the same year he settled, and for nearly half a century devoted his energies to the cultivation of a moderate and liberal theology, and the spread of a more catholic and tolerant spirit in the Lutheran church. He died in 1656.

It is of little consequence to record the several struggles in which his efforts at christian union and his various writings engaged Calixtus. His projects fell upon evil days, and met with even a harder fate than is usual in such cases. Reviled by the Lutherans, he failed to win the papists. He and his friends were called by the old Lutherans crypto-papists, and *syncretism* passed into a byword for every species of heresy. With the Calvinists he seems to have got on better perhaps than with any other of the contending religious parties, and his association with them on the occasion of a religious controversy at Thorn in 1646, was a subject of special indignation and accusation against him on the part of his Lutheran brethren. His efforts, unsuccessful as they were in their immediate object, made a deep impression on the German churches, and combined with the comprehensive and humanistic spirit of his theology, helped to prepare the way for a reaction against the barren dogmatism of Lutheranism in the seventeenth century. The writings of Calixtus were mainly of an occasional character—those at least published by himself. Even in his lifetime, however, there were published by others, several series of what appear to have been his theological lectures, viz., his "Expositiones Literales," upon most of the books of the Old Testament; and his "Concordia Evangeliorum." After his death there appeared "Orationes Selectæ," Helmstadt, 1660; and his general contributions to Old Testament exegesis were collected and published by his son in 1665, under the title "Lucubrationes ad quorundam V. T. librorum intelligentiam facientes." The student may consult Gass. G. Calixt. und der Syncretismus, 1846; or G. Calixtus und seine Zeit, by Henke, 1853.—T.

CALKON, JAN FREDERIK VAN BEEK, the most celebrated astronomer of the Netherlands, was born at Groningen in 1772. He was destined for the reformed church, of which his father was a minister, but turned aside to mathematics and astronomy. Visiting the German universities, he made many friends among the learned; and afterwards taught astronomy and mathematics at Leyden and Utrecht. He was elected a member of the Dutch National Institute, and died in 1811. He wrote a dissertation on the clocks of the ancients.

CALL, SIR JOHN, Bart., celebrated as a military engineer, was born in 1732. Having gone to India, he was made, ere he had reached his twentieth year, chief engineer at Fort St. David; a situation which he held till in 1757 he was made chief engineer at Madras, and soon after of all the Coromandel coast. Having accomplished the reduction of Pondicherry and Vellore, and distinguished himself in the war with Hyder Ali, he was advanced by the company, and was recommended by Clive to succeed to the government of Madras; but he chose rather to

return to England. He was in 1782 appointed one of a commission of inquiry into the state of crown lands, woods, and forests. He entered parliament in 1784, was made a baronet in 1791, and died in 1801.—J. B.

CALLACHAN, king of Cashel, and successor to Cormac, reigned in the earlier part of the tenth century. Uniformly the ally of the Danes, he was noted for his unremitting warfare against christianity. He pillaged the venerable monastery of Clonmacnoise, and the abbey of Clonleagh. The life of this fierce and sacrilegious prince stands out in black and odious contrast to that of the illustrious king and bishop, Cormac. At length, about the year 939, he was delivered up to Donagh, king of Ireland, with other captives and hostages. The only other notice we have of him is on the occasion of a victory obtained by him over Kennedy, king of Munster.—J. F. W.

CALLANAN, J. J., was born in the city of Cork in the year 1795, and was educated for the Roman catholic priesthood. Finding, however, that he had no vocation for the ecclesiastical state, he left the college of Maynooth in 1816, and two years after obtained the situation of tutor in a respectable family in his native city. The ill-requited duties of a tutor were as little congenial to his disposition as their reward was unsuitable to his wants, and he accordingly left Cork and entered Trinity college, Dublin, with the design of qualifying himself for the profession of the law. During his college course he wrote two prize poems, which secured for him the favourable judgment of the authorities. Unfortunately he abandoned his college studies after the second year, and having exhausted his resources, he enlisted privately in the Royal Irish regiment, then about to embark for Malta; but was, after a short time, discovered by his friends, who procured his release. Two more weary years of teaching followed. Then, after an interval of indolence and poetic musing, we find him at a school in 1823, which he soon left to ramble through the lovely scenery of his native county, collecting its legends and nursing his poetic tastes. Meantime he had contributed some pieces of high merit to Blackwood and Bolster's magazines. In failing health and reduced circumstances, he went in the end of the year 1827 to Lisbon, as tutor in a gentleman's family. During his stay in Portugal he acquired the language, and made several translations from its poetry, and was occupied in preparing his writings for publication. Meantime his health daily declined, and at last his illness assumed so alarming an aspect, that he determined on returning to die in his native land; but when on board the vessel he was unable to proceed, and returning to shore, he died a few days after on the 19th September, 1829, in the 34th year of his age, just at the time that his poems were published in his native city. Callanan was a true poet. Thoroughly acquainted with the romantic legends of his country, he was singularly happy in the graces and power of language, and the feeling and beauty of his sentiments. There is in his compositions little of that high classicism which marks the scholar; but they are full of exquisite simplicity and tenderness, and in his description of natural scenery he is unrivalled. His lines on "Gougane Barra" are known to every tourist that visits the romantic regions of the south of Ireland, and his longer poems possess great merit.—J. F. W.

CALLARD DE LA DUQUERIE, JEAN BAPTISTE, a French physician and botanist, was born in 1630, and died in 1746. He practised his profession at Caen, and subsequently became one of the professors of medicine in the university. He founded the botanic garden of that town. He published a "Universal Medical Lexicon."—J. H. B.

CALLCOTT, SIR AUGUSTUS WALL, was born in Kensington in 1779. He was a chorister as a boy, and officiated for some years at Westminster abbey under Dr. Cooke. But he took early to painting as a profession, and became the pupil of Hoppner, the distinguished portrait painter, Callcott himself, at first, following the same branch of the art. Callcott's talent was, however, for landscape painting, and he eventually attained such eminence in this department of painting, that he was called the English Claude. Some of Callcott's finest works are in the style of Claude, but without the hardness of that painter, and with a more skilful treatment of the foregrounds; his colouring is uniformly sober, and somewhat of the tone of the early works of Turner. But Callcott never erred on the side of extravagance, and was always free from manner in his landscapes. In the National Gallery are some remarkably fine examples of the works of this painter, both of his least pretentious, and of his

most important style, as the "Entrance to Pisa from Leghorn," painted in 1833—a grand landscape. Callcott was elected a member of the Royal Academy in 1810, and was for many years a constant and important contributor to its exhibitions. In 1837 he was knighted by the queen, and in this year he unfortunately forsook the line of art upon which he had founded his deserved reputation, and became a figure painter. His first attempt in this new province was a large picture of "Raphael and the Fornarina," exhibited in 1837, well known by the print from it by Lumb Stocks, A.R.A., which was distributed to the subscribers of the London Art Union in 1843. This picture was followed in 1840 by another work of like pretensions—"Milton and his Daughters;" but it was so far from maintaining the credit of his previous attempt, that it was generally admitted to have been a complete failure. It was a great injury to his reputation. It exhibited one of the first of living landscape painters as below mediocrity as a figure painter. From this time Sir Augustus did little more; his health rapidly failed him. In 1844 he was appointed conservator of the royal pictures, as successor to Mr. Sequier—an honourable office, but one of small remuneration, and which he held for a few months only. He died on the 25th of November the same year.—R. N. W.

CALLCOTT, LADY, was the daughter of Rear-admiral George Dundas, and was born in 1788. In 1809 she married Captain Graham, R.N., who died at sea in 1822. She was married to Sir Augustus Callcott in 1827. Lady Callcott was a great traveller, and spent several years in India and South America. She twice visited Italy, and published two works relating to it—"Three months in the environs of Rome," and "Memoirs of Poussin." She also published a "History of Spain," in 2 vols., "Little Arthur's History of England," "The Little Brackenburra's Essays towards the History of Painting," and a "Scripture Herbal," her last work. Lady Callcott, who was an invalid for eleven years, died 21st November, 1843. Her memory will long be affectionately remembered, not only for her talents and great acquirements, but for her generous, kind, and pious disposition.—J. T.

CALLCOTT, JOHN WALL, M.D., was born at Kensington in November, 1766, and died May 15, 1821. His father was a bricklayer and builder, and the musician, like his brother Sir Augustus, the painter, was the offspring of a second marriage, both bearing their mother's maiden name of Wall. John, as a schoolboy, showed an equal capacity and inclination for languages, which grew with his years. In course of time he became master of Latin, Greek, Hebrew, and other dead and oriental tongues, and he read French, Italian, and German, with the same fluency. He was intended for the profession of surgery, and evinced considerable aptitude for the study of anatomy; his feelings were so shocked, however, by witnessing an operation, that he fainted in the room, and could not be induced to apply himself further to the pursuit. His first interest in music was excited when he was twelve years old; his father was then engaged upon some repairs of Kensington church, during which young Callcott had occasionally to attend him, and thus had opportunities of hearing the organist practise, an accident that determined his ultimate destiny. In the year of his surgical probation, he made constant visits to the Kensington organist, whose warm encouragement stimulated his natural taste; and when, at thirteen, he abandoned the study of surgery, he had no difficulty in deciding upon that of music to replace it. It was at Christmas in 1780 that he made his first attempt at composition in writing music for a private play. When he was about sixteen he made the acquaintance of Dr. Arnold and Dr. Cooke, whose influential professional position enabled them greatly to assist Callcott's advancement. Among other advantages he obtained from these friends, was an introduction to the society called the Academy of Ancient Music, at whose concerts he played in the band, and also produced, with great credit, an anthem for two choirs and orchestra. In 1783 he succeeded Attwood as assistant organist to Reinhold at the church of St. George the Martyr, which appointment he held for two years. In 1789 he competed for the organ of St. Paul's, Covent Garden, when the interest of the electors was divided between him and Charles Evans, the glee writer; so these two friends agreed to accept the office jointly, and share its duties and its remuneration. When in 1795 the church was burned, Callcott played once in aid of the fund for its re-erection, at Ely chapel, Holborn, on which occa-

sion he was introduced to William Horsley, organist of the chapel, who subsequently became his son-in-law. He was also engaged as organist at the Female Orphans' Asylum from 1792 till 1802, when he was succeeded by Horsley, who had been his assistant. He wrote his first glee in 1784, for the prize given by the Catch Club; but he was this time an unsuccessful candidate. He made up for his ill-fortune in 1785, when he gained three of the four prizes for glees, canons, and catches, annually awarded by that society. He gave a rare example of industry in sending, two years later, a hundred compositions for the prizes; this inundation was so extraordinary as greatly to embarrass the regular proceedings of the club, and a law was consequently passed that no candidate should be allowed to offer more than three pieces for each of the four prizes. Though Callcott was made an honorary member of the club, he regarded the new statute as a personal affront, in resentment of which, in 1788, he refused to write for the prizes. In 1789, however, he was persuaded of his error, and, in compliance with the restriction, submitted twelve compositions; on this occasion he gained all the four medals, a success of which there has been no other example in the entire history of the Catch Club. Greatly interested in this class of composition, Callcott helped to promote its cultivation by organizing, in conjunction with Dr. Arnold, the Glee Club, which held its first meeting at the New Coffee-house, December 22, 1787. He was likewise one of the original members of the Conventores Sodales, another institution to encourage the writing of glees and canons, which was established in 1798. When Haydn visited England in 1790, Callcott placed himself under him for a course of lessons. With that master he especially studied orchestration, but, though he played several instruments, he never excelled in this branch of the art. He took his bachelor's degree at Cambridge, by invitation of Dr. P. Hayes, the professor, when he was scarcely nineteen, and set Wharton's Ode to Fancy for his exercise. He was made doctor of music at Oxford in 1800, when he obtained his testamen for a Latin anthem. A few years prior to this he became deeply interested in the investigation of the theory of music, to which he was strongly stimulated by Overend, an organist, who possessed the extensive manuscripts of Dr. Boyce on this subject. Callcott's classical attainments greatly facilitated his researches into the ancient systems, and his fluency in living languages enabled him to read all that had been written upon modern art. From 1797 his chief attention was spent upon the compilation of a musical dictionary, the collecting of materials for which became the hobby of the rest of his life. As after several years he felt himself in some respect compromised in not having fulfilled his announcement of this purposed work, he thought it necessary to produce something of a theoretical character, and accordingly wrote his "Grammar of Music," which occupied the leisure of 1804 and 1805. This book was, at the time when it appeared, the most comprehensive musical treatise that had been written in English, and, though later theories have superseded it, its merit is still acknowledged. He made some preparation for a biographical dictionary, but proceeded only for the first few letters. He published in 1801 a small, educational book called "The Way to Speak Well," intended to have been the first of his series; but he did not carry out this design. In 1805 Dr. Callcott was appointed to succeed Dr. Crotch as lecturer at the Royal Institution, but was never able to enter upon the office; his constant habit of excessive application had for long undermined his health, and his reason now gave way under the ceaseless strain upon it. For five years he was an inmate of a lunatic asylum, during which time his lucid intervals were occupied with musical composition and religious exercises. He then returned to his friends, and resumed his avocation of teaching; but in three years his malady regained its power, and it became necessary to place him once more under restraint, and thus he remained until his death. He married in 1790, on which occasion he wrote his prize glee, "Triumphant Love." Of his several children, his son, William Hutchins Callcott, is known as a musician by his song, "The Last Man," and by his numerous pianoforte arrangements.

Dr. Callcott was the author of "Angel of Life," and some other esteemed songs; his reputation as a composer, however, rests chiefly upon his glees, canons, and catches, of which a large collection was edited by W. Horsley, and a far greater number remain unpublished. His glees may be divided into the

following classes—those taken from Ossian, the amatory, the descriptive, the moral, and the characteristic; of these, the last, comprising "The Red Cross Knight," and "When Arthur first," though least esteemed by genuine glee-lovers, are the most popular, the most spontaneous, and the most indicative of genius. The glee, for half a century the only type of an English school of music, gives place now to a higher order of composition; but the institutions founded for its cultivation continue to preserve it, and in all these Dr. Calcott's productions form the standard of excellence.—G. A. M.

CALLEJA or CALLEJAS, DON FELIX DEL REY, Count de Calderon, a Spanish general, born in 1750; died about 1820. From 1810 till 1817 he served in the insurrectionary wars of the Spanish Transatlantic settlements, particularly distinguishing himself by the dispersion of the army under Hidalgo. His fame was stained by numerous acts of horrid cruelty. In 1815 he superseded Venegas in the viceroyalty of Mexico, but was dismissed from that post in 1819, when he returned to Spain.

CALLENBERG, GERARDT, a Dutch admiral, born at Willemstadt in 1642. Callenberg distinguished himself on that fatal day on which Ruyter was mortally wounded. He commanded the Dutch fleet that assisted the English in the capture of Gibraltar; and died a simple burghmaster in 1722.

CALLENBERG, JOHN HENRY, a learned German orientalist and promoter of Jewish and Mohammedan missions, was born in the duchy of Gotha in 1694, and studied at Halle, where in 1727, 1735, and 1739, he became successively extraordinary and ordinary professor of philosophy, and ordinary professor of theology, in which last office he continued till his death in 1760. The Collegium Orientale Theologicum, instituted by O. H. Michaelis in Halle in 1702, of which Callenberg became a member, had great influence in determining his life-long studies and pursuits. His lectures in the theological chair had chiefly reference to the Hebrew language and to subjects connected with Judaism and Jewish antiquities. His published writings were of no great importance; the principal work of his life was the Callenberg Institute of Halle, which he commenced in 1728, and which continued in existence for thirty years after his death, till it was at length, in 1791, merged in the larger and more important Institute of Francke in the same city. The principal object of this institution was the conversion of the Jews, for which purpose missionaries were trained and sent forth to almost all the countries of Europe, and even to the East, and a printing-press was maintained for the preparation of works specially adapted to influence the Jewish mind.—P. L.

CALLENDER, JAMES THOMPSON, a native of Scotland, who gained some notoriety in America, whither his radical politics compelled him to emigrate about 1795. He had published, before leaving England, "The Political Progress of Britain, or an Impartial View of Abuses in the Government," and "The Political Register." His "Sketches of the History of America" appeared in 1798. For a political pamphlet, entitled "The Prospect before us," containing an assault upon the Washington and Adams administrations, he was tried and convicted under the sedition law; but the ready pardon of Mr. Jefferson, whose stipendiary he was, made the judgment of no effect. Mr. Jefferson attempts in his Correspondence to explain the circumstances of this connection. Callender was drowned in the James river, near Richmond, in 1803. He was the "obscure scribbler who," says Boswell (1782), "collected and published 'The Deformities of Johnson' in spiteful reply to 'The Beauties of the Doctor,'" then a recent book.—F. B.

CALLENDER, REV. JOHN, an eminent baptist clergyman of America, born in Boston, Massachusetts, in 1706, became pastor of a congregation at Newport, R. I. He is best known as the author of a centenary sermon on the purchase of Rhode Island by emigrants from Massachusetts in 1638, published in 1739. He died in 1748.—F. B.

CALLIAS and HIPPONICUS, a noble and wealthy Athenian family, hereditary torch-bearers at the Eleusinian mysteries. The names seem to have been borne by alternate heads of the family. One, named CALLIAS, fought at the battle of Marathon, was afterwards ambassador from Athens to Artaxerxes, and negotiated a peace with Persia, B.C. 449. His son, named HIPPONICUS, commanded at the battle of Delium in 424, where he was killed. He had a son named CALLIAS, who squandered all the ancestral wealth. The scene of Xenophon's *Banquet* and Plato's *Protagoras* is laid at his house.—J. B.

CALLIAS. Of those bearing this name, but unconnected with the family preceding, we notice—CALLIAS, who married Elpinice, sister of Cimón, son of the great Miltiades. He released Cimón from prison by paying a fine of fifty talents that had been imposed on his father.—CALLIAS, tyrant of Chalcis, in Eubœa, defeated B.C. 350, by the Athenians, with whom he afterwards formed an alliance.—CALLIAS, a comedian, flourished B.C. 412.—CALLIAS of Syracuse wrote a history of Sicily in twenty-two books, embracing the reign of Agathocles with whom he was contemporary.—J. B.

CALLICRATES, a Greek general, born at Leontium in Achaia; died at Rhodes in the year B.C. 149. Intrusted with various public embassies, and appointed general of the Achaian league, he took every opportunity, during a period of thirty years, of betraying the interests of his country to the Romans. His death was declared by Pausanias to be a fortunate event for all Greece.—G. M.

CALLICRATES, the architect who, with Ictinus, was employed by Pericles to construct the Parthenon at Athens.

CALLICRATIDAS, a Spartan general, died in the year B.C. 406. He was sent to Ephesus to supersede Lysander in the command of the fleet. He seized Delphinium in the isle of Chios, ravaged Teos, and took possession of Methymne. He was defeated and slain in a naval engagement with the Athenians near the Arginusæ.—G. M.

CALLIERES, FRANÇOIS DE, a French statesman and writer, born in 1645. He was employed in several embassies by Louis XIV., and died in 1717. He wrote some poetical pieces. His chief work, "De la manière de négocier avec les Souverains," 1716, has been translated into English, Italian, and German.

CALLIERGUS, CALLIERGI, or CALLOERGI, ZACHARIAS, a Greek philologist, born in Crete about the end of the fifth century. He studied at Venice, and afterwards conducted the printing establishment of Agostino Chigi at Rome. His editions of the Greek authors excelled all preceding ones in correctness and in beauty of type.

CALLIMACHUS, born at Cyrene in Libya. The date of his birth has not been ascertained. His death is stated to have occurred about 270 years before our era. Apollonius Rhodius was a pupil of his, but it would appear that master and pupil had but little love for each other. The name of a poem against Apollonius, by Callimachus, is preserved—the poem itself has perished. The names of several narrative and lyric poems, of satires and of tragedies, by Callimachus, are preserved; but his hymns and some epigrams have alone survived to our times. Callimachus was imitated by Propertius, who said that his great ambition was to be called the Roman Callimachus; and Catullus translated one of his poems. Quintilian preferred him to any other of the Greek elegiac poets. The hymns of Callimachus have been frequently published. They are interesting to students of Greek mythology, and have been often well edited. The Italian translation by Salvini is spoken of with high praise. The phrase, "A great book is a great evil," is said to have originated with Callimachus.—J. A., D.

CALLIMACHUS, a Greek sculptor, who flourished probably about 400 B.C. Vitruvius speaks of him as the inventor of the Corinthian capital. He is said to have spoiled his works by excessive finish, whence he was named καλλιμαχικός or "calumniator sui," as Pliny interprets the epithet.

CALLIMACHUS, an Athenian who lived about 490 B.C. He held the office of polemarch at the time of the battle of Marathon, where he fell, while commanding the right wing of the Athenians. His body was found in an erect posture, supported by arrows.

CALLIMACHUS-EXPERIENS, FILIPPO, born at Florence. The date of his birth is uncertain; he died at Cracow in 1496. He was of the family of Buonacorsi, but adopted the name of Callimachus at a period when it became fashionable with the Italian literati to assume classical designations. The academy to which he belonged found favour with Pius II., but was distrusted in the next pontificate, when its members were thought no better than conspirators, and had to fly for life. Callimachus escaped to Poland, where he found employment in educating the children of Casimir III. He was afterwards secretary to that monarch, and continued to hold the same office under his successor and till his own death. He was sent on several embassies, the object of which was to avert some meditated incursions of the Turks. While absent on one of those occasions

he had the misfortune of losing a valuable library by fire, by which also some of his own writings were destroyed. His principal works are—"Attila," or "De Gestis Attilæ," printed in Bonfini's *Decades Rerum Hungaricarum*, and some tracts on the relations of the Turks to christian Europe. Some works of his still remain in manuscript, among which are "Historia Peregrinationum Suarum" and "De Regibus Pannoniæ."

CALLINUS, a Greek orator, and the first it is said who invented elegiac poetry, B.C. 776. Some of his verses, which are of great excellence, are preserved in Stobæus.

CALLIPPUS, an Athenian tyrant of Syracuse, died in the year 351 B.C. He assassinated Dion, with whom he had been on terms of intimate friendship, and seized on the government of Syracuse in 353 B.C.

CALLIPPUS or **CALIPPUS**, a Greek astronomer, was born at Cyzicus about 350 B.C., and is chiefly distinguished for his reform of the calendar. Meton, in the preceding century, had discovered that nineteen years nearly correspond with 235 lunar months, and, assuming the correspondence to be exact, had instituted a calendar repeating itself every nineteen years, which came into general use in Greece. Callippus approximated more nearly to the truth by deducting one day in every fourth period, i.e., in every seventy-six years, and his correction was adopted by the astronomers of the day. It appears from records left by Ptolemy, that the Callippic cycle commenced on the 18th of June, B.C. 330. The length of the year, according to the calendar of Callippus, would be almost exactly 365 $\frac{1}{4}$ days.—J. D. E.

CALLISEN, HENRY, a Danish physician and surgeon, born in 1740. He was surgeon-in-chief of the Danish fleet, professor of surgery in the university of Copenhagen, took an active part in establishing the society of medicine in that city, and was in 1791 made professor of anatomy in the academy of surgery, of which he became director-general. He died in 1824. The most important of his numerous works is "Institutiones Chirurgiæ Hodiernæ," 1777.

CALLISTHENES, born at Olynthus about 365 B.C., was recommended by his relative and master, Aristotle, as the historian to attend Alexander in his Asiatic expedition, and write its history. He is said to have been bold in rebuking the conqueror for his pride and excesses, and to have on that account fallen into disfavour. He was accused of being privy to the conspiracy against the king headed by Hermolaus, was imprisoned for some months, and perished under the cruel treatment to which he was subjected. His account of Alexander's expedition has been lost, as well as his history of Greece and other works.—J. B.

CALLISTRATUS, a Roman jurist, of whose writings Justinian made use in compiling his Digest. He lived under Septimius Severus, who died in 211, and his son Antoninus.

CALLOIGNE, JEAN-ROBERT, a Flemish sculptor, born at Bruges in 1775. It was while apprentice to a potter that Calloigne resolved on becoming a sculptor. His father, pleased with the figures which he modelled in clay and wood, sent him to the academy, where he obtained a first prize. Soon after he gained a medal in a competition for the finest bust of Van Eyck. He died full of honours in 1830.—R. M., A.

CALLOT, JACQUES. This distinguished artist was born in 1593 at Nancy in Lorraine. His family was of Flemish origin, and Jean Callot, the father of Jacques, was king-at-arms of Lorraine. At the age of eight, Jacques was engaged in drawing armorial bearings and colouring escutcheons under the tuition of his father. But his fantastic genius refused to be trammelled by heraldic conventions; his free pencil played strange freaks with the genealogical papers. A difference with his parents probably ensuing, combined with an irrepressible longing to visit Rome, the head quarters of art, he quitted his father's roof, and joined a troop of gipsy mountebanks travelling southward. But at Turin he was arrested by some relatives, and sent back to Nancy—very wretched indeed at the failure of his project. Subsequently, however, moved by his son's entreaties, the father permitted his departure, and obtained for him an appointment in the embassy despatched to apprise the pontiff of the accession of Henry II. Jacques was then fifteen. He studied under many professors, especially with Giulio Parigi, but he was his own master, and formed his own style. Mind, eye, and hand, were ever restless—never idle. Soon he seems to have perceived that painting was not his forte. He threw away the palette, and seized the graver, working hard under Philip Thomassin, the old French engraver settled in Rome. Engraving had but

few professors, was just becoming the vogue, and Thomassin's respectable religious subjects had brought him a fortune. His young pupil's energy and fervid originality greatly swelled his gains. But the pupil tired of the graver, as he had wearied of the brush. He had not yet grasped the right art weapon for winning him renown. He found it at last in the etching needle. His connection with Thomassin ceased suddenly—the old artist was jealous of the pupil's attentions to the young and pretty Madame Thomassin. This love episode is the foundation of the well-known whimsical legend of *Le Tableau Parlant*. Callot made for Florence, and penniless and crestfallen, would have been utterly lost but for the genuine kindness of the grand duke, Cosmo II. He is stated to have occasionally resumed his brush at Florence, but with no marked success; while his etchings achieved for him a triumph, and he was rewarded with a gold medal and chain from the hands of the grand duke. He remained ten years at Florence, and received the patronage of Ferdinand, the successor of Cosmo. Subsequently he returned to Nancy, and was welcomed with ecstasy by his parents. He married a respectable widow, and received the protection of Henry, duke of Lorraine. In 1628 he proceeded to Paris to finish the engravings of the Rochelle expedition, which he had joined in the suite of Louis XIII. at the express command of the king. He returned to Nancy—his works completed. Afterwards his wrath was greatly excited by the fact of the king laying siege to Nancy; and being requested to commemorate the event by an etching, he answered indignantly—"Sire, I am a Lorrain. I would sooner cut off my thumb than perpetuate the disgrace of my country, or the dishonour of my king." The court awaited an explosion, and trembled as only courtiers can. "Monsieur Callot, your answer does you honour—I envy the duke of Lorraine such subjects," said the king benignly. After a prolonged illness, Callot expired on the 25th March, 1635, aged forty-two, and was buried in the cloister of the cordeliers, Nancy, in a magnificent tomb of black marble, by the side of the dukes of Lorraine. The works of Callot consist of nearly 1600 plates. Of these the least successful are his religious subjects. He worked with a wonderful facility—frequently finishing a plate in a single day. His drawing is singularly correct and elaborately finished, and yet without the slightest appearance of labour. The designs seem to have fallen from the point of the needle. In delicacy of workmanship he is almost unequalled. One of his critics states that many of his plates, but a crown piece in size, contain five or six leagues of country, and a multitude of figures, all in movement. His most renowned works are his "Temptation of St. Anthony;" "The Fair della Madonna Imprunetta;" "The Tortures;" "The Massacre of the Innocents;" and "The Horrors of War." But his fertile treatments of beggars, mountebanks, bullies, pierrots, and tatterdemalions of every description, have created his great fame. In these the grotesque and fanciful run riot. Rags are surrounded by diablerie that is wonderful in fascination and exhilarating influence; a beggar's carnival is celebrated, and raggamuffinism is dazzlingly rampant. Van Dyck exchanged portraits with Callot, as Raffiello had previously done with Albert Durer. Not so great as either, still Callot is a happy link—a very pleasant stepping-stone between Durer and Rembrandt. He has not the earnestness of Durer, but he has much of his sardonic grimness. If Rembrandt gloried in shadow, Callot was eminent in outline. His paintings are by no means so highly estimated as his etchings, and there is much dispute in regard to their authenticity. Some attributed to him have grace and delicacy, but are weak in colour—a water colour Jerburg-look haunts them.—W. T.

CALLY, PETER, the first in France who avowed his adherence to the Cartesian philosophy. In 1675 he became principal of the college of arts, and afterwards curate of St. Martin's parish in Caen, where he was specially popular among the protestants, for whom he wrote his "Durand Commenté," 1700. In 1674 he published an introduction to philosophy, which he greatly enlarged and republished in 1695 under the title "Universæ Philosophiæ Institutio."—J. B.

CALMET, AUGUSTINE, a learned French theologian and historian, was born near Commerci in Lorraine in 1672, and died in Paris in 1757. At an early age he assumed the habit of the Benedictines, and studied philosophy and theology in various abbeys of that learned order. In the abbey of Munster, a lucky accident threw in his way the Hebrew grammar of Buxtorf

and some other writings in that language, which had the important effect of giving him the first direction to those biblical studies which afterwards made him so extensively useful and so widely renowned. He got his first lessons in the reading and exegesis of the Old Testament from Faber, the protestant pastor of Munster. In 1698 he was appointed to the charge of instructing the young religieux of the abbey of Moyen Montier in philosophy and theology. In 1704 he was made sub-prior of the abbey of Munster, and was put at the head of an academy of ten monks, who occupied themselves with the study of biblical literature. In both these positions he wrote copiously on subjects of sacred learning, in the form of commentaries and dissertations; but, unable to determine whether his writings were of sufficient importance to deserve publication, he went to Paris in 1706, to submit them to the judgment of Mabillon and other scholars, by whom he was encouraged to bring out his commentaries in French, which accordingly appeared in 23 vols., 4to, in 1707-16, and extended to all the books of the Old and New Testament. In 1715 he was made prior of Lay, near Nancy; in 1718 abbé of St. Leopold in Nancy; and in 1719 he was raised to the dignity of a visitor of the congregation of St. Vannes, to which he belonged. His last promotion was to the abbey of Senones in Lorraine in 1728, where he continued to reside and to prosecute his learned labours till his death, having declined the dignity of bishop, in order that he might retain leisure for his favourite pursuits. His writings and publications were exceedingly numerous, not only in biblical literature, but also in history, topography, genealogy, biography, and antiquities. The works by which he is best known are "Dictionnaire Historique et Critique de la Bible," Paris, 1730, 4 vols. folio, which has been translated into English, German, Italian, and Dutch; the English translation appeared in 1732, in 3 vols. folio, and a second edition of it in 1793, in 4to, with additions from more recent sources; "Dissertations, qui peuvent servir de Prolégomènes à l'Ecriture Sainte," Paris, 2d edition, 1720; and augmented in the 3d edition, which bore the new title, "Trésor d'Antiquités Sacrées et Profanes," Paris, 1722, 3 vols. 4to. This work, which is in part a reproduction of the dissertations which the author had inserted in his commentaries, has been translated into English, Latin, Dutch, and German. The German edition is enriched with a preface and notes by Mosheim. The English edition was brought out by Samuel Parker at Oxford in 1726. As a biblical scholar, Calmet was more distinguished for erudition than for critical acumen, and he was deficient in the departments of rabbinical learning and oriental philology. But the two works named above have always been highly esteemed, not only in his own church, but also by protestant theologians.—P. L.

CALMO, ANDREA, a Venetian dramatist, born in 1510, was the son of a gondolier. His five comedies—"Il Travaglio;" "La Pozione;" "La Spugnola;" "La Saltuzza;" and "La Florina," particularly the last, had a success on the stage unequalled in the sixteenth century. This they owed to a humorous interweaving of various dialects, to considerable ingenuity of plot, and utter absence of decency. Calmo wrote eclogues and complimentary epistles, which were also successful. He died in 1571.—A. C. M.

CALO-JOHN, a Bulgarian chief of the thirteenth century, who adhered to the see of Rome, and received the title of king from Innocent III. He made war with Baldwin I., emperor of Constantinople, whom he subdued and imprisoned, and, it is supposed, put to death.—(See BALDWIN.) Leading on the Greeks and Corsicans who followed his standard, he carried on a devastating war till, while besieging Thessalonica in 1207, he was assassinated by one of his own officers.—J. B.

CALOGERA, ANGELO, born at Padua of a noble family of Greek origin in 1699. On the completion of his studies he entered the order of St. Benedict in the convent of St. Michael, an island between Venice and Murano. In this solitude, attracted to the study of literature, he soon became deeply versed both in ancient and modern classics. The want of a registry of the proceedings of literary and scientific associations was strongly felt all through Italy, and Calogera undertook the difficult task, publishing, with the help of Muratori and others, no fewer than fifty-one volumes. To this collection or registry of historical facts, and to Calogera's "Opusculi per servire alla Storia d'Italia," Balbo, Cantù, and many other of the historians of Italy, have been much indebted. Calogera also

translated Telemachus, and wrote many valuable biographies. His voluminous correspondence with the literati of his time is an inexhaustible source of useful information. He was official revisor of all publications in the Venetian territory from 1730 till his death in 1768.—A. C. M.

CALOMARDE, FRANCISCO TADEO, a well-known Spanish statesman, was born at Villal in Arragon in 1775. He was for several years the most influential minister of Ferdinand VII., and made it his great aim to re-establish absolutism in Spain. His parents were poor, and he was originally bred to the bar; but by his marriage to the daughter of Beltran, physician to Godoy, then the reigning favourite, he obtained an office at court, and exchanged the practice of law for politics. He subsequently became first secretary to Lardizabal, who, on the restoration of Ferdinand, was appointed minister of the Indies. On the death of the marquis of Casa Irujo in 1824, Calomarde was appointed minister of justice. He discharged the duties of his office with great severity, and it was under his administration (31st July, 1826) that a schoolmaster named Antonio Ripoll was burnt at Valencia for heresy—the only auto-da-fé that has taken place in Spain for the last thirty years. As the leader of the absolutist party, Calomarde lent himself to all the pernicious schemes of the apostolic junto, and, next to Ferdinand, he was mainly responsible for the many despotic and unjust measures of the Spanish court from 1824 to 1832. When Ferdinand was on his deathbed in September, 1833, he was induced, by the advice of Calomarde, secretly to revoke the deed by which he had set aside the claims of his brother, Don Carlos, to the crown, in favour of his daughter, and to add a codicil to his will restoring the male line of succession. But this step having become known through the indiscretion of the minister himself, the document was destroyed by the queen's sister in his presence, and he was compelled to provide for his safety by fleeing with the utmost haste into France, where he spent the remainder of his life in retirement and dejection, and died at Toulouse, 21st June, 1842.—J. T.

CALONIUS, MATTHIAS, a Finlantic jurist, born at Sarijärvi in the parish of Tavastland in Finland, 27th January, 1738. In the year 1771 he became secretary to the academy of Abo, and in 1778 professor of jurisprudence there. From 1793 to 1800 he was member of the supreme tribunal at Stockholm, and also of the committee who sat to frame a code of forest laws. After the conquest of Finland by Russia, Calonius sat in the Finlantic senate as statsraad procurator, which office he resigned in 1816, and on the 18th of September in the following year he died. Calonius is universally acknowledged to have possessed the most profound knowledge of jurisprudence of any Swedish lawyer of modern times; and whether as member of the Swedish supreme court, by his writings, or as member of the legal committees, he exercised an equally powerful and beneficial influence on the study of the law and the practice of justice in that country. His collected works, published at Stockholm by A. J. Arvidsson, 1829, consist in part of treatises and programmes, and in part decisions of the supreme tribunal, &c. As a proof of the uprightness of Calonius and his steadfast adherence to principle, it may be mentioned, that when every other corporation in Finland took the oath of allegiance to the Russian government, the consistorium of the academy of Abo, headed by him, dared to refuse obedience to its demands until Sweden had, by the treaty of peace, resigned all claim to the province.—M. H.

CALONNE, CHARLES ALEXANDER DE, was born at Douai, January 20th, 1734, his father being president of the parliament in that place. Having studied at Paris for the bar, he became advocate-general of the provincial council of Artois, and afterwards entered the parliament of Douai as procureur-general. He gained some celebrity by his reports upon certain disputes with the clergy, and was nominated intendant, first of Metz in 1768, and then of Lille. Having displayed considerable administrative abilities, and also having proved himself possessed of that insinuating gracefulness of speech and manner, together with that readiness of intriguing resource, which can render a man of business as popular in the boudoir as at the bureau, Calonne succeeded d'Ormesson as minister of finance, October 3, 1783. Nothing could be worse than the state of the exchequer when Calonne entered office; but with a boldness which, if not altogether wise, was brilliant and characteristic, he at once proceeded to act as though everything were prosperous. He disdained retrenchment; carried on great works at Cherbourg

and Paris; bought St. Cloud for the queen; sustained the stocks by secret advances; assured the credit of the *caisse d'escompte*, which shortly before his accession had stopped payment; and established a sinking fund for the redemption of the national debt upon a very judicious plan. For a time the country seemed saved, and the ladies of the court delighted to speak of Calonne as the enchanter. He was compelled, however, to adopt the usual system of loans, and at last, perceiving national bankruptcy inevitable without some great change, determined to attempt a new arrangement of taxes. His plan was at once just and daring. It involved the establishment of a land tax from which no class should be exempted, and a removal of restrictions on internal commerce. Calonne submitted his financial statement to the assembly of notables, 22nd February, 1787. He declared the deficiency to have been accumulating under Terray, Turgot, Clugny, and Neckar; and admitted that the annual deficit amounted to a hundred and fifteen million francs; and that since his accession (from 1783 to 1787), in three years and two months, three hundred and eighty million francs had been borrowed. He, therefore, called on the privileged classes to consent to taxation rather than impose additional burdens on the unprivileged people. The opposition was violent in the extreme. Neckar had declared when he left office a surplus of four million francs, and therefore opposed Calonne to justify himself; while the nobility, clergy, and magistrates made common cause against a scheme which would subject them to those public taxes from which they had been previously exempt. The court was frightened by the ferment, and abandoned Calonne, who was disgraced, and finally took refuge in London. Although Calonne was vehemently accused, by Mirabeau especially, of having exaggerated the deficiencies under his predecessors, for the purpose of concealing his own corruption, yet in fact he left office nearly destitute, and only restored his fortune by his marriage with madame d'Harvelay, the widow of a rich banker who had been his early friend. When the Revolution broke out, Calonne supported the cause of the noble refugees, whose only hope was in influencing foreign courts; journeying on their behalf from country to country, and freely spending for them the best of his means. He wrote several able pamphlets in defence of his policy, but finally abandoned political life, employing himself in the peaceful study of the fine arts until his death in Paris, October 29th, 1802. The judgment of his countrymen upon him is, that while he possessed high administrative ability, and could grasp broad plans and small details with admirable precision, yet that he had not the wisdom which matures thought, the prescience which divines obstacles, or the capacity to direct parties with that orderly discipline which prepares executive success; and thus, while he had power to raise the storm, he had no spell wherewith to lay it.—L. L. P.

CALOVIVS, ABRAHAM, a Lutheran divine and controversialist, born at Morungen in the duchy of Brunswick in 1612. In 1650 he became professor of divinity at Wittemberg, where he distinguished himself in a controversy with Calixtus. His party were named Calovians. He died in 1686, leaving numerous works, chiefly controversial. He is remembered as an able opponent of the Socinians.—J. B.

CALPHURNIA, the fourth wife of Cæsar. In consequence of a dream she had the previous night, she endeavoured to detain her husband at home on the fatal ides of March.

CALPRENEDE, WALTER DE COSTES, a dramatist and romance writer, born in Perigord in 1612. He held a position of honour at the French court. The tragedies of "Mithridates," and "The Earl of Essex," are the chief of his plays; but his fame rests upon his very voluminous romances of "Cassandra," "Cleopatra," and "Pharamond." He died in 1668.—J. B.

CALPURNIUS, TRITUS. Little is known of Calpurnius, except that he was born in Sicily, towards the end of the third century. A sort of biography has been made for him by assuming that everything he has stated of the imaginary characters of some eclogues—in which he has imitated Theocritus and Virgil—is true of himself. Of several of the eclogues themselves the authorship is doubtful. Gibbon makes use of a passage in one of them in proof of the character of the sports in the amphitheatre in the year 284 after Christ, as the evidence of an eyewitness.—J. A. D.

CALUSO, THOMAS VALPERGO, a celebrated Piedmontese author, born at Turin in 1737; died in 1815. He was educated

at the Nazareno college in Rome. After assuming a monkish habit, he was successively member of the council, director of the astronomical observatory, and professor of Greek and the oriental languages in the university of Turin. He presented to the library of that institution a large collection of Hebrew and Arabic MSS., and some valuable works of the fifteenth century. Caluso was member of the legion of honour, of the Academy of Turin, correspondent of the French Institute, &c. He wrote thirty-six works, which have been divided into three classes—poetry, mathematics, and oriental literature.—T. J.

CALVART, DENIS. This distinguished painter was born at Antwerp in 1555. His style was rather Bolognese than Flemish. He started as a landscape painter; but anxious to attain to the higher walks of his art, he proceeded to Bologna to study the figure in the school of Prospero Fontana. He copied carefully the works of Corregio and Parmegiano, and afterwards travelled to Rome with Lorenzo Sabattini to perfect himself in architectural and anatomical drawing. Returning to Bologna, he opened an academy which earned a considerable fame. Albano, Guido, and Domenichino were among the pupils of Calvart. He was learned in his art, and watched over the studies of his pupils, and aided their progress with an untiring zeal. His own works are careful and pleasing, especially in the composition and draperies. The figures are something strained and mannered. "The Hermits," in the Palazzo Ranuzzi; "The Holy Family" in the church of St. Giuseppe; and "St. Michael" in the church of St. Petronio at Bologna, are among his best works. He died in 1619 at Bologna.—W. T.

CALVEL, ETIENNE, a French agriculturist, died in 1830. He devoted his attention to agriculture and horticulture, and published numerous works on these subjects. Among others, he wrote treatises on the cultivation of forest-trees and of fruit-trees, of melons, of beet-root, and of the white mulberry.—J. H. B.

CALVERT, GEORGE AND CECIL. See BALTIMORE.

* **CALVERT, GEORGE HENRY**, an American man of letters, was born in Baltimore, Maryland, in 1803. His grandfather, Benedict Calvert, a descendant of the Baltimore family, though a loyalist in the revolutionary contest, was an intimate friend of General Washington. Mr. Calvert graduated at Harvard college in 1823, and then went to Europe and studied at Göttingen, where he imbibed a taste for German literature, which coloured many of his subsequent productions. After his return to America he edited a newspaper for a while, and in 1832 published "Illustrations of Phrenology." Among his later writings are—a "Volume from the Life of Herbert Barclay," 1833; a translation of Schiller's *Don Carlos*, 1836; "Count Julian, a tragedy," 1840; a translation in part of the Goethe and Schiller Correspondence, 1845; "Scenes and Thoughts in Europe," first series in 1846 and a second in 1852. He was chosen mayor of Newport, Rhode Island, in 1853.—F. B.

CALVERT, SIR HARRY, General, a distinguished British officer who entered the army in 1778. Having served in America and Holland, he was created a baronet in 1818. He did much for the improvement of the army, took an active part in establishing the royal military colleges, and founded the royal military asylum at Chelsea. He died in 1826.

CALVERT, LEONARD, the first governor of Maryland in America, was the second son of George Calvert, first Lord Baltimore.—(See BALTIMORE.) He arrived in the colony at the head of two hundred emigrants in 1633 or 1634, commissioned to attempt the formation of an English barony on the shores of the Chesapeake, founded on the feudal principles both of rank and property. Several manorial grants were accordingly made to different settlers, but they at length all disappeared before the democratic spirit of the new settlement. The proprietary form of government remained till the American revolution; but the people gradually acquired the same rights and liberties as in the other colonies. The population increased but slowly, and the governor was in frequent trouble with the authorities of Virginia, who laid claims to a part of his territory; and after the breaking out of the civil war in England, he had much to suffer from the disaffection of a portion of the colonists. In 1643 he went to England to confer with his brother, the proprietary, and on his return in the following year, he found that the disaffection had been fomented in his absence by agitators from abroad. An insurrection soon after took place which obliged him to take refuge in Virginia for nearly two years. In 1646 he returned to St. Mary's with an armed force, and easily acquired possession

of the government, drove away the rebel leaders, and issued a general pardon to all who returned to their allegiance. He died in 1647.—W. G.

CALVI, FORTUNATO, a distinguished Italian republican, born at Padua in 1818. Calvi was educated at the military college of Gratz, and was an officer in the Austrian army at the outbreak of the Italian revolution in 1848. Calvi threw up his commission and eagerly flew to Venice, where he entered the republican forces as colonel, and greatly distinguished himself during the siege. On the fall of Venice he escaped to Piedmont. In 1853 the celebrated Orsini having undertaken to lead an insurrectionary movement in Lunigiana, Calvi was commissioned by Mazzini to head a simultaneous revolt in Cadore. On entering Lombardy he was betrayed by a Tyrolese guide, arrested, and taken in chains first to Innsbruck, then to Verona, and then to Mantua, where he was tried by an exceptional tribunal. He answered the interrogatories of his judges with calm dignity, carefully avoiding every possibility of compromising his fellow-conspirators. He was then confined in the fortress of Mantua. At first he was well treated, but early in 1855 he was ordered into a solitary cell. On the 2nd July in that year he was again carried before the exceptional tribunal, and sentenced to be hung on the 4th. He listened calmly; and on being told that he might receive a pardon if he would implore the emperor's clemency, he replied—"Never! my hatred to Austria is stronger than my love of life."—E. A. H.

CALVI, LAZZARO and PANTALEO. These painters were the sons of Agostino Calvi, an old Genoese artist. Lazzaro was born in 1501. The brothers studied under Perino del Vaga. Pantaleo was the elder; but either from modesty, or from inferior talent, or what is most probable, from dread of the turbulent temper of his brother, he claimed little share in the success of the many works they executed in conjunction. The brothers painted at Genoa, Monaco, and Naples. Lanzi accounts very highly their façade of the palazzo Doria (now that of Spinola). Their "Continence of Scipio" in the palazzo Pallavicini at Zerbino, Mengs regards as equal in power to any production of their master. Envy or ambition carried Lazzaro to great excesses. He sought to build up his fame on the murdered bodies of his rivals. He poisoned, among others, Giacomo Bargone, an artist of great promise. By various villanous contrivances he sought to clear his path of other competitors. With a fertile list of crimes in his heart, however, he comfortably worked away at the "Birth of John the Baptist," in the chapel de Nobili Centurioni. Andra Semini and Lucia Cambiaso were likewise engaged on this picture. The labour of Cambiaso being preferred by Prince Doria, the successful artist obtained the commission to paint the frescos in the church of St. Matteo. Mad with rage and disappointment, Lazzaro flung away his art and went to sea. For twenty years he followed a sailor's life, then resumed the brush, and died a painter at the extreme age of 105. His last works, in the church of St. Caterina, betray his years.—W. T.

CALVIN, CAUVIN, or CHAUVIN, JOHN, the second son of Gerard Calvin and Joanne Lefranc, was born at Noyon in Picardy, 10th July, 1509. The elder Calvin, a notary apostolic and procureur-fiscal for the lordship of Noyon, was able to afford his son the means of a good education, and he was trained along with the children of the noble family of De Montmor. The boy's correctness, fidelity, and religious susceptibilities encouraged his father to set him apart for an ecclesiastical life. Calvin was thirteen years of age when he obtained a benefice in the chapelle de Notre Dame de la Gesiné, and was enabled by the income derived from this nominal situation to proceed to Paris and enter on a course of regular academical study. After a short period of attendance at the collège de la Marche, he removed to the collège Montaigu. At this period the grammatical and logical progress of Calvin was remarkable; acuteness and power characterized him no less than the habit of patient investigation and precise composition. At the age of nineteen he obtained the living of Martville, and two years afterwards he exchanged it for Pont-l'Évêque, a village near his birthplace. These preferments were irregular, and the unfledged incumbent was required only to take the tonsure and hold a disputation. Though never ordained, he is said to have preached several times. But Calvin was not destined to enter the priesthood. His father imagined that the study and practice of law would present a more lucrative field for the genius and industry of his son, and the young man seems for a season to have entertained a similar opinion.

He resigned his living, left Paris, and settled at Orleans, to study law under Pierre de l'Étoile, president of the parliament of Paris, and a famous teacher of the day. In this new sphere the energy and talent of the young juriconsult asserted themselves, and his subtle and yet laborious mind so fully mastered the science, that he not only often taught in room of his tutor, but on leaving Orleans received the title of doctor of laws without the usual fees. During his sojourn in this place, his spirit had been awakened to the study of the bible, and, in common with many anxious inquirers, he felt those impressions which soon ripened into enlightened, living, and masculine piety. On repairing to Bourges to prosecute the study of law under Alciato, he had the unspeakable advantage of learning Greek under Volmar. The doctrines of the Reformation were embraced by him, and were immediately also imparted by him to many listeners. His fervent and resolute nature could not hide convictions of such moment, and his great earnestness made itself felt in many circles, for he taught, as Beza says, not "with affected eloquence, but with solid gravity of style." There were with him no bursts of juvenile enthusiasm, none of those wondrous raptures with which many embrace and propound a religious novelty. His calm but animated soul in his earliest and somewhat reluctant efforts to teach the new views, chose weighty and well-weighed words as the fitting expression of what he deemed truths of the highest interest. In fact, he had passed through a severe and prolonged mental discipline, which, while it had made him proof against extravagance and declamation, had, as his first biographer justly surmises, seriously undermined his health.

At this period Calvin's father died, and after some months of unsettled life, the reformer fixed his abode in Paris, and frequently preached, having given himself without reserve to the study of theology. The reformed doctrines were then lifting their head in the French capital. The thoughtful and pious were attracted towards them; those who longed for a simpler and purer creed; those who had been protesting in heart against clerical inconsistency and arrogance; and those who had been wearied with the lassitude or impressed with the vanity of ceremonial routine. Calvin's master-spirit gave him a speedy and unsought supremacy among the friends of the Reformation, and exposed him to the fury of its opponents. To soften the heart of Francis I. towards the evangelical party, he published in 1532 Seneca's two books *De Clementia*, accompanied with such notes and comments as might induce his majesty to adopt milder measures towards those whose only crime was a daring avowal of their religious convictions. In this work he confounds the two Senecas, father and son, and uniting both their ages, blunders so far as to say that the author of the work on Clemency died 115 years of age. In the title-page he latinized his name into Calvinus, which he afterwards retained. He prepared also an address for his friend Copp, which, as regent of the Sorbonne, he delivered on the festival of All Saints. The address was so free and ardent a vindication of the reformed tenets that the reciter of it was obliged to flee from Paris, while its author made his way with difficulty to the court of the queen of Navarre. He then retired to Saintonge, and afterwards to Nérac. Shortly after we find him in Paris again, challenging Servetus, refuting in his "Psychopannychia," published in 1534, the "soul-sleep" of the anabaptists—and maintaining the consciousness and intelligence of the disembodied spirit. Persecution, however, became so intense that Calvin found it necessary to leave France, and take up his residence in Basle, where he found solace and excitement in the society of several eminent scholars and truth-seekers, and set himself to the acquisition of Hebrew. Francis I. had alleged to the German princes, in vindication or apology for his persecution of the reformers, that his punishments lighted only on men guilty of sedition and political disorder. Calvin saw the hollow pretext—that it was "a trick of the court to excuse itself for shedding the blood of the saints;" and it was this, he says, that "moved me to publish my 'Institutes.'" There seems to have been an anonymous French edition of this immortal work published at Basle in 1535. But next year it was enlarged and published in Latin with the author's name; Basle, 1536. This work is a literary prodigy, whether we consider its style and form, its lucid and logical arrangements, or the influence which it has exerted on the age that produced it and on succeeding centuries. Written when Calvin was only twenty-five, and after but a few years of theological study, it is

marked by thoughts so developed and matured that its author, while he retouched and enlarged it, did not in any new edition of it, nor in any of his numerous subsequent publications retract or modify any of its primary tenets. The dedication to the king is a classic masterpiece in its style, and a noble and eloquent protest in its spirit. There were new editions in 1539-43-44-50-53-54-59; and it was translated by the author himself into French in 1541. This rare maturity of mind has struck many observers. "He never had occasion to recant," said Scaliger; and Bossuet admits that he had a better regulated mind than Luther, and that his doctrine appears to be more uniform than that of the German reformer. It may be added that he had a prodigious memory, which was tenacious without failure, and could recall without effort; and his mind was so calm, methodical, and self-poised, that after being obliged to suspend composition he could at once resume his argument without reading over what he had written before the interruption. Prior to the publication of the "Institutes," Calvin had gone to the court of the duchess of Ferrara to spend a brief period; then he went to his native place to arrange his affairs, with the resolution of returning to Basle. But the ordinary route being very dangerous, "he must needs pass through" Geneva. There he was unexpectedly discovered and arrested by the intrepid Farel, originally a French nobleman, who, after many a hard struggle, had won Geneva to the Reformation, and who boldly laid the curse of God upon Calvin if he would not on the spot become his coadjutor. The pale and youthful stranger would have passed on, but "necessity was laid upon him," and he who entered the city as a casual visitor was induced at the age of twenty-eight to make it his abode—an abode which, pregnant with immediate results, has also given it undying historic eminence.

Calvin and Farel began their work with an eagerness and a sweep which soon produced a reaction. They attempted to regulate dress and to control the fashions of private life. The fault lay in their identifying church with state, or in so incorporating them as to form a species of theocracy. The people in parties of ten swore to the reformed confession as citizens to a charter, and not as members of the church to a creed. Their orthodoxy did not amend their lives, or lead to that austere purity which their spiritual guides inculcated, expected, and exemplified. The people would not bend to the new authority, which in turn maintained its independence of all civil control. The council, without consulting Calvin and Farel, had accepted, through the influence of Berne, the resolutions of the Lausanne synod of 1537; and the pastors refused to administer the sacrament. The council resolved to prove its power, and a popular assembly convoked by its command ordered the preachers, on the 23d of April, 1538, to quit the city within two days. Calvin's brief stay in Geneva had already been signalized by the overthrow of the anabaptists, and his defeat of Caroli, a reckless opponent, who quibbled about words and forgot realities, and impugned the orthodoxy of the author of the "Institutes." Two smart tracts against popery had also been published by him.

The banished preachers retreated to Zürich, sojourning for a few weeks at Berne. They stated their case before a synod of Swiss pastors at Zürich, urged their willingness for a compromise in many things indifferent, such as the use of fonts and the observance of festivals, and obtained a favourable verdict; but the Bernese interfered, and a second edict of banishment was confirmed. Calvin next went to Basle and thence to Strasburg. He seemed to feel his banishment from Geneva as a kind of relief, since it gave him leisure for theological study. But Bucer prevailed upon him to engage in active service, and he became pastor of a congregation composed of French refugees, and occasionally lectured also in the academy. Here he put the finishing touch to the "Institutes," in a new edition published in 1539, published his elaborate "Commentary on Romans," the result of his academical prelections, and also a tract in French on the Lord's Supper. At this time he married a widow, Idelette de Bures. The portions of his correspondence in which her name occurs, his references to her, and his poignant sorrow at her death, prove that he was not, as is often supposed, a dry and callous recluse, or an incarnation of polemical dialectics; but that, amidst all his cares and labours, he was endowed with many genial susceptibilities, though he was not forward to display them, and possessed not a few elements of tenderness and affection, though he was not addicted to a fond or frequent expression of them.

Though Calvin felt the treatment which he had received at the hands of the Genevese, he had not disdainfully forgotten them. He corresponded with them, and by his powerful letters frustrated the attempt of Cardinal Sadolet, bishop of Carpentras, to bring them back to the church of Rome. But disorders had multiplied in his absence; the fate of the four syndics who had procured his exile alarmed the popular mind; for one of them had fallen and broken his neck, another had been convicted of murder and been executed, and two had been banished under a charge of treason. In the summer of 1541 a pressing invitation from the repentant people was sent to the reformer, soliciting and urging his return. He received it at Worms, and at first refused to comply, saying, there is "no place in the world which I dread so much as Geneva." But Farel and Bucer prevailed upon him to yield, so that he writes—"I offer to God my slain heart in sacrifice." He returned in September, and was received with enthusiasm alike by magistrates and populace. The council presented him with a house, and gave him eight dollars to buy a piece of cloth for a new coat.

His labours now were incessant—preaching every day on alternate weeks, teaching theology three days every week, absorbed in literary work, engaged in an extensive correspondence, maintaining repeated controversies, and battling with fierce and vindictive opponents. The work of the day was often prolonged through a large portion of the night, so that he complained that he should soon not know the appearance of the sun, not having had time to look at it for many days. The rule which Calvin again established at Geneva was very rigorous, and there was often a recoil. It comprised all the citizens, not merely those who willingly and from conviction placed themselves under it. He had high ideas of church authority and spiritual independence. The state was in no way to control the church, though the church spread its own jurisdiction over the state. He did not subject the church to the civil power, but thought that the state should aid the church in the execution of its sentences. The populace often rebelled against the curb which was so forcibly laid upon them, but the stern reformer ultimately prevailed; the council also wished to have some elements of spiritual power in their hands, but they, too, were at length obliged to succumb. The anomaly lay in this—that the Genevese consistory did not, as it might, exercise its authority only on those who on a profession of faith were admitted to the church and promised submission to it, but stretched its sway over all the inhabitants, no matter what their theoretical opinions or their general character. Calvin's rule was an *imperium in imperio*—inconsistent alike with the rights of individual conscience, and the general liberties of the state. But the rule at least was impartial. The consistory, consisting of six city ministers and twelve elders, met every Thursday, and exercised its powerful and uncompromising jurisdiction. Men of all classes often became refractory, some for political reasons; but there were other "libertines" to whom the freedom for which they clamoured was a cloak for licentiousness. The theocratic power triumphed, and the rebels were forced to do penance in a variety of forms. Non-attendance at church was punished by a fine, and adultery was made punishable by death; sumptuary laws of the strictest kind were enacted; brides, unless of unblemished character, were not allowed to wear wreaths; idle talk was under the cognizance of the police; gamblers were put in the pillory, and the manufacture of cards was forbidden. Those who approached the Lord's Supper without obtaining permission were punished, and those who neglected the opportunity might be banished for a year. An edict was issued that every one confined to bed with sickness for three days should give notice to the pastors. Torture was in use, though not in the trial of heretics, and witches were to be burned.

Among the enemies which Calvin encountered was a man named Pighins, who violently attacked his views of predestination, but was brought over by the reformer's reasoning contained in his reply, published in 1543. In 1551 he had to defend the same doctrine against Bolsec, once a Carmelite monk, and now settled as a physician in Geneva. According to the custom of the times Bolsec was banished, and he finally returned to the popish church, writing as his recantation a romance of slanders, which he called the life of Calvin—*Histoire de la vie de Jean Calvin*. Two years afterwards happened the memorable contest with Servetus. Calvin's share in this business has often been blamed, and often misunderstood. Calvin's sin was the sin of the age, for there was nearly a unanimity of opinion that heresy should

be punished with death; nay, Servetus himself had advocated that opinion. It is, therefore, unfair to single out Calvin as if he had been solitary in his convictions and influence; for to blame him, as indeed he deserved, is only to say that he was not, on this subject, in advance of his age. Servetus had been already convicted and condemned by the popish authorities at Vienne, but had found means of escape. He had come to Geneva, and was about to leave for Zürich when he was discovered and apprehended. His accuser was Nicholas de Fontaine, but Calvin drew up thirty-eight articles of charge. At the second hearing Calvin attended. The council at Vienne demanded back their prisoner, but the poor Spaniard pleaded with tears that the Genevan syndics should retain him; for he was sure that he would be put to death at Vienne, while he had at least a chance of life at Geneva. The charge against him was now handed over to the attorney-general, and treason had as large a space in the accusation as heresy. The libertine party seemed to be growing in influence, and Servetus, rising in hope, craved that an indictment be preferred against Calvin; a document containing these memorable words—"till the cause be decided for his death or mine, "pour mort de luy ou de moy." The Helvetic churches unanimously condemned Servetus, but differed as to the amount of the penalty to be inflicted upon him. Servetus was formally sentenced on the 26th of October to be burnt at the stake on the following day. (See SERVETUS.) Certainly Calvin thought and said that Servetus was worthy of death, and Servetus thought and said the same of him. But Calvin had little influence with the council during the latter portion of the trial. In the document which contains the sentence against Servetus, there is no mention of any assault made by the culprit upon Calvin or any of the Genevan clergy. Calvin acted very wrongly, but only as other good men thought and acted around him, for even Melancthon justified the barbarous execution. When Servetus was burnt at Geneva, five Genevese Calvinists were burned in France. John Knox and Peter Dens use the same argument and illustration for the capital punishment of heretics. Nay, Servetus, in his *Christianismi Restitutio*, the book for which he had been seized and tried, avers that blasphemy should be punished with death, *simpliciter*—without dispute. It was not understood in that age that man is responsible to God alone for his belief—that liberty of conscience is a universal birthright—that religious truth and error are beyond the cognizance of the civil magistrate—and that heresy cannot be extirpated by force. Antitrinitarian tenets grew up in Geneva as in the case of Blandrata, Alciati, and Ochino. Might is not right, and free thought can never be quenched in fire or blood. Truth is degraded and her nobleness shamed, when force is employed to punish her enemies, or guard herself from assault. Had Servetus been burned at Vienne, his name would scarcely have been heard of, but his execution in a protestant city has preserved the memory of his fate—a proof that men expected mental emancipation in a place which had won its eminence by free thought and inquiry. Servetus was a restless and daring spiritualist—or rather a pantheist with some tinge of fanaticism. His writings have frightful caricatures of divine things—such as calling the Trinity a Cerberus. It may show what a difference was between him and Calvin, that while Calvin could not bring himself to expound the Apocalypse, Servetus began with it. But yet, let his views and blasphemies be what they might, to the Master alone was he answerable, and not to any human tribunal, and the Place Champel where he was burned will remain a melancholy monument of the injustice and intolerance which the infancy of the reformed church in the theocratic city of Geneva had not been able to shake off.

Calvin was exceedingly anxious for the union of the reformed churches. But the sacramentarian controversy was raging, and his efforts seem only to have increased the fury. His own views were not unlike those of Melancthon, and on the point he would not have quarrelled with the language of the revised Augsburg confession. The simple Zuinglian theory he decidedly condemns, and in one instance, writing to Viret, he calls it "profane." The quarrel of Calvin with Castellio proceeded from excessive zeal, though Castellio's opinions, and some clauses of his biblical translation must have sorely provoked him. As to the question of toleration, involved in the fate of Servetus, the elegant scholar was right; but in questions of pure theology he was no match for the reformer, either in retort or argument.

The labours of Calvin up to the period of his death were incessant,

"in season and out of season." Such was his fame, that he had sometimes a thousand hearers in the Genevan academy, for Geneva had become the spiritual metropolis of the reformed churches. The reformer maintained an extensive correspondence on the continent, in Italy, and in England. All the while he lived in frugal simplicity, and was suffering under a terrible complication of maladies. Asthma, hemorrhoids, gout, stone, and fever tormented him. Frequent headaches led to as frequent fastings to relieve them; nocturnal study was carried on with the aid of a dim lamp suspended from a corner of the humble bed on which he lay—so that his frail body was wasted and worn away by the early part of the year 1564. He delivered his last discourse on the 6th of February in that year. Several months more he survived in agony and weakness, and his words and exercises on his deathbed betokened his fortitude and resignation. When the members of the council obeyed his summons and came into his room, he spoke to them of past mercies and jeopardies, and asking their pardon for the trouble he had given them, and for any outbreaks of hasty temper he had manifested among them, and then offering a fervent prayer for them, he solemnly gave his right hand to each of them as he said farewell. He died on the 27th of May, 1564, at the early age of fifty-five. No stone was set to mark his grave—such had been his request in his testament.

As Luther was the orator, and Melancthon the scholar, so Calvin was the divine and dialectician of the Reformation. He had not Luther's hearty eloquence which could move the popular masses as a storm heaves the forest, nor could he employ that style, the spell of which lies in its quaint and homely idiom—the vocabulary of every-day life. Nor had he, like the great German, the "merry heart which doeth good like a medicine," nor that glowing genius which gave outlet and language to its impulses in hymns and songs. Calvin's greatness was that of pure mind—one might almost say of pure spirit, so fully did his intellectual nature gain the mastery over its physical framework, as it revelled in sustained and serious thought which neither lost itself in speculation, nor faded away into mysticism. Yet he was not surly and repulsive, for he had all the courtly and gentle manners of a Frenchman, and ladies never shrank from conversing with him on theological subjects. Nay, he could now and then so far unbend as to play a game at la clef with the magistrates. But thinking was his element. He seldom diverges, but fixes at once on the knotty point of the argument, and discusses it. Extraneous matter is promptly brushed away, and the real merits of the case are eagerly seized and adjusted with a masterly hand, which never wearies through effort or trembles through indecision. His system of theology is compact and logical in all its parts—a powerful reproduction of the Augustinian theology. His numerous commentaries, though of unequal merit, display great acuteness and learning, excelling more in tracing the course and development of thought than in the analysis of idioms and phrases—and they are as concise and simple in style as they are clear, judicious, and discriminating in matter.

The character of Calvin has been variously judged, for he has been the object of fanatical hatred and extravagant eulogy. It is true that his language is not at all times courteous, but Servetus outdoes him in scurrility. Coarse epithets are sometimes heaped upon his antagonists, but his virulence scarcely approaches that of Luther. Only Calvin wrote in comparative calmness what Luther threw out in invectives and violent outbursts. Nor can it be denied that he was conscious of his position, for he was an oracle to Coligny, to the duchess of Ferrara, and to the young King Edward of England. No unworthy feeling of rivalry seems ever to have disturbed him, for he can write concerning Luther—"I have often said it, I would still acknowledge him for a servant of Christ, even though he should call me devil;" and he secured the publication of Melancthon's *Loci* in French, and wrote a eulogistic preface to it—it being the only book that could come into competition with his own "Institutes." "I leave it to you," says Scaliger, "to judge whether the man was great." Of his infirmities, which were in fact the excesses of his virtues, he was perfectly conscious; "of all conflicts with my faults," says he, "the hardest has been with my impatient temper." Firmness in a man so far before his age is apt to pass into obstinacy, and courage into overbearing zeal, while charity is forgotten in chivalrous devotion to truth. Yet there were elements of deep affection in Calvin's nature.

Melancthon would sometimes lay his weary head on his bosom, and wish it to be his resting-place in death. The necessities of his station demanded a severity of tone, to which his nature was not wholly averse; perpetually assailed in his character and opinions, he was always doing battle, and failed to enjoy the mollifying influences of leisure and peace. As he was obliged ever to wear intellectual armour, he embraced his friends with his helmet on and his vizor down, or grasped them with mailed arms and gauntleted hand. Polemics, while they sharpened his mind, could not, however, dry up many springs of sweetness and cheerfulness in his heart. Like all great thinkers, he has left an impression behind him which is deepening as time rolls on; for it is the spirit of his theology that unlimited dependence upon God is the source and sustentation of all spiritual life and activity in man. With all drawbacks arising from an irritable temper, edged and embittered by a fragile and diseased constitution, and the sullen and intolerant opinions and practices of his age, which mistaken views of the rights of conscience fortified; the name of Calvin will ever hold a high place in the hearts of those who admire the spectacle of a great mind triumphing over bodily infirmity, growing in multiplied labours as life comes to a speedy close, and giving all its power with unselfish generosity to what it deemed, and what myriads more for three centuries since have deemed the welfare of humanity, the interests of truth, and the cause of God.

According to Beza's description, Calvin was not of large stature; his complexion was pale, inclining to brown, and his eyes were of peculiar brightness and penetration. He took little sleep, and often ate only one meal a day. He had amazing facility in recognizing people whom he had but once seen; and amidst great and serious enterprises, he never forgot the more trifling minutiae of daily business. Calvin's works have been often printed, at least many detached portions of them, both in French and Latin. His complete works appeared at Geneva, 1617, in twelve volumes folio, and another edition at Amsterdam, 1671. Jules Bonnet has recently edited four volumes of his letters, which have also been translated into English: Constable, Edinburgh. His Commentaries, Institutes, and Tracts, have been translated by the Calvin Society, Edinburgh. Tholuck has edited his Latin commentaries on the New Testament. Beza wrote his life, and in an augmented form it often stands as a preface to the exposition of Joshua. Portions of autobiography are found in the preface to his commentary on the Psalms. There is also an elaborate life of the reformer by Henry, *Das Leben J. Calvins*, 3 vols. 8vo, Hamburg, 1835-44. Stebbing has presented this work in English, and there are other biographies, one in French by Audin, and another in English by Dyer. The only trustworthy account of the trial of Servetus has been given by Rilliet de Candolle: *Relation du procès criminel intenté à Genève en 1553, contre Michel Servet, &c.*, Geneva, 1844.—(Bayle's *Dictionary*, article, Calvin; Herzog's *Dictionary*, article, Calvin.)—J. E.

CALVISIUS, SETHUS (so called in the Latin title-pages of all his works, his baptismal and family name being SETH KALWITZ), a musician, chronologer, astrologer, and a man of general learning, was born at Sachsenberg in Thuringia, February 21, 1556, and died at Leipzig, November 23, 1615. His father, Jacob, was a poor peasant; he sent Seth to the free school of Frankenhäusen, but after three years his slender means could no longer enable him to support him there. In this time the boy had made considerable progress as a scholar, and, besides showing great aptitude for music, he had developed so fine a soprano voice, that he obtained an appointment as a singer at Magdeburg, by means of which, and of his teaching the clavichord, he maintained himself. He successively studied at the universities of Helmstadt and Leipzig, still supporting himself by musical tuition, until he obtained the engagement of music director at the church of St. Pauline in the latter city. He resigned this for a similar appointment at the Schul-Pforte, the principal school of Upper Saxony, which after ten years he quitted, to return to Leipzig in the capacity of cantor at St. Thomas' school, when he was made a fellow of that college. He was next preferred to the office of music director in the same establishment—that which, a century later, was filled by S. Bach; and his inauguration into this, May 19, 1594, was celebrated by the performance of several of his compositions. His able discharge of the various duties of composer, organist, and instructor, involved in this appointment, gained him such general esteem, and drew around him such manifestations

of kindness, that he could never be persuaded to quit Leipzig, though he had offers of more lucrative engagements successively at Wittenberg and Frankfort-on-the-Maine. His implicit faith in astrology was confirmed by what he believed to be the fulfilment of one of his predictions. He had foretold, on the authority of his horoscope, that a great calamity would befall him on a certain day in the year 1602, to avert which he shut himself in his library, and, applying himself assiduously to study, supposed that no harm could reach him; implacable destiny, however, was not to be cheated; Calvisius dropping a knife with which he was mending a pen, it struck against his knee, and inflicted an injury which lamed him for life. He is chiefly known as a musician by his didactic works; these are, "*Melopoia*," a general dissertation upon music, with an exposition of the principles of counterpoints; "*Compendium Musicæ Practicæ*," an elementary book for beginners, which was several times printed during the author's life, with various titles and some modifications; and "*Exercitationes Musicæ*," in three parts, embodying the substance of lectures he delivered at his college. The historical and technical learning displayed in these productions is very great; the author's warm advocacy of a system of nomenclature for the notes, that had been recently invented by an anonymous Dutch musician, is remarkable. According to this the syllables Bo, Ce, Di, Ga, Lo, Ma, Ni, were the names of the seven notes, and its propriety is manifested when we consider that the ordinary solmization at that time contained but six syllables, the name of Si, for the seventh note, not having been added until afterwards. It is next to speak of the musical compositions of Calvisius, namely—"Harmonia Canticum Ecclesiasticarum;" "*Deutsche Tricinia*;" "*Biciniorum*;" some important pieces in *Der Psalter David's Gesangweis*, a work collected by the brothers Becker; and the 150th Psalm, set for twelve voices in three choirs, which he wrote in the year of his death, on the occasion of the wedding of his friend Anckelmann, a merchant of Hamburg. They are commended for purity of counterpoint and strictness of canonical imitation. His works on chronology held a high rank in their period—"Elenchus Calendarii Gregoriani" is an argument against the Gregorian calendar; and "*Chronologia*," which appeared not to have been printed until fourteen years after his death, is a comprehensive general treatise.—G. A. M.

CALVO, JEAN SAUVEUR DE, known as "the brave Calvo," was born at Barcelona in 1625. He first served in the Catalan army against Philip IV., but having passed to the French service, he won great distinction, and rose to a high rank in the army of Louis XIV. He died in 1690.

CAM, DRIGO, a Portuguese navigator who lived in the latter half of the fifteenth century. He was sent to prosecute those explorations of the African coast which the great Prince Henry had so enthusiastically undertaken. He discovered Congo, and, at the request of the king of that country, took home with him some of the natives to learn the Christian faith. Martin Behaim is said to have accompanied him in his first voyage; and in his second he planted a stone pillar—a mark of the furthest stage of discovery—far beyond the kingdom of Congo.

CAMBACERES, JEAN JACQUES DE, a distinguished French senator, was born at Montpellier in 1753. He sprang from an old family which had produced several eminent lawyers, and he was brought up to the same profession. He soon distinguished himself as a lawyer, and in 1774 succeeded his father as counsellor of the audit office of Montpellier. When the Revolution broke out, he was chosen to represent the order of the nobles in the legislative assembly, and was afterwards elected a deputy to the convention. On the trial of Louis XVI. he gave a conditional vote for the condemnation of that monarch. During the reign of terror which followed, Cambaceres was on the side of moderation, and endeavoured, though cautiously, to check the illegal and arbitrary measures of the assembly. He was afterwards a member of the council of Five Hundred, and spent much time and labour in the classification of the civil laws; and in 1796 drew up a "*Projet de Code Civil*," which subsequently became the basis of the Napoleonic code, of which he was one of the compilers. About this period he was exposed to considerable danger in consequence of a suspicion that he had a leaning towards the royalist party, and proposed to retire into private life. But on the formation of the directory, he was induced to accept the office of minister of justice; he zealously promoted the views of Bonaparte in the revolution of the 18th

Brumaire, and accepted the office of second consul under him. From this period he became one of the most useful and faithful followers of that great chief, who highly appreciated the character and talents of Cambacères, and bestowed on him his fullest confidence. When Napoleon became emperor, he elevated Cambacères to the office of arch-chancellor, with the perpetual presidency of the senate, and bestowed on him the title of duke, with other high honours. His friends allege that he bore his prosperity with great moderation, and that while he remained to the last faithful to the emperor, he endeavoured to dissuade him from the murder of the duke d'Enghien, and other crimes which stain his memory. On the abdication of Napoleon in 1814, Cambacères withdrew into private life; but on the return of the emperor from Elba, he prevailed upon his old and faithful servant to accept of his former office of minister of justice. After the final overthrow of Napoleon, Cambacères was banished from France on the ground of his having voted for the death of Louis XVI., and in February, 1816, went to reside at Brussels. But in 1818 he was reinstated in all his civil and political rights, and permitted to return to Paris, where he died in 1824. Cambacères was courteous in his manners, as well as sagacious and moderate in his views. He was famous for hospitality, and his table was in fact an important state-engine. One of the brothers of Cambacères became archbishop of Rouen in 1802, was elevated to the dignity of a cardinal in 1803, and in 1815 obtained a seat in the chamber of peers, of which he was deprived on the return of Louis XVIII. He was by no means so faithful as his brother to the fortunes of Napoleon, to whom he was indebted for many marks of favour. Another brother followed the military profession, and attained the rank of general. He took part in the campaigns in Spain and on the Rhine, and fought at Austerlitz and Jena in 1806, and at Lutzen, Bautzen, and Dresden in 1814.—The ABBÉ CAMBACÈRES, uncle of the arch-chancellor—born in 1721; died in 1802—was a celebrated pulpit orator, and is the author of a panegyric on St. Louis, and of three volumes of sermons which have been greatly applauded.—J. T.

* CAMBACÈRES, MARIE J. P. H., Duc de, nephew of the arch-chancellor, was born in 1798. In 1812 he was nominated one of the pages of the emperor, and in 1815 accompanied him as first page in the campaign in Belgium, where he was taken prisoner on June 16th. After the restoration of the Bourbons, Cambacères enrolled his name in the list of the advocates in the royal court of Paris, and on the death of his uncle in 1824, successfully resisted the attempt of the government to seize his papers. In 1830 he gave in his adhesion to the new dynasty, and in 1835 obtained a seat in the chamber of peers, and was made one of the secretaries of that chamber. In 1852 he was appointed grandmaster of ceremonies to Louis Napoleon, and one of the secretaries of the senate.—J. T.

CAMBERT, ROBERT, a musician, notable as the first composer of French operas, was born at Paris in 1628, and died in England in 1677. His master for the clavecin was Chambonière, from whom probably he learned the principles of composition. He held the office of organist at the collegiate church of St. Honoré. He was much patronized by the marquis de Sourdeac, to please whom, and to meet the growing taste for dramatic music in France, he set several dialogues, written for him by the Abbé Perrin. The success of these led to the construction of a work upon the model of Italian operas, that had been introduced in Paris by the Cardinal Mazarin, of which Perrin wrote the words, Cambert composed the music, and Sourdeac designed the decorations; this was entitled "*La Pastorale, première comédie française en musique*," and it was performed at the chateau d'Issy in April, 1659. Various rude attempts had been made in France to combine music with dramatic action, originating with Adam de la Hèle in the thirteenth century; but this was the first production that assumed the character of a complete lyric drama. It created so great a sensation that Louis XIV. commanded its performance at Vincennes. Thus encouraged, the same author in 1661 produced "*Ariane, ou le Mariage de Bacchus*," a work of like construction, which, however, in consequence of the death of Cardinal Mazarin, was not performed. In 1666 Cambert received the appointment of superintendent de musique to the queen-mother. The king about this time granted to Perrin a patent for the performance of French operas, "after the manner of those of Italy, Germany, and England." The poet associated himself once more with Cambert and the marquis, and in fulfilment of his privilege opened the Académie Royale

de Musique, June 28, 1669. Here was produced in 1671 "*Pomone*," and in 1672 "*Les Peines et les Plaisirs de l'amour*," the two most important of Cambert's compositions. Perrin then quarrelled with Sourdeac, the consequence of which was that his patent was revoked, and another was granted to Lulli. This excluded Cambert and his compositions from the Académie. His more courteous manners than those of Lulli retained friends around him, but the superiority of his rival's talent at once eclipsed the popularity of Cambert's music. Annoyed by the neglect he now experienced, Cambert came in 1673 to England, and, probably in the following year, was engaged to replace Banister as master of the band of Charles II., known by the name of "the four-and-twenty fiddlers." It appears that Cambert reproduced here his opera of "*Pomone*," and perhaps also gave that of "*Ariane*;" but under what circumstances these were performed, and whether in French or in English, is not known. The *Siege of Rhodes*, the earliest English opera, was produced in 1656. This gave rise to a taste for the musical drama in London, which became very general by the time of Cambert's arrival; but the operas then in vogue consisted of spoken dialogue interspersed with music, whereas those performed in Paris were composed entirely of music. It may have been the difference in their construction which rendered the works of Cambert unacceptable here; but whether from this or any other cause they did not succeed, and he is said to have died from disappointment at their failure.—G. A. M.

CAMBESEDES, JACQUES, an eminent French botanist of the present century. He has written a monograph of the genus *spiræa*; an account of the plants of the Balearic islands; memoirs on the natural orders of *ternstroemiaceæ*, *guttiferæ*, and *sapindaceæ*; and a synopsis of the Brazilian plants of the orders *cruciferae*, *caryophyllaceæ*, *paronychiaceæ*, *portulacaceæ*, *crassulaceæ*, *ficoideæ*, and *cunoniaceæ*.—J. H. B.

CAMBIASO or CANGIAGIO, LUDOVICO or LUCA, and called also LUCHETTO DE GENOVA. This distinguished painter was the son of Giovanni Cambiaso, also an artist, and was born at Moneglia, near Genoa, in 1527. He studied under his father, but soon distanced his preceptor. At the early age of fifteen he had produced works of an extraordinary promise. His rapidity of execution was only equalled by his fertility of invention. He worked with a wonderful facility, and yet with a most remarkable correctness. His power of foreshortening was very great. He visited Florence and Rome, and studied the productions of Raffaello and Michel Angelo. Cangiagio had three manners of painting. His earliest was daring to extravagance and gigantesque in size; his second was infinitely his best style. These were productions of extreme care, and are very highly esteemed. His third was a return to much of his old hasty execution. He became a hack picture-manufacturer, and painted as much as he could for the benefit of his family—not of art. His most prized works are his "*Martyrdom of St. George*," his "*St. Benedetto*," and "*St. Giovanni Battista*," at Rocchettini, and his "*Rape of the Sabinæ*," at Terralba, near Genoa. On the invitation of Philip II. he went to Madrid in 1583, and died there in 1585. He painted the ceiling of the choir in the Escorial. The work represents the assemblage of the blessed, and is of enormous size. His works are very numerous.—W. T.

CAMBINI, GIOVANNI GIUSEPPE, a musician, was born at Leghorn, February 13, 1746, and died in the hospital of Bicêtre at an extreme age. He began to study the violin very young; and though he never became eminent as a soloist, his general knowledge of music induced such admirable style in his performance, that Manfredi, Nardini, and Bocherini, the three most distinguished quartet players of the last century, each chose him to play the viola with him in music of this class. Cambini went in 1763 to Bologna, to study composition under the famous Pordre Martini, with whom he remained till 1766, when he proceeded to Naples. Here he appears to have produced an unsuccessful opera, which was his first introduction into public life. At Naples he formed an attachment with a young lady of his native city, with whom he embarked to return to Leghorn, in order that they might be married; their vessel was, however, captured by a corsair commanded by a Spanish renegade, and they were carried to Barbary and sold for slaves. Cambini was purchased by a Venetian merchant named Zamboni, who gave him his liberty. In 1770 he went to Paris, where he made the acquaintance of Gossec, through whose interest some of his instrumental compositions were publicly

performed. These were of the lightest character, but probably on account of their very lightness, they met with remarkable success. Cambini, who had little artistic conscience, took advantage of the favourable reception of his music to produce as rapidly as he could find a sale for his works; accordingly, in a very few years, he wrote eighty symphonies, a hundred and forty-four violin quartets, and an immense number of concert-anti pieces for various instruments, besides a vast amount of solfeggios and more important vocal music, an instruction book for the flute, and many other compositions. Added to these, he wrote the following works for the theatre—"Les Romans," a ballet, Paris, 1776; "Rose d'Amour et Carloman," an opera, Paris, 1779; "La Croisée;" "Cora;" "Les deux Frères;" and "Adèle et Edwin," all operas produced at Beaujolais, between 1788 and 1791; "Nantilde et Dagobert," an opera produced at the Louvois; and some operas that were never performed. His oratorio, "Le Sacrifice d'Abraham," was produced at the concert spirituel in 1780, which had been preceded by some motets at the performances of the same institution. The little that is known of this prodigious mass of music, is a proof of the littleness of its merit. Cambini was engaged as conductor of the opera at Beaujolais in 1788, and at Louvois in 1791. In 1800 he was commissioned by Pleyel to write some quartets and quintets in the style of Boccherini, which were published under the name of this composer, together with some works of his, not previously printed; and it was not until all interest in the original and the imitator had passed away that the fraud was made known. In 1804 Cambini wrote some articles in the *Musikalische Zeitung* of Leipzig; and in 1810 he joined M. de Garaudé in the editorship of the *Tablettes de Polymnie*, in which his criticisms, however musicianly, were noted for their bitterness. Having led a life of excessive dissipation, Cambini was by this time reduced to be a drudge of the music-sellers, and was content to undertake the most unworthy engagements to procure him the means of indulging his vices. In extreme indigence he was in 1815 received into the hospital, in which, after several years' residence, he died.—G. A. M.

CAMBON, JEAN-LOUIS-AUGUSTE-EMMANUEL, a French lawyer, born at Toulouse in 1737; died in 1807. In 1758 he became a councillor of the parliament of Toulouse, and in 1761 advocate (attorney) general. Whilst holding the latter office he procured a decision in the case of Stephen Sales, which established the validity of protestant marriages. In 1787 Louis XVI. named him first president of the assembly of notables; but after the abolition of parliaments he had to fly for his life.

CAMBON, JOSEPH, a French statesman, born in 1754; died in 1820. Having entered the legislative assembly in 1791, he zealously advocated democratic measures, denouncing priestly privilege, and once uttering the stern sentence—"War to the chateau; peace to the hut." He voted for the king's death, but opposed the setting-up of the revolutionary tribunal: at one time seemed to side with the mountain and the commune, and again denounced them; accused Robespierre, and after his death had to flee from the hostility of the Thermidorians. He was chosen president of the assembly in 1793. Cambon directed most of his attention to finance. He drew up nearly all the reports; and had, as Carlyle says, a wonderful "finance-talent for the printing of assignats."—R. M., A.

CAMBRAY, BAPTISTE, a French peasant of the thirteenth century, who invented the fine linen cloth still called *cambric*. Absolutely nothing is known of this ingenious peasant, although his invention has enriched his native province.

CAMBRAY-DIGNY, LOUIS-GUILLAUME DE, a French physicist naturalized at Florence, born in 1723; died in the same century. At the age of twenty-two he accompanied into Tuscany a band of Frenchmen, to whom the grand duke had farmed out part of his revenues. There his abilities soon procured him promotion to the office of minister of finance. It was only brief intervals of leisure that he could devote to his favourite pursuit. One of the fruits of these was a "machine à fen" for the salt-works at Castiglione—the first of its kind constructed south of the Alps. Cambray was an honorary member of several French and Italian institutions.

CAMBRIDGE, H.R.H. PRINCE ADOLPHUS FREDERICK, Duke of, the seventh son of George III., born in 1774; died in 1850. He entered the Hanoverian army in 1793, rose in 1798 to be lieutenant-general, and three years later was made a peer of the United Kingdom. In 1803 he was transferred to the

British service, and in 1813 rose to the rank of field-marshal. He was soon after appointed governor-general of Hanover, an office which he held till the accession of the duke of Cumberland in 1839. His administration there was mild and discreet, and on his return to England, he was popular and distinguished for his ready patronage of all charitable institutions.—J. B.

* CAMBRIDGE, H.R.H. GEORGE WILLIAM FREDERICK CHARLES, Duke of, son of the preceding, and therefore first cousin to Queen Victoria, was born in Hanover in 1819, and succeeded to his father's title in 1850. He entered the army in 1837, and was in 1854 advanced to the rank of lieutenant-general, and sent to the Crimea to command the first division of the British army. He fought with distinction at Alma and Inkermann, but had to retire to Pera, and afterwards return to England on account of the state of his health. In 1856 he was made a general, and when Lord Hardinge resigned the chief command of the British army was appointed his successor.—J. B.

CAMBRIDGE, RICHARD, born in London in 1717; died in 1802. The family were originally from Gloucestershire. His father died early, and young Cambridge was brought up under the care of his mother and a maternal uncle. He was sent to Eton; then in 1734 to St. John's college, Oxford; and in 1737 to Lincoln's inn. He left Oxford without a degree, and he was soon called to the bar. In 1741 he married, and fixed his residence at his family seat of Whitminster in Gloucestershire. He was wealthy, and he occupied himself in improving the scenery round his seat. He rendered the river Stroud navigable for many miles; and is said to have introduced some valuable improvements in the construction of boats. In 1748 Cambridge succeeded to the property of an uncle, took the additional name of Owen, rented a house in London for a year or two, and then purchased a villa at Twickenham, where the rest of his life was passed. Cambridge was a water-drinker, was fond of horse exercise, and out-of-door amusements. He lived in unbroken health through the greater part of a life prolonged to eighty-five. Within the two last years of his life hearing and then sight failed, but his mental faculties are described as unimpaired. In 1751 Cambridge published his "Scribleriad," the poem by which he is chiefly known. To the periodical called the *World*, he contributed twenty-one papers. In 1761 he published a "History of the Coast of Coromandel." His works—with the exception of this volume—were collected by his son, the Rev. George Owen Cambridge. His best poem, "The Faker," is his shortest, and would be better could it be reduced to the two lines—

Indian—"I give to the poor and I lend to the rich."
Faker—"But how many nails do you run in your breech?"

The amusement of quietly laughing at his own pursuits probably led to the "Scribleriad." The hero is an antiquary. This is the basis of the character; and on this we find engrafted the pedant and the alchemist. The style throughout affects a mock gravity, which we think is too anxiously sustained. Some of the best passages are formal parodies of passages in Homer and Virgil, or rather in the translations of Pope and Dryden, whose manner is often happily imitated.—J. A., D.

CAMBRONNE, PIERRE-JACQUES-ÉTIENNE, Baron de, a French general, born in 1770. He entered the army at the Revolution, and served in most of Napoleon's campaigns. He commanded a division at Waterloo, and was left for dead on the field, but recovered, and lived till 1842.

CAMBYSES was a son of Cyrus, the great founder of the Persian monarchy, and his successor on the throne of that kingdom. His accession took place B.C. 529. As soon as Cambyses was settled on the throne of Persia, he turned his attention to the conquest of Egypt, which he invaded at the head of a large army. After defeating the Egyptians in battle, and capturing Psammenitus their king, he fixed his residence for a time in that country; but the severity of his rule, and the indignities he heaped upon the Egyptian religion, soon rendered him odious to the people, who took advantage of his temporary absence to rise in open rebellion. Before measures could be taken to suppress the revolt, an accidental wound caused the death of Cambyses, B.C. 522.—W. M.

CAMDEN, EARL, lord-high-chancellor of England. One of the most illustrious among the jurists and statesmen who adorned the close of the eighteenth century. Of the young men who, inheriting great paternal influence and celebrity in the English law, have been promoted to the highest judicial offices, the most

famous are Lord Bacon; Charles Yorke, the brilliant and unfortunate son of Lord Hardwicke; Charles Pratt, the third son of Sir John Pratt, chief-justice of the king's bench, and the subject of our present notice. He was descended from a respectable Devonshire family, who had their seat at Careswell Priory, near Collumpton; but his father was the first of the name who attained any high distinction. Charles Pratt was born in 1714—the closing year of Queen Anne's reign—shortly before his father's elevation to the bench. Accustomed in childhood to associate dignity and honour with the profession of the law, he early evinced a desire to enter on that line of life in which his own fame was destined to eclipse that of the chief-justice. In the tenth year of his age his father's death left him without the benefit of much wise counsel and experience, but with a demand on his self-reliance, and an additional stimulus to independent action. Pratt was sent to Eton in 1726, where he studied for five years. He read with successful diligence, and was a general favourite with his schoolmates; among these he had the fortune to make the acquaintance of several with historic names, as Lyttleton, Walpole, Cornwallis, and Pitt (afterwards Lord Chatham), whose friendship, now in the spring, by and by blossomed and bore substantial fruit. He was called to the bar at Trinity term, 1738. No one ever entered on a professional life with fairer prospects of success. On the western circuit, the fame of his father was still fresh in the memories of counsel and attorney. He was connected either by blood or friendship with some of the most talented and influential gentlemen in England. But so little did these adventitious favours of fortune contribute to success, that for fourteen years Pratt rode from Hampshire to Cornwall, with no loftier occupation than to mend pens and to show his wig. Like Lord Eldon he was on the point of retiring in disgust and disappointment. According to the etiquette of the bar, no counsel can leave his circuit without giving intimation of his purpose to the leader. With a deep sense of humiliation, he summoned courage to inform Mr. Henley (afterwards Lord Northampton) of his intention to relinquish law and apply for orders. He admitted that the case was discouraging, yet not desperate. Some of the greatest lawyers, with talents long uncredited, had risen to the most honoured offices in the state. Opportunity was everything. Let him try one circuit more, and stake his future upon this last cast. Riding on this forlorn-hope-circuit Pratt met with decided success. Was it a generous contrivance—or was it chance that brought him an important brief under the leader of the circuit? Pressure of business, we are told by some—an attack of gout, by others—compelled Mr. Henley to remain out of court when the trial came on for hearing; so the lead was unexpectedly cast upon the junior counsel. He opened the case with method and clearness; made a spirited reply, and obtained a verdict. Pratt had none of the brilliancy of his rival Yorke, nor was he in the highest sense an orator. In his greatest efforts—including his last memorable speech—he never had command of that rich imagery and passionate eloquence which characterize Erskine and Brougham; but his sound legal knowledge, familiarity with the details of business, quiet sustained dignity, and convincing address, gave sufficient assurance to the attorneys of his worth and ability, and the road to distinction now lay open before him. His first great triumph was in a libel case, *King v. Owen* (Howell's *State Trials*, vol. xviii., p. 120–23), in which Sir Dudley Ryder, then attorney-general, led the prosecution. In this remarkable trial, he enunciated, even against the authority of the bench, those opinions regarding the judicial rights of juries, which were eventually adopted by the legislature, and became the rule of law on that important question. In 1755 he put on his silk gown, and went over to the court of chancery. Two years after, when his schoolfellow, the “great commoner,” ascended to power, he was elevated over his rival Yorke to the office of attorney-general. He had already been eight years in parliament as representative of the close borough of Downton; but although afterwards one of the most distinguished speakers in the upper house, he only once spoke in the house of commons, on the occasion of the *habeas corpus* bill of 1758. It was about this time, though not far from fifty, that he married Elizabeth, the daughter of Nicholas Jeffreys, Esq., Brecknock Priory, a lady dowered with a large fortune and many virtues. On the death of Chief-justice Willes, there was a general change of titles in the law. The attorney-general, on the 23d January, 1762, received his patent as lord chief-justice of the common pleas. During the four years he administered justice in the

common pleas, he gave three very important decisions, which made him next to the earl of Chatham the most popular man in England. In the case of *Leech v. Money*, the illegality of general warrants was declared. In *Doe v. Kersey*, he held against the judges of his court, and the unanimous decision of the king's bench, that attesting witnesses to a will must be disinterested at the time of attestation, and that it is not enough that their interest be removed before the proving of the will. The legislature afterwards confirmed his opinion. But by far the most celebrated trial over which he presided, was that of the famous or notorious John Wilkes. The secretary of state, Lord Halifax, had, in compliance with the wishes of the king, issued a sweeping warrant against the authors, printers and publishers of No. 45 of the *North Briton*, in accordance with which Wilkes was arrested and lodged in the Tower. A writ of *habeas corpus*, returnable immediately, was issued from the common pleas; and the chief-justice, after hearing the case, gave judgment against the arrest, concluding in the following words:—“We are all of opinion that a libel is not a breach of the peace; it tends to a breach of the peace, and that is the utmost. In the case of the seven bishops, Judge Powell, the only honest man of the four judges, dissented, and I am bound to be of his opinion, and to say that case is not law, but it shows the miserable condition to which the state was then reduced. Let Mr. Wilkes be discharged from his imprisonment.” Close upon this came an action, on Wilkes' own part, on the ground of false imprisonment, in which the chief-justice denounced in language which has been censured as violent, the system of arrests under general warrants, and set forth his view of damages. “These are,” he said, “designed not only as a satisfaction to the injured person, but likewise as a punishment to the guilty, and as proof of the detestation in which the wrongful act is held by the jury.” Wilkes, as was to be expected, obtained a verdict with £1000 damages. The London rabble were enraptured with the triumph of their champion; he was carried through the streets, with shouts of Wilkes and liberty, and Pratt rose to the height of his popularity. Strangers came from a distance to see, among other sights, the great chief-justice. He received the freedom of Dublin, Bristol, Bath, Exeter, and Norwich; and Sir J. Reynolds was employed to prepare a fine portrait of the assertor of liberty for the Guildhall.

In 1765 the Rockingham ministry determined to grace their advent to power, by conferring a peerage on the favourite judge of the nation, with the title of “Baron Camden of Camden Place in the county of Kent.” The following year Camden received the great seal, and was installed as chancellor on the 6th November, in which office he fully sustained his high legal reputation. Though he had not the learning of Nottingham and Hardwicke, the “fathers of equity,” nor the sagacity of Kenyon, Littledale, and Holroyd, yet his unruffled calmness of temper, soundness of understanding, his memory singularly powerful and retentive, the patience and impartiality with which he sifted every case, and the clearness with which he pronounced judgment, conciliated the respect and good opinion of all parties. For three years and a half he was lord chancellor, and in every instance proved himself “*par negotiis*.”

And now we come to the only stain on Lord Camden's public character. From the majority of his colleagues in the duke of Grafton's cabinet he differed on two vital questions, and yet for two years, from 1768 to 1770, he remained a member of the administration; sanctioned with his presence proceedings which, in his judgment, tended to a breach with the colonies; yielded, without remonstrance, to measures which he felt to be unconstitutional; submitted to be overpowered on questions of law; and followed a line of acquiescence, which in the present day would be pronounced a grave political delinquency. At last, in 1770, he made a bold avowal of his opinions, and surrendered the great seal. During the remaining twenty-four years of his life, as judge of appeal, as privy councillor, as member of the opposition and the cabinet, he was of signal service to the state. Throughout the American war, he held that England was the aggressor, that the enactments of the government were oppressive, and in one memorable speech declared that, if he were an American, he “should resist to the last such manifest exertions of tyranny, violence, and injustice.” As judge of appeal, Camden's opinion always had great weight. In *Harrison v. Evans*, where the question was—“Whether a dissenter was liable to a fine for not serving a corporation office, which he was disquali-

fied from serving by the corporation act, he not having taken the sacrament of the Lord's Supper according to the rights of the church of England,"—he pronounced in favour of religious liberty, and the judgment of the lower court was reversed. In the celebrated Douglas case, which was an appeal from a decision of the court of session, in favour of the duke of Hamilton, Lord Camden delivered a most elaborate judgment in favour of the appellant, and the house, without a division, reversed the decision. Under his auspices the *nullum tempus* act, 9 Geo. III., c. 16, was passed, by which an adverse enjoyment of property for sixty years gives a good title against the crown. When England witnessed the unparalleled sight of a prime minister at the age of twenty-four, Lord Camden readily joined the cabinet of Pitt as president of the council. In his seventy-fifth year, he conducted with great learning and ability those remarkable debates on the constitutional questions which the malady of the king forced on the consideration of parliament. But his last appearance in the arena of political contest, was perhaps the grandest event in his life. On the 16th of May, 1792, the bill, improperly called Fox's libel bill, came up to the lords. There was a full attendance of peers. Thurlow, with his "tremendous white bushy eyebrows," sat savagely on the woolsack. Near him was the shabby Kenyon, lynx-eyed and law-armed. Bathurst was there, too, ready to follow the leader, and at least bark. Against the unanimous opposition of the law-lords, Camden rose in his place to defend the bill. Leaning upon his staff, and beginning in a low tremulous voice, he gradually warmed into the passionate enthusiasm of younger days:—"I ask your lordships to say who shall have the care of the liberty of the press—the judges or the people of England? The jury are the people of England. The judges are independent men! Be it so. But are they totally beyond the possibility of corruption from the crown? The truth is, they may be corrupted; juries never can. . . . If it is not law, it should be made law, that in prosecution for libel the jury shall decide upon the whole case. In the full catalogue of crimes, there is not one so fit to be determined by a jury as libel." The debate terminated with the following dialogue:—

Thurlow—"Will my Lord Camden agree to a clause to authorize the granting of a new trial, if the court should be dissatisfied with a verdict for the defendant?"

Camden—"What, after a verdict of acquittal?"

Thurlow—"Yes."

Camden—"No, I thank you."

These were his last words in the house. Two years after this, on the 13th of April, 1794, in the eighty-first year of his age, Lord Camden died full of years and honours, and was buried in the family vault in the parish church of Seal in Kent.—G. H. P.

CAMDEN, WILLIAM, called the "Strabo of England," was born in the Old Bailey, 2nd May, 1557, and died 9th November, 1623. Left an orphan and unprovided for, he received his early education at Christ's hospital and St. Paul's school. In his fifteenth year he entered Oxford as servitor at Magdalen's Hall; but being disappointed of a demi, removed to Pembroke college, where he won the favour and eventually the patronage of Dr. Thornton, the tutor of Sir Philip Sidney. After a residence of five years, without obtaining college honours, family affairs recalled him to London; and in 1575, through the kind offices of Mr. Goodman, dean of Westminster, he was appointed under-master of Westminster school. Being of studious habits and of a retiring disposition, he devoted his leisure hours and holidays to the study of antiquity. To qualify himself for deciphering ancient records and monumental inscriptions, he acquired Gaelic, Welsh, and old Saxon. After ten years' preparation, his first work, the "Britannia," was published in 1586, and received with applause. Thus brought into publicity, the bishop of Salisbury appointed him in 1588 prebend of Ilfracombe. Five years after he succeeded Grant as head-master of Westminster. In 1597 his "Greek Grammar" appeared, which was received in all the colleges, and passed through forty editions. This same year the office of clarencieux-at-arms falling vacant, Camden was raised to that sinecure; but so modest was his disposition that a short time afterwards he declined the honour of knighthood. He shared the remainder of his life between scientific pursuits and his official duties. To collect materials he made frequent exploratory visits to various parts of the kingdom. A Latin distich which appeared in his lifetime, hints that he explored England with two eyes, Scotland with

one, and Ireland with none. In 1613 he received the degree of M.A. His life closed when his popularity was in its zenith. A fond remembrance of his humble origin was with him to the last. To the guild of painters and members of the craft, by which his father had earned a scanty living, he bequeathed a sacramental goblet on which the donor's name was inscribed. The year before his death he founded the Camden professorship of history in Oxford. The work which made his name famous is "Britannia, or a Chorographical Description of England, Scotland, and Ireland." It is written in familiar and elegant Latin; and so accurately are places described, that, in many instances, notwithstanding the changes of time, they can even now be recognized. Professor Holland in 1610 translated it into English; but the best edition of this interesting work is that of Richard Gough, published in London in 1789. In 1838 a society was formed for the publication of early historical and literary remains, which, in recognition of the public worth of this author, was called the Camden Society. His "Anglica Normannica Cambria," &c., published in 1603, contains extensive selections from Asser, Walsingham, Thomas de la More, Giraldus Cambrensis, &c. The "Annales Rerum," &c., is a history of the reign of Elizabeth. Compelled to advert to contemporary events, his remarks aroused such personal hostility as to induce him to postpone the publication of the sequel until after his death. His minor productions are entitled "Reges, Reginae, Nobiles," &c.; "Actio in Henricum Gametum;" indifferent Latin verses, "Sylvæ Hybernia." The fullest account of his life is given in a book published in 1691 by T. Smith, "Gulielmi Camdeni Epistolæ." Camden possessed those great qualifications of an antiquarian—patience, assiduity, and enthusiasm. He died at the advanced age of seventy-two, and was buried with much solemnity in Westminster.—G. H. P.

CAMELLI or KAMEL, GEORGE JOSEPH, a German botanist of the seventeenth century, in honour of whom Linnæus has named a species of plant, growing in Japan, Camellia. He was a jesuit missionary to the Philippine islands.

CAMERARIUS, ELIAS, a German physician, second son of Elias Rudolf, and brother of Rudolf Jacob Camerarius, was born at Tübingen in 1673, and died there in 1734. He graduated as M.D. at Tübingen, and afterwards filled the chair of medicine in that university. He was first physician to the duke of Wurtemberg. He was elected a member of the society *Naturæ Curiosorum*. He adopted some peculiar views in regard to medicine and science, the publication of which called forth attacks from various quarters. He had a decided leaning to the marvellous, and believed the statements in regard to magic.—J. H. B.

CAMERARIUS, ELIAS RUDOLF, a German physician, was born at Tübingen in 1641, and died 7th June, 1695. He studied medicine, and became professor of medicine at Tübingen. He was also first physician to the duke of Wurtemberg, and a member of the academy *Naturæ Curiosorum*. He wrote medical works on palpitation of the heart, on pleurisy, on fracture, and ischuria; as well as a treatise on chicory.—J. H. B.

CAMERARIUS, JOACHIM, a German physician and botanist, was born at Nuremberg on 6th November, 1534, and died in that town on 11th October, 1598. He prosecuted his medical studies in Germany and Italy, and took his degree of doctor of medicine at Bologna in 1562. On his return to Nuremberg, he commenced the practice of medicine, and he was the means of founding an academy of medicine in his native city. He was elected dean of the medical faculty. Amidst the duties of professional life, he devoted attention in a special manner to chemistry and botany. He instituted a botanic garden at Nuremberg, and enriched it with specimens from Prosper Alpinus, Dalechamp, Clusius, and other eminent botanists. He became possessed of Gesner's botanical library, and of all his wood-cuts. He was physician to the electors of Saxony, and seems to have rendered them special services. Plumier has dedicated to him the genus *Cameraria*, one of the apocynaceæ.—J. H. B.

CAMERARIUS, JOACHIM, an eminent German scholar, whose original surname was LIEBHARD, was born at Bamberg, April 12, 1500. After having studied at the universities of Leipzig, Erfurt, and Wittenberg, he became classical master at the gymnasium of Nuremberg, and in 1530 was chosen deputy of this city to the diet of Augsburg, where, in company with Melancthon, he drew up the Augsburg Confession. Some years later he was called to Tübingen in order to reorganize the university, a task of which he acquitted himself so honourably,

that in 1541 he was invited to Leipzig for the same purpose. In 1555-56 he was again deputed to the diets held at Augsburg, Nurnberg, and Regensburg. He died at Leipzig, April 17, 1574. He has left upwards of 150 works, amongst which his "Life of Melancthon"—new edition by Strobel, Halle, 1777; his "Commentarii Linguae Graecae et Latinae," Basle, 1551; and his "Epistolae Familiares," which were published after his death, are the most renowned. By his numerous editions and translations of Greek and Roman classics, he greatly contributed to the revival of classical learning in Germany.—K. E.

CAMERARIUS, RUDOLF JACOB, a German physician and botanist, son of Elias Rudolf, was born at Tubingen in 1665, and died in 1721. He studied philosophy and natural history at Tubingen, and afterwards prosecuted medicine in Germany and Holland. At Leyden he became assistant demonstrator in the university. He afterwards visited Britain, and subsequently studied in the Hôpital de la Charité at Paris. After visiting Savoy and Italy, and spending much time at Venice and Rome, he returned to Tubingen through Switzerland. He received the degree of doctor of medicine at the university of Tubingen, and was appointed assistant to his father as professor of medicine and inspector of the botanic garden. He was subsequently elected successor to his father as primarius professor of medicine. His botanical works were edited by Mikan in 1797.—J. H. B.

CAMERON, the name of a powerful Highland clan, which had its original seat in Lochaber, and figured conspicuously in Scottish history. The most celebrated of the chiefs of this warlike tribe was—

CAMERON, SIR EWEN, of Lochiel, surnamed THE BLACK. He was born in 1629, and educated at Inverary castle under the guardianship of his kinsman and feudal superior, the marquis of Argyll, the leader of the Scottish covenanting party. At the age of eighteen he broke loose from the authority of his guardian, and took up arms in the royal cause. He joined the earl of Glencairn and General Middleton in 1652-54, and fought with distinguished bravery against Monk, Morgan, and other parliamentary generals. When the Restoration took place Lochiel was cordially welcomed at court, and received the honour of knighthood from King James. On the expulsion of that monarch, General Mackay attempted to gain over Lochiel to the side of King William by the offer of a title and a sum of money; but his attachment to the cause of James, and especially his hatred to the house of Argyll, induced him to reject these proposals and join the standard of Dundee. His judicious counsel and undaunted courage contributed greatly to the complete victory which the Highlanders gained at Killiecrankie over the royal forces under Mackay. He ultimately submitted to the government, and took the oath of allegiance to King William. The remainder of his life was spent in retirement. He died in 1719 at the age of ninety, leaving behind him a reputation for personal prowess, wisdom, and integrity, unrivalled among the Celtic chiefs. Macaulay terms Sir Ewen "the Ulysses of the Highlands."—(Macaulay's *History*, vol. iii., page 320; *Memoirs of Sir Ewen Cameron*, printed for the Abbotsford Club.)

CAMERON, DONALD, of Lochiel, the grandson of Sir Ewen, was the model of a Highland chieftain, and is still remembered by the title of "the gentle Lochiel." He took a conspicuous part in the rebellion of 1745, being the first to appear with his clan at the place of rendezvous in Glenfinnan; and there is every reason to believe that, but for his influence, the other Highland chiefs would not have joined that ill-fated enterprise. It was he who captured the city of Edinburgh without the loss of a single life. He was in the front of the battle of Prestonpans, which was mainly gained by his clan. At Culloden, where they suffered great loss, he was severely wounded in the legs, but was carried off the field by some of his faithful followers, and was concealed for some time in a cave on the side of a mountain called Benalder, where, on the 30th of August, 1746, he was joined by the hapless prince himself. Ultimately they embarked together on board a French vessel, named *L'Heureux*, and on the 29th September landed in safety on the coast of Brittany. Lochiel was soon after appointed to the command of a regiment in the French service, but did not long survive, having died in 1748. His estates were of course forfeited, but were afterwards restored, and still remain in the possession of the family.

CAMERON, DR. ARCHIBALD, the brother of Lochiel, escaped with him to France, but revisited Scotland in 1749 and again in 1753. On this latter occasion he was apprehended, brought

to trial in London, condemned, and hanged at Tyburn—the last victim of the unhappy rebellion of "the Forty-five."

CAMERON, JOHN, Colonel, who fell at Quatre Bras at the head of his regiment, the 92nd Highlanders, was one of the most distinguished British officers who fought under Wellington. A baronetcy was bestowed upon his father, Sir Ewen Cameron, as an acknowledgment of the bravery and eminent services of his gallant son.—J. T.

CAMERON, SIR ALAN, K.C.B., distinguished in the British army as the leader of the Cameron Highlanders. He first served in the American war, and while making his escape from a two years' imprisonment at Philadelphia, received injuries from which he never completely recovered. In 1793 he raised at his own expense and in three months, from among the members of his clan, the 79th or Cameron Highlanders. At the head of this regiment he served in the Netherlands and West Indies, and when it was disbanded, he succeeded in raising it anew. He subsequently served in the Egyptian campaign, the descent upon Zealand, and under Sir John Moore in Sweden and the Peninsula, where he distinguished himself in several engagements. Having risen to the rank of lieutenant-general, he died in 1828.—J. B.

CAMERON, DAVID, a celebrated gardener, died in 1848, at the age of sixty-one. In 1827 he was head-gardener at Bury Hill, near Dorking, Surrey, and in 1831 was appointed curator of the recently-founded botanic garden at Birmingham. He was a successful cultivator, and contributed many articles to the *Gardener's Magazine* and to the *Phytologist*. He was particularly successful in the cultivation of orchideae. He continued curator of the Birmingham garden till his death.—J. H. B.

CAMERON, JOHN, elected bishop of Glasgow in 1426, was lord-high-chancellor of Scotland from the fourth year of James I. to the third of James II. He attended the council of Basle in 1431 as representative from Scotland.

CAMERON, JOHN, one of the first biblical scholars whom Scotland has produced, was born at Glasgow about 1579. He was educated in his native city, where he also taught Greek in the university for about a year. In 1600 he went to France, and was cordially received by the protestant ministers of Bordeaux. Mr. Cameron acquired great reputation among them as a classical scholar. It is said that he could speak Greek as fluently as it was usual for the learned of that day to speak Latin. He was soon appointed to teach the classics in the college of Berberac, and ere long to the chair of philosophy at Sedan. He then, after visiting Paris, returned to Bordeaux, where in 1604 he was nominated one of the students of divinity, to be maintained for four years at the expense of the church. While he held this position he was also tutor to the two sons of Calignon, chancellor of Navarre, and in company with his pupils studied successively at Paris, Geneva, and Heidelberg. In 1608 he settled at Bordeaux as colleague to Dr. Primrose, and ten years later succeeded the celebrated Gomarus in the chair of divinity at Saumur. He had been there only two years when the civil war compelled him to seek refuge in England. After reading private lectures on divinity for some time in London, he was sent by King James in 1622 to assume the principalship of Glasgow university, in room of Robert Boyd of Trochrig, whose firm adherence to presbytery was offensive to the king. He retained the appointment only a year. Returning to France, he became in 1624 professor of divinity at Montauban. The civil commotions had not subsided, and his return to the scene of them cost him his life. He maintained the doctrine of passive obedience against the agents of the duc de Rohan, who were endeavouring to excite the inhabitants of Montauban to take arms. This offended the more zealous party, and Cameron was attacked on the street and wounded by some unknown assailant. He never recovered from the effects of this assault, but died at Montauban in 1625, when only forty-six years of age. His "Praelectiones in selectiora loca Novi Testamenti," were published at Saumur shortly after his death, with a sketch of the author's life and character by his pupil Capellus. A collection of his numerous theological works appeared at Geneva in 1642, under the editorial care of Frederick Spanheim. Cameron's position as a theologian is worthy of note. Dissatisfied with the doctrine of his church on the subject of predestination and freewill, he founded a system known as "hypothetic universalism," which was more fully developed by his pupil, Amyraut, and came from him to be called Amyraldism. It differed from Arminianism in holding the doctrine of uncon-

ditional election, and from Calvinism proper in asserting the universality of the atonement, and that man's will is moved by God only morally, or by the knowledge which he infuses, and which influences the judgment of the mind.—J. B.

CAMERON, RICHARD, one of those firm and faithful presbyterians who resisted the attempt to impose prelacy on Scotland in the seventeenth century. He was born at Falkland in Fife, taught for some time a public school there, and was afterwards private tutor and chaplain in the family of Sir William Scott of Harden, whose lady was a nonconformist. He was prevailed on by Welsh, grandson of John Knox, to accept of license to preach, and exercised his gifts in different quarters, but chiefly in Annandale, Ayrshire, and Galloway. Cameron refused the indulgence offered by Charles, because of the erastian and galling conditions with which it was clogged, of its tendency to betray the covenanting interests, and of its contrariety to the grand principles of presbyterianism. When called to account for the freedom of his strictures on this measure, he came under a promise of silence, which on mature consideration he found himself bound in conscience to recall. Having in this way lost his situation in the family of Sir William Scott, he went to Rotterdam, where he preached to certain persecuted exiles; and, after having been ordained by Messrs. M'Ward, Brown, and Roleman, he returned to Scotland in 1680. He was concerned, along with Cargill, Douglas, and others, in what was called the *Sanguinar Declaration*, in which they renounced the authority of Charles—a deed which may be censured as rash and premature, but which has this to be said for it, that it proceeded on the very same principles on which the whole nation, a short time afterwards, expelled Charles' successor from the kingdom. A price having been set on their heads, Cameron and his friends were obliged to betake to the fields, and defend themselves by arms. They were surprised at Airmoss, a wild morass in the parish of Auchinleck, by a troop of dragoons under Bruce of Earlsball; but, after a gallant resistance, which even their enemies could not help applauding, they were overpowered, and several of them killed on the spot, amongst whom was Richard Cameron. His head and hands were cut off, and carried with heartless cruelty to his father, from whom the sight only drew an expression of pious resignation to the will of God. His death gave rise to many touching displays of sympathy and regret, and a monument still marks the spot where Cameron fell. It is from this individual that the Reformed Presbyterians of the present day derive the vulgar sobriquet of Cameronians.—(See *Scots Worthies*; Wodrow's *History*; Walker's *Biographia Presbyteriana*; and *Life of R. Cameron*, by G. M. Bell.)—W. S.

CAMERON, WILLIAM, a Scottish poet, born in 1751; died in 1811. He became minister of Kirk-Newton in the county of Midlothian in 1785. In 1790 he published a volume of poems, and about the same time assisted in preparing the collection of paraphrases which, sanctioned by the general assembly, are still used in public worship in the Scottish church. He is the author of the 14th, 17th, and 66th paraphrases, and of portions of the 32d, 40th and 49th.—C. R.

CAMERS, JOHN, a Franciscan monk and celebrated Greek scholar, was born at Canerino in 1448. He was professor of philosophy at Padua, and afterwards taught theology at Vienna. He did much toward the restoration of Greek learning, which had declined after Constantinople was taken by the Turks. He edited many of the classic authors, such as Claudian, Florus, Justin, and Lucian, and died either in 1546 or 1556.—J. B.

CAMILIA, sister of the three Horatii, who fought the three Albans or Curiatii, a combat famous in early Roman history. Camilla was betrothed to one of the Curiatii, and when the only surviving Horatius returned home, his sister reproached him with the murder of her lover, upon which the victor, mad with passion, killed her.

CAMILLUS, LUCIUS FURIUS, grandson of Marcus Furius Camillus, was appointed consul, B.C. 338. He commanded the Roman army in the Latin war, and after capturing Tibur (Tivoli) reduced the whole Latin country to subjection. He was again chosen consul in 325.

CAMILLUS, MARCUS FURIUS, a Roman general of celebrity, called, for his distinguished services to his country, the second founder of Rome. After holding several important offices in the state, the duties of which he uniformly discharged with the greatest fidelity, Camillus was appointed dictator in the tenth year of the siege of Veii, and took the command of the

troops which were besieging that city. His energetic measures soon resulted in the capture of the town, and he returned to Rome laden with spoil; but having incurred the hatred of the people by his opposition to a proposal which contemplated the establishment in Veii of part of the population of Rome, he found it necessary to retire for a time into exile. He reappeared when the city of Rome was in the hands of the Gauls under Brennus, and putting himself at the head of an army, succeeded in ridding the country of the barbarians. He afterwards lived at Rome, enjoying the highest offices of the state, till his death, B.C. 365.—W. M.

CAMINATZIN or CACUMAZIN, king of Tezcuco, was nephew of Montezuma, emperor of Mexico. He formed the design of freeing his country from the Spanish yoke, and was taking measures for the expulsion of Cortes and his associates, when he was treacherously seized by the emissaries of his uncle, and delivered up to the Spaniards, who put him into prison. He was liberated, however, by some Mexican insurgents, and is believed to have perished at the siege of Mexico in 1521.—J. T.

CAMINHA, PEDRO DE ANDRADE, a Portuguese poet, one of that school which immediately preceded the era of Camoens. He was camareiro (gentleman of the chamber) at the court of the Infante Dom Duarte, brother to King John III., and died in 1595. He wrote eclogues, epistles, elegies, and a host of epigrams, of which nineteen are "to an ugly face!" "In these," says Sismondi, "as in the rest of his works, we have the labours of the critic and the man of taste endeavouring to supply the want of genius and inspiration." The works of Caminha have been republished by the Portuguese Royal Society.—F. M. W.

CAMINHA, PEDRO VAZ DE, a Portuguese traveller. Caminha, who had formerly filled a situation at Calicut, sailed in the first expedition that touched the shores of Brazil. He wrote a letter to Emmanuel (it was not published till the present century), in which he felicitously records his first impressions of the new country. It is thought he perished in a Mahometan affray at Calicut.

CAMO, PIERRE, a native of Toulouse, who cultivated poetry, and was one of the seven troubadours of Toulouse, as a group of poets called themselves. In 1324 they announced a kind of tournament, in which poets were to contend for the prize of a golden violet; and they proposed to hold, at the same time, something in imitation of the comitia of a university, in which they were to confer degrees in what was styled the "gaie science." Sismondi, in his *Literature of the South*, gives some account of these fantastic amusements.—J. A., D.

CAMOENS, LUIZ DE, the only Portuguese poet who has acquired a European reputation. The time and place of his birth are matters of dispute; the balance of evidence, however, appears to be in favour of his having been born at Lisbon in 1524. The poet's family had been distinguished for several generations in different departments of the public service: his father, Simon Vas de Camoens, being shipwrecked on the coast of Goa, settled and died there soon after the birth of his son. At the age of twelve or thirteen, Luiz was sent to the university of Coimbra, where he could not fail to be influenced by the reviving taste for classical literature. Some amatory verses still extant are supposed to have been written at this period. At the age of twenty Camoens returned to Lisbon, and led the ordinary life of a courtier. Here it was that he conceived a passion which, proving even more unfortunate than the attachments of poets in general, influenced greatly the whole course of his life. The friends of the lady, on whom the affections of the poet were bestowed, Catarina de Atayde, the daughter of one of the favourites of John III., procured on some plea or other his banishment from Lisbon for two years. The place of his retreat was Santarem, and to this period of enforced leisure we may attribute three of his comedies—"El Rey Seleuco;" "Filodemo;" and the "Amphitrioes;" likewise some sonnets, and, possibly, the first conception of the "Lusiad." But a longing for active life seems to have possessed him, and he returned to Lisbon in 1549. It would appear that before long he again found it necessary to leave the capital, for we find him embarking in the expedition which was despatched about this time against the Moors of Ceuta, under Antonio de Noronha—a firm friend throughout all his subsequent life, to whom several of his poems are addressed. In this expedition Camoens earned no little distinction. He lost his right eye in an engagement in the Straits of Gibraltar. His sonnet commencing "Brandas agoas

do Tejo" was written at the period of embarkation, and a second elegy also bears internal evidence of having been composed about this time. In 1552 we find him again in Lisbon, where, it is said, he had to mourn over the death of Dona Catarina; but this is probably an error, originating with some biographer, who has confounded the poet's mistress with a relative of his, Dona Catarina de Almayda, frequently alluded to in his poems. In March, 1553, still eager for adventure, Camoens embarked in the *São Benito*, the only one of four vessels, fitted out under the distinguished navigator Cabral, which escaped shipwreck. In one of his letters he tells us that, as he stepped on board the ship, he adopted the words of Scipio Africanus, *Ingrata patria, non mea ossa possidebis*. When off the Cape of Good Hope, the *São Benito* experienced a violent storm, which perhaps suggested the vision of Adamastor, the supposed guardian of that terrible spot, in his great poem. Arriving at Goa in September, 1553, we find him, two months afterwards, engaged in an expedition against the king of Pimenta, in favour of the king of Cochin, who at that time was an ally of the Portuguese. Nearly all his companions perished, and he returned to Goa. He was next employed in an expedition against the Arabian corsairs of the Red Sea, who, in conjunction with the Venetians, still kept up a precarious traffic by the overland route with India, and were thus considered as rivals by the adventurers who had recently opened the route by the Cape of Good Hope. The expedition wintered in the island of Ormuz, and here he found time to exercise his poetical powers. Returning to Goa in 1555, he found a new governor in power, and satirized the abuses which surrounded this functionary in some verses entitled "Disparates na India" (Vagaries in India), which cost him a term of banishment in the island of Macao. These four years of exile form, perhaps, the most tranquil and productive epoch in the poet's life. Soon after his arrival, according to the most probable narration, he heard of the death of the lady to whom he had been so fondly attached, and perhaps it was to dissipate the grief thus occasioned that he undertook a voyage to the Moluccas. Returning to Macao, by the favour of a successor of the hostile governor at Goa, he obtained an office (administrator of the effects of deceased persons), which placed him above want during the remainder of his residence in the island. The groppo of Camoens, where the greater part of the "Lusiad" was composed, is still shown to visitors. In 1560 he was recalled to Goa, but suffered shipwreck on the coast of Cochin China, and barely escaped with his life by swimming, saving only his "Lusiad." Arrived at Goa, fresh troubles awaited him. He was thrown into prison on a charge of misconduct in his office, and, when this was disposed of, a claim for an alleged debt was set up, which detained him for some time longer in captivity. It was not till 1569 that Camoens again beheld the waters of the Tagus, nor was he even then permitted to touch the soil of his native land; for, owing to the great plague which then raged, all ingress was strictly forbidden. In 1570, however, he landed at Lisbon, and in 1572 was published his great work, "Os Lusíadas" (The Portuguese), with a manly dedication to the young King Sebastian, who was then but ten years of age. The poem reached a second edition within the year—a success then almost without precedent—and Tasso, who was then writing his *Jerusalem Delivered*, addressed a sonnet to the author. But court favour in those days was reserved for other than poetical merits, and beyond a pension equal to about £5 per annum (which perhaps he was entitled to on other grounds), no mark of royal or national gratitude seems to have been bestowed on him. Camoens had brought home only his "Lusiad" from the land whence so many had returned laden with wealth, and the remaining years of his life were spent in the most abject poverty. A poor Japanese slave, who had come to Europe with him, supported his master by begging in the streets, and when this faithful dependent died, Camoens was carried to a public hospital. Here he lingered long enough to hear of the battle of Alcacer-Quivir in 1578 in which the king fell, and with him the Portuguese monarchy. With a better feeling than he had manifested in earlier days, he wrote in one of his latest letters—"I have so loved my country, that I rejoice not only to die on her soil, but to die with her." He died in the beginning of 1579, and was buried in the church of Santa Anna. No stone marked the spot till 1593, when a generous Portuguese erected a simple tablet, recording that he, "the prince of poets, lived poor and miserable, and died so." The church itself was destroyed by the earthquake of 1755.

Fairly to appreciate the merits of the "Lusiad," we must remember that Camoens was not only the first in modern times to venture on an epic poem, and to execute it in the course of so chequered a life, but that he had the courage, despite the classical affectation then in vogue, to choose as his theme the history of his own country. The first lines of the poem will sufficiently indicate its scope, and the models which he proposed to follow:—

"Arms and the heroes, who from Lisbon's shore,
Through seas where sail was never spread before;
Beyond where Ceylon lifts her spicy breast,
And waves her woods above the watery waste," &c.

It is an error to suppose that Camoens only intended to commemorate the achievements of the Portuguese navigators, with which the minds of his contemporaries were familiar. He aimed also to interweave with their lives the whole history of Portugal, by means of artifices which he could not fail to borrow from the classic poets, and which he has employed with perhaps not inferior skill. The groundwork of the poem is the voyage of Vasco de Gama; but from the first there is a confusion between the old pagan deities, under whose auspices the scene opens, and the newer faith of which the heroes of the poem were zealous propagators. If, however, the poem loses somewhat in artistic completeness by this intermingling of conflicting theologies, it may be said, on the other hand, that the achievements of Portuguese adventure could not have been rendered more romantic by being clothed in the drapery of a bygone age. The poem consists only of some 1100 rhymed octave stanzas in the metre of Ariosto. Vasco de Gama is introduced when cruising near the island of Mozambique, and arrives in safety at Melinda. The king receives him hospitably, and in answer to his inquiries, Gama proceeds to describe Europe, and his own country in particular, and next relates the history of Portugal from the earliest times down to his own day. The most remarkable episode—which is told with almost rigid historical accuracy—is the well known story of Inez de Castro.

If it were needful to add to the eulogies which Tasso, Calderon, Voltaire, and Schlegel have passed on the "Lusiad," we might allude to the fact that it has been translated not only into almost every modern language, but into the Hebrew. There are three translations into English; that of Sir R. Fanshaw in 1655; that of Mickle (perhaps the best for the ordinary reader), first published in 1771; and that of Sir T. Mitchell in 1854. Mr. John Adamson, the biographer of Camoens, has also edited another version of part of the work; and Lord Strangford is the author of some elegant translations of his minor poems. A splendid edition of the original work was published in Paris in 1817. The other poems of Camoens consist of nearly 300 sonnets, of which only a few are noteworthy, as bearing the impress of the poet's chequered life; several canzoni, after the model of Petrarch; a few lyrical songs, sweet and impassioned; a poetical version of the 137th psalm; and a number of eclogues, of which all but eight are lost. It deserves to be noted, that Camoens enriched his native tongue by the addition of above 2000 new words. In person (we are told by Antoni) he was of middle stature, the face full, the brow lowering, the nose long and raised in the middle; the hair, in his youth, so light as to be almost the colour of saffron. His life is perhaps more in harmony with his writings than that of most modern poets; and had not the political fortunes of Portugal, after his death, led to a disregard of her language and literature, we may safely say that the fame of Camoens would have been far more widely diffused.—F. M. W.

CAMPAGNOLA, DOMENICO, an Italian painter, surnamed DALLE GRECHE. He was the son of Giulio Campagnola a painter and engraver of some note. This artist flourished in the year 1543, and studied under Titian, with a success which is stated to have even excited the jealousy of his master. His best works in the Scuola del Santo, representing the "Evangelists," approximate very nearly to the grandeur of Titian, as Lanzi testifies. His drawings from the nude are described as daringly successful. As a landscape painter, of a Titianesque style, he also possessed great merit. He was a man of no limited means in art; for his reputation as an engraver, on both metal and wood, is unquestionably good, though Ottley appears to hold that the wood works ascribed to him are mostly copies from his designs for the better material. Among his numerous etchings are representations of the "Adoration of the Magi;" "Dives and Lazarus;" "Christ and the Sick;" "The Holy Family;" "Venus;" and "Bacchanals."—W. T.

CAMPAGNOLI, BARTOLOMEO, a violinist, was born at Cento, near Bologna, September 10, 1751, and died either at Neustrelitz or at Hanover, November 6, 1827. His first master was Dall' Ocha, a pupil of Lolli, and he received further instruction on his instrument from Don Paolo Guastarobber, a pupil of Tartini. He went with Lamotta to Venice, and thence to Padua. In this place, where Tartini was reposing on the laurels of his long and honourable artistic career, Campagnoli played to the venerable master, and received his warm encouragement. In 1770 he visited Rome, with success. He next spent six months at Faenza, during which he pursued his study of the violin with the maestro di capella, Paolo Alberghi. Thence Campagnoli went to Florence, where Nardini was residing, whom he was so pleased to take as a model, that he remained at the Tuscan capital for five years, where also he made the friendship of Cherubini. At the end of 1775 he accepted the invitation of the prince bishop of Freisingen in Bavaria, to enter his chapel. In 1778 Campagnoli commenced a tour, in company with Reinert the fagotist, through Poland and the adjacent states. In 1783, if not earlier, he went to Dresden, where he was engaged by Carl, duke of Courland. This liberal patron gave him leave of absence to visit different cities for the display of his now famous skill as a violinist; accordingly, besides other places, he appeared at Stockholm, where he was created member of the Royal Academy of Music. His engagement continued until the duke's death in 1787, when Campagnoli was appointed concert master at Leipzig, with the direction of the Abonnement concerts. In 1801 he visited Paris, where he met once more his old friend Cherubini, and where his playing successfully stood the test of comparison with that of Rode, Krutzer, and the other eminent artists then resident in the French metropolis. In 1808 he brought out as a singer his second daughter, Albertina, then but thirteen years old, and, in 1810, her younger sister, Gianetta, also appeared as a vocalist. These ladies subsequently attained considerable distinction in their art, to extend their opportunities for which, in 1816, their father took them to Italy, and Mattei officiated as his deputy in Leipzig during his absence. He afterwards resigned his appointment in that city to accept the less arduous one of music director at Neustrelitz, which allowed him to spend much of his time with his daughters, who were permanently engaged at Hanover. Though he wrote extensively for his instrument, and naturally exhibited his specialties best in the performance of his own music, he was not less successful in playing the bravura pieces of other violin composers; and he added much to his reputation by his rendering of quartets, and similar chamber music. He was personally liked as much as he was artistically admired, and the extremely bad German he habitually spoke (for in his many years of residence in Germany he never mastered the language), gave drollery to all he said, which, combined with his natural good humour, made him a welcome companion wherever he appeared. His published works, which form but an inconsiderable portion of his productions, consist of pieces for the violin in all forms, from the study to the concerto, some compositions for the viola, and some for the flute. These have all passed away with their time, but his "Method for the Violin," with its numerous progressive exercises, is still held in esteem, and his "Exercises on the Seven Positions" is a work in the highest repute.—G. A. M.

CAMPAN, JEANNE-LOUISE-HENRIETTE GENEST, born at Paris in 1752. This lady, the strange vicissitudes of whose life she has herself described in her interesting memoirs, was the daughter of a gentleman who held a respectable situation in the office of the minister for foreign affairs under Louis XVI., and was noted for his literary tastes. Having enjoyed from childhood the combined advantages of courtly and literary society, she so well profited by these as to be thought worthy of being appointed reader to the royal princesses. After her marriage with M. Campan, son of the king's private secretary, the queen, Marie Antoinette, attached Madame Campan to her person by appointing her first femme de chambre. She, like her royal mistress, was surprised by the Revolution; and, having witnessed the dreadful scenes of the 10th August, was so little dismayed on her own account, that, with admirable fidelity, she offered to share the queen's imprisonment in the Temple. Her unconcealed attachment to her mistress exposed her to such danger that she was obliged to quit Paris. On her arrival at Combertin, the place of her retreat, she was met by the fearful tidings of her sister having been arrested, and of her having committed suicide.

As soon as the fall of Robespierre relieved her from apprehension for her personal safety, she opened school at St. Germain. When Josephine Beauharnais, about to be married to General Bonaparte, wanted to place her daughter Hortense at school, that of Madame Campan was selected. This naturally brought the ex-reader of the court of the unfortunate Louis XVI. under the notice of the future emperor of the French. Hortense, the destined wife of Louis Bonaparte, king of Holland, remained under Madame Campan's care, while her stepfather was running his marvellous career of glory in Italy. The hero on his return assisted at the representation of Racine's Esther by the female pupils of St. Germain, as Louis XIV. used to honour by his presence the performance of the same play by madame de Maintenon's protégées at St. Cyr. Shortly after Napoleon assumed the imperial purple, he appointed Madame Campan superintendent of the imperial school at Ecouen, an institution erected for the daughters of officers of the legion of honour. From this situation she was ungenerously dismissed at the Restoration. To add to the mortification of dismissal, came sorrow for the death of her only son. A cancer declared itself, and, after lingering some time in suffering, she died at Mantes in 1822. Besides the memoirs alluded to, Madame Campan has left "Anecdotes of the courts of Louis XIV. and XV.," and some works on education.—J. F. C.

CAMPANA, ANTONIO FRANCESCO, an Italian physician, was born at Ferrara in 1751, and died in 1832. After prosecuting the study of medicine at Ferrara, he became physician to the hospital of Saint Mary at Florence. He subsequently devoted himself to natural science, and turned his attention to botany, agriculture, and chemistry. He filled a chair of physical science at Ferrara. His published works are, "A Catalogue of the Plants in the Botanic Garden of Ferrara," "The Pharmacopœia of Ferrara;" and treatises on intermittent fevers.—J. H. B.

CAMPANAIO, LORENZO DI LUDOVICO, a Florentine sculptor and architect, born in 1491; died in 1541. At Rome he attracted the notice of Raphael, on whose recommendation he was intrusted with some important tombs and buildings.

CAMPANELLA, THOMAS, was born 5th Sept., 1568, at Stilo, a small town in Calabria. At five years old, it is said, he was distinguished for his extraordinary memory; at thirteen he read and made notes on all the Latin authors; at fifteen he embraced the monastic life, and joined the order of the Predicatori. The silence of the convent, where his studies and meditations were pursued with unflagging assiduity, seems to have favoured the rapid development of his mind; and, before he had attained the age of twenty-three, his name was already famous in the philosophical world. But his ardent and enterprising genius could not long brook the monotony of a cloister, nor could his intellectual energy long be limited to merely contemplative study, which, left to itself, must ever be devoid of practical result. It is a leading characteristic of the Italian race, that they strive ever to connect ideas with practice. Penetrating into the most abstruse regions of speculation, they seek continually to turn theory into life. Campanella is a striking instance of this tendency. He was led to embrace warmly the philosophical doctrines initiated by Bernardino Tesio, who sought to free the human mind from Aristotelian tyranny, and to substitute experience and induction for the barren *a priori* process. With the zeal of a convert, Campanella travelled all over Italy to spread the new emancipating ideas. His vast erudition, his profound conviction, gave to his fluent speech the force of eloquence, and he made numerous proselytes in Calabria, Bologna, Florence, and Padua. During his residence in Bologna, however, his manuscripts were seized and handed over to the inquisition at Rome; but no immediate consequences followed. At the close of this scientific pilgrimage, Campanella returned to Stilo in 1598. Passing through the kingdom of Naples on his way, he could not avoid seeing how that unhappy country was groaning under the Spanish yoke—the worst that has ever oppressed even Italy. The count de Lemoz, the stakes and gibbets of the holy office, the ignorant and haughty despotism of its rulers, had reduced this once smiling and fertile country, the birthplace of some of earth's mightiest intellects, to the lowest stage of degradation. Naturally enough Campanella, hitherto the apostle of the emancipation of thought, now became the apostle of political emancipation. The political tyranny of Philip III. was as injurious to intellectual freedom as was the intellectual despotism of Aristotle to political liberty. The one was the bulwark of the other, and in order to overthrow either, it was necessary

to combat both. So Campanella, following out his convictions into this new sphere, consecrated himself to the work of redeeming his country from slavery. In a short time the influence of his virtue and his genius enabled him to organize a powerful conspiracy, spreading over the greater part of the kingdom, the principal centres being Cerifalco, Catanzaro, Nicastro, Stilo, Tropea, Squillace, Sant'Agata, Cosenza, Reggio, Cassano, Castrovillari, Satriano, and Terranova. But, a short time before the appointed outbreak, two of the conspirators, Giambattista Bibbia and Fabio di Lauro, either through fear or cupidity, betrayed the preparations. The leaders were imprisoned, and among them Campanella. His imprisonment lasted twenty-seven years; and in the preface to one of his works, "Atheismus Triumphatus," he narrates that he was tortured seven times. After this he was thrown into a subterranean dungeon. But torture and the squalor of imprisonment only redoubled Campanella's activity, and sharpened his genius. It is probable that the feeling of his impotence to serve his country, the failure of all his plans, and the effect which the sepulchral silence of his prison must have had on his mind, may have persuaded him that a longer intellectual labour was necessary in order to give new life to his native land. Considering that the existing society was still ruled in a great degree by old ideas and prejudices, he resolved once more to enter the lists against Aristotelianism, and conceived the audacious design of reconstructing human science from its very foundations. In his earlier years he had published a work entitled "Philosophia Sensibus Demonstrata," Naples, 1591, in defence of the doctrines of Telesio; and this work constituted the foundation of his speculations, and determined their method. The foundation of all is the maxim, *Sentire est scire*—knowledge is derived from sensation: the method is that of ascending from the known to the unknown, in order to declare and prove it. It is, as we said, the philosophical method of Telesio, followed to such glorious results in later times by our own Bacon. But two conditions were requisite in order to reconstruct the edifice of human knowledge, according to the plan conceived by Campanella—"Prodromus Philosophiæ Instaurandæ," Frankfurt, 1617. First, a theory of the absolute, or the cogitation of a system of metaphysics, which should form, so to speak, the skeleton. This he provided in two works—"Philosophiæ Rationalis partes quinque," Paris, 1638, in 4to; and "Universalis Philosophiæ, sive metaphysicarum rerum juxta propria dogmata, partes tres," Paris, 1638. In the second place, it was necessary to unite two things which, in the general opinion, were separated, namely, philosophy and religion; because life is a unity resulting from the harmony of all its manifestations. So he wrote "Monarchia Messiæ, ubi per philosophiam demonstrantur jura summi pontificis super universum orbem," Paris, Dubray, 1636, in 4to. But still more important was the conquest of unbelief by a refutation of its theories and arguments. With this view he wrote "Atheismus Triumphatus;" and in order to uphold the rules which are necessary, in order to enter with profit into the sanctuary of science, he wrote a didactic book, "De Rectâ Ratione Studendi." The foundation thus laid, he proceeded to build upon it all that can be known in the whole circle of arts and sciences, physics and politics. In order thus to complete the edifice, he wrote "Realis Philosophiæ partes quatuor, hoc est de rerum natura, hominum moribus, politica, economica," &c., Frankfurt, 1623.—One cannot avoid asking how it happened that a man of such universal genius, who can only be compared to Aristotle and to Leibnitz, did not attain his goal? Why did his gigantic labours remain almost unfruitful? and why was the subsequent work of Descartes and of Bacon necessary? First, because it is an invariable, logical law, that demolition must precede reconstruction. Catholicism had by this time discharged its functions in the career of universal progress. Luther had appeared. But Campanella, following the example of Marsilio Ficino, strove to use catholicism as an element in the restoration of human knowledge; and it was this error which frustrated his herculean toil. With such tenacity, indeed, did Campanella espouse the cause of the church, that he waged an implacable war with the German reformation. Secondly, as Leroux observes, "Campanella resolved to lay anew the foundations of everything; whereas Bacon (of whom we may say what he said of Plato, that whatever subject he took into consideration, he grasped the whole as from a lofty rock) spent his whole life on a single work, the perfecting of the natural sciences. In certain epochs

the struggles undertaken by the human spirit are like ordinary battles; he is the great general who, presenting a wide front and a wise arrangement, concentrates all his forces on one point, breaks the ranks of the enemy, and crushes him by falling on the wings thus separated. Thus did Bacon, with his immense ardour for progress of every kind, concentrate all his strength on one single point. The natural sciences, whose destiny he presaged, have triumphed; and hence his renown. But Campanella, wishing to embrace all, and to construct all, lost the battle through his eagerness to conquer at every point at once, in battle array, as if the conquest of one point would not have sufficed to decide the rest." But the special and undeniable merit of this man of genius is that of having felt, in the presence of a historical epoch dying and crumbling to atoms, the necessity of unifying the functions of thought and its representations, human activity and its products. To this we must add, the merit of having attempted this unification by initiating a work which was to form the special task of the nineteenth century; and of having, with the keen intuition of genius, recognized two centuries before Lessing and Condorcet, the law of the indefinite progress of the human race, bound together by the ties of our common nature. "The partial steps," says Campanella, "made by individuals and by nations, are but the elements and the efforts which advance the human race, considered as one general association. This association follows the laws which preside over its destiny, and which tend to the development of its faculties in harmonious proportions." And the nineteenth century ought to remember this, for assuredly the consciousness of the future is not to be attained without the consciousness of the past. In that past the modern investigator will find himself arrested by the intellectual monument raised by Campanella, and will find, glistening among the rubbish of a past age, many gems well worthy of being brought to light.

The sepulchral gloom overspreading all Italy, only lighted up to the eye of Campanella, as he watched from his living tomb, by the funeral piles of fresh martyrs, did not in the least degree diminish the hope of the indomitable mind of living to see his speculative system translated into actual fact. Italy, as a nation, was dead, and he concluded that, instead of isolated nations, there would arise a universal monarchy, a cosmopolism which perfectly corresponds to his "Monarchy of Christ." He turned to Spain, and said—"Dare, and thou shalt wield the sceptre of the world." In this view he composed the work "De Monarchiâ Hispanica," Amsterdam, 1640, 24mo. But Spain was deaf to his appeal. One bitter disappointment after another took from him the hope of seeing his desires fulfilled in his lifetime, but nothing could prevent him from dreaming of their realization in the future. So he continued to build up, stone by stone, that city of the future in which the erring human family should hereafter be gathered. His "Utopia" (Civitas Solis) is the republic of Plato presided over by Christ. It is a system of socialism, in which religious tolerance is practised, as the only method of reconciling all men, and as almost an indispensable preliminary of the religious unification which is to come. It results in little less than cancelling the human personality by an association of a monastic character; but it unfolds the precious principle "to every man according to his works," a principle divulged by certain contemporary socialists with the air of men who are announcing a new revelation. In his saddest hours, too, Campanella tempered his sorrows with song. He composed Italian poems, warm with the tenderest affections, and ever bright with the hopes which were the source of constant inspiration, as one illusion after another passed away.

At length, in 1626, Campanella was liberated from the prisons of Naples. But the church of Rome could not forget that this man would have robbed her of all the authority she derived from the doctrines of the humiliation of the faithful, of mortification, of the abnegation of every impulse of conscience. Campanella recognized only Christ, radiant with the glory of his transfiguration; Christ promising the reign of God on earth—a reign of justice, truth, and love: so he was accused of heresy. The church did not forget that he had designed a temple that should embrace all religions, so that the catholic faith would only find itself on a level with others. The church looked on tolerance as a mere philosophical hypocrisy—a blind for infidelity—and she accused him of atheism. The unfortunate philosopher, therefore, passed from the subterranean vaults of Naples to the secret dungeons of the inquisition at Rome, where

he lingered for three years longer. Liberated in 1629, he was warned that the implacable Spaniards were resolved to imprison him again in Naples, and various traps were laid for him, which for a time he eluded. But the danger increasing, he resolved to escape; and with the aid of the French ambassador, in 1634 he effected his object, disguised as a Minimo friar. At Marseilles he was warmly welcomed by the illustrious Teireschio, who took him to his residence at Aix. After a few months Campanella took up his abode at Paris in the convent of the Jacobins. Here he was honoured and sought after by all the leading men of the capital. Cardinal Richelieu presented him to Louis XIII., who assigned to him a pension of 1000 francs. He died May 26, 1639, at the age of seventy-one—one of the many martyrs of science whose worth was greater than his fame. His works, besides those mentioned above, are—"Ad doctorem gentium de gentilismo non retinendo, et de prædestinatione et gratia," Paris, 1656, 4to; "De prædestinatione, electione, reprobatione, et auxiliis divinis gratiæ contra," Paris, 1636, 4to; "De sensu rerum et magiâ," Paris, 1637, 4to; "Apologia pro Galileo."—[M.]

CAMPANI, GIOVANNI ANTONIO, an Italian bishop, born at Carelli in 1427. His birth was so obscure that his real name was unknown; and he might have died without having risen beyond the condition of a shepherd, but for a priest who became struck with the intelligence of the lad, whom he found tending sheep, and, taking him into his service, taught him Latin. Through the aid of the same kind patron he was enabled to complete an education which embraced belles-lettres. While following a course of studies he made the friendship of a man of rank, who recommended him to the pope, and Campani became secretary to Callixtus III. When Pius II. succeeded to the papal chair, he had his predecessor's secretary appointed major domo to his own chief minister, Sassoferato, and made him bishop of Crotona. It is a striking proof of the opinion entertained of his abilities by a court whose diplomatic skill has never been questioned, that the bishop should have been selected for the delicate task of exciting the German powers to make war against the Turks. His mission failed, and he did not take his failure in a spirit of christian resignation, for he left Ratisbonne uttering maledictions on the German race. It is not improbable that his indignation was not unmingled with generous regrets for what he believed a good cause; for we subsequently find him quarrelling with another pope, Sixtus IV., on account of the excesses committed by his troops on the suppression of a revolt in Todi. This learned, acute, and brave bishop, who rose from being a poor nameless keeper of sheep to be the confidant of popes, had not even advantages of face or figure, for he was ugly and deformed. His protest in favour of the people of Todi lost him further favour. He died at Sienna in 1477. His writings, directed to topics of the day, were brisk, vigorous, and effective; but contain no present interest beyond their being illustrative of a remarkable character.—J. F. C.

CAMPANI, MATTEO and GIUSEPPE, two brothers, natives of the diocese of Spoleto, flourished about 1678. Matteo is celebrated for several optical inventions, especially object-glasses of enormous focal length. It was by the aid of these that he discovered Jupiter's spots, a discovery which he had to maintain against the claims of Divini. Giuseppe was also a noted inventor and astronomer.

CAMPANNA, PEDRO, an artist, born of Spanish parents at Brussels in 1503. He studied in Italy at an early age, and is even alleged to have been a pupil of Raffaella. Charles V. invited him to Spain, where he painted the "Purification" and the "Nativity" for the cathedral of Seville, and a "Descent from the Cross" for the church of St. Lorenzo. He was glad, however, to exchange his success in a foreign city for the sight of his natal place once more, and he died rich and famous at Brussels in 1570.—W. T.

CAMPANTON or CANPANTON, RABBI ISAAC BEN JACOB, celebrated as a teacher of the Talmud, and therefore styled the "Gaon of Castile," died in 1463, at the remarkable age of 103 years. He composed an excellent treatise on the method of studying the Talmud, under the title of "Darche Ha-Talmud" (The Ways of the Talmud), which has gone through several editions.—T. T.

CAMPANUS OF NOVARA, the first translator of Euclid into Latin. It is not certain when the Campanus lived who did this eminent service to mathematics. There was one of the name

who wrote a calendar in 1200, another who was chaplain to Pope Urban IV., elected 1261, and the honour has been claimed for both. Some have thought that it is due to an even earlier Campanus living some time in the eleventh century. The translation was manifestly made from an Arabic version, and was first printed in 1482.—J. B.

CAMPANUS, JOHANN, a German divine of the sixteenth century. He was a follower of Luther till 1530, when he founded a sect of his own called the Campanites. He held a peculiar opinion respecting the Supper, and taught that the Son and Holy Spirit are not two persons distinct from the Father.

CAMPBELL, one of the most powerful clans among the Scottish Highlanders, whose chiefs have for upwards of five centuries taken a prominent part in the public affairs of the country. According to tradition their original name was O'Dubbin, and their seat Lochow. One of their chiefs named Diarmid was a famous warrior, and from him the clan were frequently denominated "the sons of Diarmid." In the reign of Malcolm Canmore, a chief named Gillespie married the heiress of Lochow, and assumed the name of Campbell, which was henceforth borne by the whole clan. Sir COLIN, one of his descendants, was so distinguished by his warlike achievements and the additions he made to his estates, that he obtained the surname of MORE or GREAT, and from him the chief of the clan is to this day styled in Gaelic MAC CALLUM MORE, or the son of Colin the Great. His eldest son, Sir NEIL, was one of the first to join Robert Bruce, and adhered with unwavering fidelity to that monarch's cause throughout the whole of his chequered career. He was rewarded with the hand of Lady Mary, Bruce's sister, and with a grant of the forfeited estates of the earl of Athol. Sir COLIN, his son, rendered important service to Edward Bruce in his Irish campaigns, and to David, son of King Robert, in expelling the English from the kingdom. Sir DUNCAN, the great-grandson of Sir Colin, was accounted one of the most wealthy barons in Scotland, and was raised to the peerage by James II. in 1445. He was appointed king's justiciary by James I. with the title of Lord Campbell. His grandson COLIN, first earl of Argyll (1457), acquired by marriage the extensive lordship of Lorn, and after holding successively many important public situations, such as master of the household, ambassador to the courts of England and France, royal justiciary, &c., eventually, for a long period, filled the office of chancellor of Scotland. He received in 1481 an extensive grant of lands in Knapdale, from the forfeited possessions of the Lord of the Isles. His son and successor, ARCHIBALD, second earl, fell in command of the vanguard at the disastrous battle of Flodden. During the seventeenth and eighteenth centuries the Campbells continued to make rapid advances in territory and in power. COLIN, third earl, obtained the important hereditary office of justice-general of Scotland. His son ARCHIBALD was the first person of rank and influence in Scotland who embraced the protestant religion, and was one of the most strenuous supporters of the Reformation. On his deathbed he earnestly entreated his son to maintain the protestant religion as his most precious heritage. ARCHIBALD, fifth earl, was deeply involved in the plots and wars of the troublous times of Queen Mary, and commanded the vanguard of her army at the battle of Langside. He was ultimately appointed lord-high-chancellor, an office which was also held by his successor, COLIN, sixth earl. ARCHIBALD, seventh earl, gained considerable reputation as a military officer, and served with great distinction under Philip of Spain in his wars against the states of Holland. It was probably through his connection with that monarch, that he renounced the hereditary faith of his family, and joined the Romish church. In consequence of this step the government compelled him to make over the greater part of his estates to his son,

CAMPBELL, ARCHIBALD, Lord Lorn, afterwards ninth earl and first marquis of Argyll, the celebrated GILLESPIE GRUMACH, or ARCHIBALD THE GRIM, the leader of the covenanting party during the great civil war. He was born in 1598, and was early introduced into public life. In 1626 he was made a privy councillor, and in 1634 was appointed one of the extraordinary lords of session. When the arbitrary and impolitic measures of Charles I. and Laud had kindled a flame throughout Scotland, which ultimately destroyed the royal authority, Argyll was summoned to London to assist the king with his counsel, and earnestly recommended the entire abolition of those innovations on the worship of the Scottish church, which had roused the

indignation of the people. His advice was not followed, and on his return to Scotland he signed the national covenant, and a few months after attended the famous assembly which met at Glasgow, November, 1638, and declared publicly his approbation of its proceedings. When hostilities at length broke out between Charles and the Scottish nation in 1639, Argyll raised his vassals and espoused the popular cause. In 1640, he marched to the north at the head of five thousand men, and compelled the inhabitants of Badenoch, Athol, and Mar, to submit to the authority of the parliament. Then marching eastward into Angus he demolished Airlie and Forthar, the castles of the earl of Airlie, who had fled on hearing of his approach. Next year when Charles visited Scotland, with the view of gaining over the covenanters, he raised Argyll to the rank of marquis, and made every effort to conciliate his powerful subject. When Charles took up arms against the English parliament, Argyll, who was now the recognized leader of the covenanters, induced the Scottish council to make repeated offers of mediation; but these proposals having been rejected by the king, the Scots at length resolved to send an army to the assistance of the parliament. From this time onward Argyll took a prominent part in the civil war; and when, after the battle of Marston Moor, Montrose took the field in behalf of the king, and collected a considerable body of Highlanders to his standard, the marquis was appointed commander-in-chief of the covenanting army. His talents, however, were not of a warlike kind, and he met with a bloody defeat at Inverlochy, 1st February, 1645—the most signal disaster that ever befall the race of Diarmid. His estates were so completely wasted by the devastating inroads of Montrose and Colkitto, that a sum of money was voted by the parliament for the support of his family, and a collection was ordered to be made throughout all the churches for the relief of his plundered clansmen. Argyll took no direct part in the negotiations between the Scottish army and the parliament respecting the disposal of the king's person; but he opposed the engagement entered into by the duke of Hamilton, and other presbyterian royalists, for the purpose of restoring the royal cause; and after the defeat of the engagers at Preston, Argyll, Warriston, and the other leaders of the covenanting party seized the reins of government. The execution of Charles completely alienated this party, and indeed the whole Scottish nation, from the English republicans; and they immediately proclaimed Prince Charles, the eldest son of the deceased monarch, king of Scotland in his father's stead. At his coronation on the 1st of January, 1651, Argyll placed the crown on the young monarch's head. So great was the influence of the marquis at this juncture, that Charles, though secretly fearing and hating him, promised to confer upon him a dukedom, and made a proposal to marry his daughter, which the wary chief prudently declined. After the defeat of the Scots at Dunbar and Worcester, Argyll, amid almost universal despair, strove to raise the depressed spirits of his fellow-nobles, and mustered his clan with the view of resisting the victorious forces of the Commonwealth, but without effect; and a reluctant submission was at last extorted from him by Major-general Dean, who unexpectedly arrived at Inverary by sea, and surprised the marquis while confined to his castle by sickness. On the death of Cromwell, Argyll was elected by the county of Aberdeen a member of Richard's parliament, and showed great zeal in promoting the interests of the exiled monarch. At the Restoration he repaired to London, for the purpose of congratulating the king; but on his arrival at Whitehall, he was immediately arrested and committed to the Tower. He was shortly after sent down to Scotland and tried on fourteen different charges, extending over all the transactions which had taken place in Scotland since 1638. The trial was conducted by Middleton, the royal commissioner, with a total disregard, not merely of justice, but of common decency. The unanswerable defence of the accused peer compelled the parliament, though filled with his enemies, to exculpate him from all the charges in his indictment except that of compliance with Cromwell's usurpation. Even on this point the evidence was defective, and his acquittal seemed certain; but after the case was closed, a number of private letters which Argyll had written to Monk, were laid before the court by a messenger, whom that treacherous villain had sent down from London with all haste, on learning the scantiness of the proof against his former friend. On evidence thus basely obtained and illegally brought forward, the

old nobleman was found guilty and condemned to be beheaded. This sentence was executed on the 27th of May, 1661. The marquis displayed great calmness and dignity during the closing scene. "I could die like a Roman," he said; "but I choose rather to die like a Christian." The character of Argyll was not free from defects; but he was a true patriot, a staunch presbyterian, and a statesman of great sagacity, experience, and consummate address. His vast influence and ambition made him equally dreaded and hated by the neighbouring chiefs; but he was almost adored by his own clan, and his memory is still held in high veneration by the Scottish presbyterians.

CAMPBELL, ARCHIBALD, ninth earl, was the eldest son of the preceding. He received an excellent education under the eye of his father, and travelled for three years on the continent. On his return he took the opposite side from his father, and, attaching himself to the royal cause, fought for Charles II. at the disastrous battle of Dunbar. Even after the final defeat of the Scottish army at Worcester, he still continued in arms, and in 1654 joined the earl of Glencairn with a strong body of his clan; and, in his zeal for the interests of the king, consented to serve against the English parliament along with the Macdonalds, and other hereditary enemies of his house. After all hope of resistance was extinguished, Lord Lorn submitted to Monk, who treated him with great severity, and even committed him to prison in 1657, where he lay till the Restoration. In return for his services, Charles remitted his father's forfeiture, and bestowed upon him the family estates and the ancient earldom, to the great disappointment of the greedy and unscrupulous Middleton, who expected to be enriched by the spoils of the man whom he had hunted to death. In 1662, the earl was condemned to death by the Scottish parliament, because in a private letter which Middleton intercepted, he had complained of the calumnies of his enemies; but the king at once interposed, and saved his life. For twenty years he continued to give a moderate though steady support to the government, and even to some extent countenanced their persecution of the covenanters—a part of his conduct which he afterwards bitterly bewailed. In 1681 the Scottish parliament, at the instance of the duke of York—afterwards James VII.—enacted the notorious test of passive obedience, which was so absurd and self-contradictory, that even eighty of the episcopal ministers refused to take it, and were in consequence ejected from their livings. Argyll was prepared to resign his office of privy councillor rather than subscribe this test; but, at the request of the duke, he at length complied, subjoining the explanation, that he took it so far as it was consistent with itself and the protestant religion. James had previously been made aware that this explanation was to be given by the earl, and had apparently received it with great satisfaction. He had perceived, however, that he could not rely on the support of Argyll in his flagitious designs against the religion and liberties of the country, and therefore resolved to avail himself of this opportunity to destroy him. The earl was accordingly apprehended and brought to trial for treason and leasing-making, found guilty, and condemned to death on the 18th October, 1681. On the evening of the 20th, however, he made his escape from the castle of Edinburgh, in the disguise of a page holding up the train of his stepdaughter, Lady Sophia Lindsay; and, in spite of a keen pursuit, made his way to London, and thence passed over to Holland. Sentence of attainder was immediately pronounced against him, his estate was confiscated, his arms were reversed and torn, and a large reward was offered for his head.

Argyll remained in Holland, living in obscurity, until 1685, where, in company with other exiles, he planned an invasion of Scotland, simultaneously with the descent of Monmouth on the southern coast of England. They set sail from Amsterdam on the 2nd of May; but on reaching his own country, Argyll found that ample preparations had been made against his attack, and that even his own clan were disheartened, and unable to afford him adequate assistance. The covenanters cherished a deep grudge against Argyll on account of the support which he had formerly given to the persecuting government, and refused to unite with him. His ships were captured by some royal frigates, his military stores fell into the hands of the enemy, provisions failed, and the Highlanders deserted by hundreds. In this extremity, Argyll, in compliance with the urgent advice of his associates, quitted the Highlands, and marched towards Glasgow. But his guides mistook their way during the night, and led the troops into a morass. All order and subordination ceased, the diminished and disheartened

band of insurgents broke up and dispersed, and next day their unfortunate leader was taken prisoner by a party of militia while attempting to cross the Cart at Inchinnan, near Paisley. He was immediately conveyed to Edinburgh, every kind of indignity being heaped upon him during his journey. On reaching the castle he was put in irons, and informed that he was not to be brought to a new trial for his rebellion, but to be executed under his former sentence. He bore all this treatment with astonishing patience and equanimity, and though threatened with the torture by the positive orders of James himself, to compel him to reveal the names of his supporters, he resolutely declined to say anything that could compromise his friends. He professed deep penitence for his former unworthy compliance with the sinful measures of the government, and expressed his firm conviction that the good cause would ultimately triumph. His behaviour on the scaffold was remarkably composed, and even cheerful; and his farewell speech breathed the spirit of piety, resignation, and forgiveness. He was beheaded on the 30th of June, 1685, and his head fixed on the tolbooth. After the expulsion of the Stuarts, the iniquitous sentence against Argyll was treated as a nullity by the convention, and his son was at once restored to his estate and honours, and was selected from the whole body of Scottish nobles to offer the crown to William and Mary.

CAMPBELL, JOHN, duke of Argyll and Greenwich, born 10th October, 1678, was the son of Archibald first duke, and grandson of Archibald ninth earl of Argyll. At an early age he gave promise of his future eminence as a statesman and a soldier. In 1694 King William bestowed upon him the command of a regiment, and on the death of his father in 1703, he was made a privy councillor, captain of the Scotch horse guards, and one of the extraordinary lords of session. In 1705 he was appointed high commissioner to the Scottish parliament, and in return for his services in promoting the union between the kingdoms, he was created an English peer by the titles of Baron of Chatham, and Earl of Greenwich, and in 1710 was made a knight of the garter. He served with great distinction in Flanders, under the duke of Marlborough, and was present at the famous battles of Ramilies, Oudenarde, and Malplaquet, and at the sieges of Ostend, Lisle, Ghent, Bruges, and Tournay. He had a considerable share in defeating the French at Malplaquet, where his coat, hat, and peruke were pierced by musket balls. On the change of ministry in 1710, the duke was appointed commander-in-chief in Spain; but having been seized with a violent fever, and disappointed of supplies through the treachery and mismanagement of the government, he returned home. He denounced the conduct of the ministry in his place in the house of lords, and was in consequence deprived of all his employments. On the fatal illness of Queen Anne in 1714, the duke repaired uninvited to the council board, along with the duke of Somerset; and by his presence and prompt measures completely disconcerted the plot of Bolingbroke and his Jacobite accomplices, for the restoration of the Stuarts. On the accession of George I., the important services which the duke had rendered to the protestant succession were not overlooked, and he was made groom of the stole, and commander-in-chief of the forces in Scotland. When Mar induced the Highlanders to take up arms in 1715, Argyll, who was now esteemed, after Marlborough and Stair, the greatest British commander of his day, was despatched to Scotland for the purpose of suppressing the rebellion. The number of regular troops placed under his command was altogether inadequate; but by prompt and vigorous measures, he succeeded in raising a large body of volunteers for the protection of the country south of the Forth. After a long and ruinous delay at Perth, Mar, who was utterly incompetent for the task he had assumed, set out on his march towards the south; but his progress was arrested by Argyll, who led his forces out from Stirling, and gave battle to the Highlanders at Sheriffmuir, near Dunblane, 18th November, 1715. After a brief but sharp struggle, the left wing of both armies was defeated, and both generals in consequence claimed the victory. But all the advantages of the contest remained with Argyll. He returned triumphant to London, and at first stood high in the favour of the king; but in a few months he was deprived of all his offices in consequence, it was generally believed, of the moderation of his counsels, and the humanity he had exhibited in the hour of victory. The government soon became sensible of the blunder they had committed, in affronting a nobleman so powerful and popular, both in the Highlands and Lowlands of Scotland; and in 1719 he was appointed lord-

steward of the household, and created duke of Greenwich. During the ministry of Walpole the government of Scotland was virtually intrusted to the duke and his brother, Lord Ilay. His influence as a statesman was great, both in the senate and the cabinet, and was, no doubt, increased by his vast authority as a highland chieftain. He did not hesitate to risk the favour of the court, and to incur the loss of his places, by opposing whatever measures he considered injurious to the country; and his defence of the privileges of the Scottish capital on the occasion of the Porteous mob, gave great offence to Queen Caroline, who acted as regent in the absence of George II. on the continent. He spent the last three years of his busy and useful life in retirement, and died in 1743, in the sixty-fifth year of his age. A monument, executed by Roubillac, has been erected to his memory in Westminster abbey, and Pope has paid a beautiful and well-known tribute both to his public and domestic virtues.—His brother, ARCHIBALD, earl of Ilay, who succeeded him in the dukedom, was born in 1682. He at first studied law at Utrecht, but afterwards adopted the military profession, and served for some time under the duke of Marlborough. He was one of the commissioners for treating of the Union, and, after it was completed, was chosen one of the Scotch representative peers in the first parliament of Great Britain. When the rebellion broke out in 1715, he took up arms in defence of the reigning dynasty, and was wounded at the battle of Sheriffmuir. He was appointed keeper of the privy seal in 1725, and the great seal was held by him from 1734 till his death in 1761. He was for many years intrusted with the management of Scottish affairs, and had almost unbounded influence among his countrymen. The duke was as much distinguished for his literary accomplishments as for his political talents and experience, and had collected one of the most valuable libraries in Great Britain.

* CAMPBELL, GEORGE JOHN DOUGLAS, eighth duke, born in 1823, is distinguished both as a statesman and a man of letters. He succeeded his father in 1847, was appointed lord-privy-seal, January, 1853, and held the office of postmaster-general from November, 1855, till the overthrow of Lord Palmerston's administration in 1858. The duke is hereditary master of the queen's household in Scotland, and hereditary sheriff of Argyleshire. He was elected chancellor of the university of St. Andrews in 1851, and rector of the university of Glasgow in 1854. He is the author of "An Essay on the Ecclesiastical History of Scotland since the Reformation," and of several pamphlets on church questions.—J. T.

Besides the ducal house of Argyll, several branches of the clan Campbell have been elevated to the peerage. The most powerful and noted of these is the Breadalbane branch, which sprang from Sir Colin Campbell, second son of Sir Duncan of Lochawe, who was created by James II. Lord Campbell of Argyll.

CAMPBELL, SIR JOHN, of Glenorchy, the first earl of Breadalbane, acted a conspicuous part in public affairs at the period of the Revolution. In 1690 he was employed by the government to treat with the Jacobite chiefs, and was intrusted with the sum of twelve or fifteen thousand pounds to distribute among them, with the view of attaching them to the interest of King William. When afterwards asked to account for the money, he answered—"The Highlands are quiet, the money is spent, and that is the best way of accounting among friends." Though he had sworn allegiance to William and Mary, he took a leading part in Montgomery's plot for the restoration of James; and the Jacobite chiefs affirmed that he advised them to give in their adherence to the new government for the present, but to hold themselves in readiness to take up arms for James when he should call upon them to do so. On this charge he was for some time committed to prison. The earl was deeply implicated in the massacre of Glencoe; and was the only one of the perpetrators of that atrocious deed who had any personal ends to serve by the extermination of the Macdonalds. He was at once cruel, treacherous, and venal; and is described by Mackay as being "grave as a Spaniard, as cunning as a fox, as wise as a serpent, and as slippery as an eel."—(Macaulay's *History of England*, vol. iv.)—J. T.

CAMPBELL, ALEXANDER, D.D., the founder among the Baptists of the United States of America of a new sect, called after himself Campbellites, died at New Orleans in 1855, aged sixty-three. He edited a monthly journal named the *Millennial*

Harbinger, in which he expounded and advocated his peculiar views. The new sect prevails chiefly in the western states, and its chief peculiarities seem to be a renunciation of all creeds, and some original doctrine respecting the millennium. In 1850, according to a very careful estimate made for the Baptist Almanac, the sect numbered nearly 2000 churches, 848 ministers, and over 118,000 communicants.—F. B.

CAMPBELL, SIR ALEXANDER, a distinguished British officer, born in Perthshire in 1759. He was sent to India in 1793 with the 74th regiment, and served there for fourteen years, rising in 1802 to the command of the northern division of the Madras army, and being appointed, when Sir Arthur Wellesley left the East, to succeed him in the command of Seringapatam, Mysore, and all Tippoo's dominions. He next served in the peninsular war, winning special distinction as the leader of the right wing of the British army at the battle of Talavera, where he was severely wounded. He was made a baronet in 1815. In 1820 he was appointed commander-in-chief at Madras, and died at Fort St. George in 1824.—J. B.

CAMPBELL, ARCHIBALD, a Scottish prelate, a descendant of the Argyll family, was consecrated in 1711, and in 1721 elected by the clergy of Aberdeen to be their bishop. Along with Bishop Gadderar, he represented his brethren in Scotland in the negotiations entered into at that period, for the union of the Greek church in Turkey and Russia with the nonjuring episcopalians of England and Scotland. These negotiations were broken off by the death of the czar, Peter. Bishop Campbell died in London, having a considerable time before his death resigned his office at Aberdeen.—J. B.

CAMPBELL, SIR ARCHIBALD, Bart., G.C.B., &c., a meritorious and most distinguished British officer, descended from the Campbells of Glenlyon. The military profession having been almost hereditary in his family, he entered the army in 1787. The following year he embarked for India, where he remained till 1801, and was actively employed in the Mysore, and against Tippoo Sultan. In 1808 he embarked for Portugal, and served with great distinction both under Sir John Moore and Wellington; and was present at nearly all the great battles and sieges in the Peninsula. After the downfall of Napoleon, Sir Archibald was appointed by the prince regent of Portugal to the command of a division of his army, with the rank of major-general. He returned home in 1820, and soon after sailed for India as colonel of the 38th regiment. At this juncture war broke out with the Burmese, and Sir Archibald, on his arrival in India, was appointed to the command of the expedition against Rangoon, the principal seaport of Burmah. He anchored off that place on the 10th of May, 1823, and captured it in twenty minutes after the landing of his troops. The enemy assembled an army of nearly 60,000 men, with 300 pieces of cannon, while the British troops did not exceed 6000. A series of engagements followed, in every one of which the Burmese were defeated with great slaughter, and ultimately compelled to make peace on terms dictated by the British. Sir Archibald was rewarded for his brilliant and important services with the thanks of the governor-general and of the two houses of the British parliament, along with a pension of £1000 per annum. He returned to England in 1829, and in 1831 he was created a baronet, and appointed lieutenant-governor of New Brunswick, an office which he held for ten years. In 1839 he was offered and accepted the appointment of commander-in-chief in Bombay, but was soon after compelled by ill health to resign the office. He died at Edinburgh in 1843.—SIR JOHN CAMPBELL, his son, born in 1807, was also a general in the British army, and fell at the siege of Sebastopol, 18th June, 1855, in the unsuccessful attack on the Redan. His loss was deeply deplored, and his kindness and courtesy, not less than his brilliant courage, endear his memory to all who knew him.—J. T.

CAMPBELL, COLONEL ARTHUR, born in Augusta county, Virginia, in 1742; died in Knox county, Kentucky, in 1815. When only fifteen years old he was captured by the Indians, and carried into the wilderness near the great northern lakes, where he was protected by a chief who adopted him as a son. He staid with them three years, during which time he learned their language, joined in their excursions, and adopted their habits. Then he made his escape; and after travelling several hundred miles through the forests, obliged to make long circuits to avoid the Indian encampments, he reached the outposts of the English army, and thence regained his home. In the war

of the revolution he took the popular side, attained the rank of colonel, and saw considerable service. He also had a seat in the Virginia assembly, and assisted in forming the constitution of that state.—F. B.

CAMPBELL, COLIN, an architect, a native of Scotland, who published between 1715 and 1725 a series of architectural designs named "Vitruvius Britannicus." Two supplementary volumes were published in 1767 and 1771 by Gandon and Woolfe. Mr. Campbell was surveyor of the works at Greenwich hospital, and died about 1734.—J. B.

CAMPBELL, SIR COLIN. See CLYDE.

CAMPBELL, GEORGE, D.D., one of the most distinguished theologians of Scotland, was born at Aberdeen in December, 1719. He received his education at the grammar school in that town, and afterwards attended the literary classes in its university. The profession which he originally chose, or which was chosen for him, was that of the law; and he was regularly articulated to a clerk or writer to the signet in Edinburgh. Before the expiry of his apprenticeship, however, he had formed the resolution of quitting the law for the church, and with that view resumed his attendance on the classes necessary to prepare him for being licensed as a preacher during the continuance of his legal engagements. In the year 1746 he received license at Aberdeen, and two years afterwards was appointed to the charge of Banchory-Ternan, a country parish upon the Dee, about twenty miles above Aberdeen. He remained there eight years, quietly prosecuting his studies and discharging his pastoral labours. It was during that period, and about the year 1750, as we learn from his own prefaces, that two of the works by which he subsequently became most favourably known were begun—his "Philosophy of Rhetoric," and his "Translation of the Gospels." In 1757 he was promoted to one of the city charges in Aberdeen; and in 1759 he was made principal of Marischal college. In 1760 he preached a sermon before the synod of Aberdeen, in which he vigorously grappled with the well-known argument of Hume against miracles. He was requested by the synod to publish the discourse; but he wisely preferred throwing it into the form of a treatise, which afforded greater scope for doing justice to the subject. The manuscript in this form was transmitted to Dr. Blair, for the purpose of being submitted to Mr. Hume; and it appeared before the public in 1763, with the letter written by Hume on its perusal. This was Dr. Campbell's first publication, and it has always been regarded as one of his best. In 1771 Dr. Campbell was appointed to the chair of divinity and church history in Marischal college, and on accepting this appointment he resigned his parochial charge. In 1777 he published a sermon preached before the Society for Propagating Christian Knowledge, on the "Success of the first Publishers of the Gospel, considered as a proof of its Truth." The argument for christianity on this ground has, perhaps, never been within a short compass more clearly and happily put. Several other productions of a smaller kind proceeded at intervals from his pen, which it is unnecessary to specify here. In 1776 he published his "Philosophy of Rhetoric," a work which fully sustained his reputation, and which is characterized by Archbishop Whately, in the introduction to his treatise on rhetoric, as the most important that had been produced on the subject in modern times, for "depth of thought and ingenious original research, as also for practical utility to the student." His largest, and in various respects his greatest work, was his "New Translation of the Gospels," accompanied by preliminary dissertations on the language and more peculiar phrases of the New Testament, and with critical notes on the portion translated. It made its appearance in 1778. In many important respects the work on the gospels is far superior to any production of the period, and is still deserving of careful perusal. Dr. Campbell lost his wife in 1792, and his own death took place in 1796. They died without issue. His lectures on church history, and those also on divinity and the composition of discourses, were published after his death. A uniform edition of Dr. Campbell's works has been published by Tegg & Co., London, in six 8vo. vols.—P. F.

CAMPBELL, GEORGE W., born in Scotland about 1768; graduated at Princeton college in America in 1794. At one period he was judge of the United States district court in Tennessee. From 1803 to 1809 he was a representative in congress from the same state; and during the last two years of this term he held the important post of chairman of the

committee of ways and means. From 1811 to 1814, and again from 1815 to 1818, he was a senator in congress. During the interval between these two periods, he was secretary of the treasury under President Madison. In 1818 he was appointed minister-plenipotentiary to Russia, and remained abroad for two years. The latter part of Mr. Campbell's life was spent in retirement. He died at Nashville, Tennessee, in 1848.—F. B.

CAMPBELL, SIR ILAY, president of the supreme court of Scotland, born in 1734, was the son of a writer to the signet in Edinburgh. He became a member of the bar in 1757. One of the first circumstances to bring him into notice was his employment in the famous Douglas case, and in time he acquired a very extensive practice. His merits as a counsel were, sagacity, clearness, great ingenuity in argument, and the possession of a widely extended knowledge of law. In 1783 he was appointed solicitor-general, and in the following year lord-advocate, when he was returned to parliament as member for the Glasgow burghs. The disadvantages he laboured under—of a monotonous voice and inexpressive features—were such as to prevent his ever becoming a favourite speaker in a popular assembly. He was not, however, altogether without reputation beyond the walls of the court, for he received the honour of being elected lord rector of the university of Glasgow. On the death of Sir Thomas Miller of Glenlee, Lord-advocate Campbell was appointed president of the court; and, until his resignation in 1808, he discharged the duties of the office with diligence and eminent success. He was liberal and patient, treating every one with respect and courtesy. As judge he took in general a firmer and a wider grasp of any question than his compeers; and he was one of the few lawyers of that day who were thoroughly acquainted with the principles of mercantile law—a circumstance especially fortunate for the rising commercial prosperity of Scotland. The kind encouragement he gave to the younger members of the profession was long gratefully remembered. Cockburn and Bell have borne witness to it; and the late Lord-justice-clerk Hope was wont to refer with admiration to "that great lawyer, Sir Ilay Campbell." When in 1808 the court of session was so remodelled by the legislature as to be almost a new institution, two courts of more manageable numbers being formed in place of the ancient unwieldy council of fifteen, Campbell resigned the presidency, and left the introduction of the new system to younger men. On retiring he was created a baronet. He still, however, devoted much of his time to the service of the public, as chairman of two commissions which were successively appointed for the improvement of the law of Scotland. He died in 1823, at a very advanced age. The only writings he published were one or two tracts upon law reform, and a collection of the rarer "acts of sederunt."—J. D. W.

CAMPBELL, JOHN, an eminent historical and political writer of the last century, was born at Edinburgh in the year 1708. His mother, who was an Englishwoman, took him with her to England when he was five years old, and settled at Windsor, from which time he never saw Scotland again. He was intended for the law; but having a strong predilection for a literary career, he did not long continue his legal studies. In 1736 he published the "Military History of Prince Eugene and the Duke of Marlborough." Several other works issued anonymously from his fertile pen before the year 1742, in which appeared his "Lives of the English Admirals," the first of his writings to which he prefixed his name. In 1743 he published a curious pamphlet called "Hermippus Revived," founded upon a foreign publication of the same name. Its ostensible and apparently serious object was to prove the possibility of prolonging human life indefinitely, by the inhalation of the breath of young girls; and great learning and ingenuity are expended on the illustration of this thesis. But the writer afterwards confessed that his real purpose was to rival the celebrated Bayle, by showing that neither the serio-comic style of writing, nor recondite and curious learning, were confined to the French side of the Channel. In 1745 he began to write for the *Biographia Britannica*, and continued his contributions to it for several years. His articles are written in a tone of the utmost impartiality, and err, if at all, on the side of too indiscriminate eulogy. In 1754 the university of Glasgow rewarded his literary industry by conferring on him the degree of LL.D. His last work of importance, published in 1774, was entitled "A Political Survey of Britain, being a series of reflections on the situation, lands, inhabitants, rivers, colonies, and

commerce of this island." Though his habits were extremely sedentary, his manner of life was so regular and abstemious that his health remained good up to the latest period of his life. In March, 1765, he was appointed his majesty's agent for the province of Georgia. He died in December, 1775, at his house in Queen Square, Ormond Street, London. His style, though correct, is diffuse and unimaginative, to a degree that borders on tediousness. His literary industry brought him large profits, so that Dr. Johnson could say of him—"He is the richest author that ever grazed the common of literature."—T. A.

CAMPBELL, JOHN, served as master's mate on board the *Centurion*, under Lord Anson, in his famous voyage of discovery. On his return to England he was speedily advanced, and we find him as flag-captain in the *Royal George*, under Sir Edward Hawke, taking a prominent part in the memorable defeat of the marquis de Conflans in 1759. He was honoured to bear to England the news of the victory. In 1782 he was appointed governor of Newfoundland, and in 1787 advanced to the rank of vice-admiral of the red. He died in 1790.—J. B.

CAMPBELL, JOHN, an independent minister at Kingsland, and author of "Travels in South Africa," was born in Edinburgh in 1766. He took an active part in establishing the British and Foreign Bible Society, and on two different occasions, 1812–15 and 1818–21, visited the stations of the London Missionary Society in South Africa, publishing accounts of both voyages. Mr. Campbell wrote chiefly for the young. He died in 1840.

CAMPBELL, JOHN, Lord-chancellor of England, and at one time Lord-chancellor of Ireland, was the second son of the Rev. Dr. Campbell, minister of the first charge in Cupar-Pifa. He was born at Springfield in 1779, and died in 1861. His eldest brother, Sir George Campbell, made a successful career in India; and during his latter years he lived in easy retirement at Edenwood, near his native town, performing independently, and with superior intelligence, the various duties of a Scottish country gentleman.—John thought at first of the Scottish church as a field of useful and honourable exertion; but finding some incongeniality between that profession and his own nature, he repaired to London and enrolled himself in 1800 at Lincoln's inn. Occupying his leisure as reporter for the *Morning Chronicle*, a course which also fed his then not over-copious pecuniary resources, he sedulously pursued his legal studies, and was called to the bar in 1806. There is no doubt that young Campbell had to struggle hard, and needed all the courage and perseverance belonging to him. But his clear head, full knowledge, and well-known resolution ultimately made way, and he rose gradually but surely to a large practice. His early history was one of stern and continuous battle, in which one inch was gained to-day and two on the day following. In that battle, the strongest of course overcame at last. In 1827 Campbell received his silk gown—but for the injustice of Lord Eldon, he would have had it a number of years sooner. Shortly afterwards Campbell entered on political life, and was elected in 1830 member of parliament for Stafford. He bore his part so well in the great struggle of 1830 and 1831 in the matter of the Reform Bill, that Lord Grey selected him for the important office of solicitor-general in 1832: in 1834 he had risen to the office of attorney-general. With a brief interval, during Sir Robert Peel's short tenure of office, he occupied this high office—latterly under Lord Melbourne—until 1841, when he became lord-chancellor of Ireland. Meanwhile, Campbell had changed his constituency from that of Stafford to that of Dudley, and his countrymen subsequently did him the honour to elect him a representative of the city of Edinburgh. Campbell was always listened to with interest in the house of commons. Orator, in the usual sense of the word—in the sense, for instance, in which it is applied to Lord Brougham—he certainly was not, and never aspired to be; but his speaking was clear, and his arguments always consequent and often cogent. He knew distinctly what he meant to say, and he said it plainly and precisely. After a brief tenure of the seals in Ireland he took his seat in the house of peers. On the return of the whigs to power in 1846, he became chancellor of the duchy of Lancaster, and on the retirement of Lord Denman he succeeded him as lord-chief-justice. In June, 1859, he was elevated to the woolsack. Lord Campbell's reputation at the bar was that of a man of full knowledge of his subject, and who, withal, was acute and resolute as a pleader. He had the conduct of many important cases, such as the famous plea of *Norton v. Lord Melbourne*; the case of *John Frost* for high

treason; that of *Lord Cardigan* for murder, before the high court of Peers; and he has collected a few of his addresses into one volume. They are eminently characteristic of his peculiar powers.—As a member of the house of commons, as well as subsequently in his place as a peer, Lord Campbell was a zealous law reformer in the true direction; nor do we know any address containing sounder principles on this subject than the one he pronounced before the bar of Ireland previous to his leaving Dublin. Law reform seems the most difficult of all. Lord Campbell was thwarted too frequently by the formidable obstructions thrown in his way by the profession. As a judge his lordship had the highest repute. His acuteness was never at fault. The charge to the jury in the difficult case of the murderer Palmer, will be long remembered. That charge and the speech of the attorney-general, Sir Alexander Cockburn, are probably as fine pieces of clear reasoning as were ever pronounced in an English court of justice.—He also amused his leisure hours by occupying himself with literary pursuits. We owe to him seven volumes of "Lives of the Chancellors of England," and three volumes of "Lives of the Chief-Justices." All these memoirs are most pleasantly written. They present in an agreeable form, traditional anecdotes, and the usually-received characters of the personages of whom he writes.—His lordship married a daughter of Mr. Scarlett, afterwards Lord Abinger.—J. P. N.

* CAMPBELL, JOHN, D.D., a leading nonconformist divine, editor of the *Christian Witness* and *British Standard*, and minister of the Tabernacle in London. His early career somewhat resembled that of Elihu Burrit, both in his original position, and in the indomitable energy and perseverance with which he prosecuted his studies. But Dr. Campbell enjoyed the advantage of attendance on several of the classes of the university of St. Andrews—the senatus of which showed their estimate of his talents and acquisitions by conferring upon him in 1841 the degree of D.D. Dr. Campbell has in various ways rendered most important services to the cause of religion and social progress; and to his unwearied exertions the virtual abolition of the obnoxious bible monopoly in England is mainly to be attributed. He is the author of "Maritime Discovery and Christian Missions;" "The Martyr of Eromanga, or the Philosophy of Missions, illustrated from the labours, life, and character of the late John Williams;" "Jethro," a prize essay on the diffusion of the gospel among our home population; "Theology for Bible Classes;" "Church Fellowship," &c. &c.—J. T.

CAMPBELL, SIR NEIL, a distinguished British officer, born about 1770. After serving in the West Indies and the Peninsula, he was in 1813 appointed to serve in connection with the Russian army, to which he was attached till his entry into Paris in March, 1814. In April of that year he was sent by the British government to accompany Napoleon from Fontainebleau to Elba, and charged to remain as long as the presence of a British officer should be deemed necessary. He was away from the island for eleven days, when Napoleon left it, 26th February, 1815. Toward the close of that year Sir Neil was appointed to prosecute Mungo Park's discoveries on the Niger. In the summer of 1826 he was sent to Sierra Leone, but fell a victim to the noxious climate in the following year.—J. B.

CAMPBELL, SAMUEL, Colonel, an American officer, was born in Londonderry, New Hampshire, in 1738, and removed with his father in 1745 to Cherry Valley in New York, then a frontier settlement. Though very young, he was in military service in the "old French war," that of 1756; and in the revolutionary contest he commanded a body of militia, and had a share in most of the battles fought on his portion of the frontier. When General Herkimer advanced to relieve Fort-Schuyler, then besieged by the tories and Indians, Campbell was his subordinate, and took part in the terribly destructive battle of Oriskany. He was present also when the Indians and loyalists surprised Cherry Valley, and subjected it to nearly the same fate as Wyoming. His house was then burnt, his lands ravaged, and his wife and all his children, except his eldest son, carried off into captivity. They were finally brought to Montreal, where Mrs. Campbell was exchanged for the wife of Colonel John Butler, and the children also were redeemed. After the peace he was elected to the legislature, where he was a zealous member of the republican party. He died in 1824.—F. B.

CAMPBELL, THOMAS, the youngest son of Alexander and Margaret Campbell, was born in Glasgow on the 27th of July, 1767. His father, a retired Virginia merchant, then in his

sixty-eighth year, fondly predicted, it is said, that the "son of his old age" would grow up to be an honour to his country; and he had the happiness to see his prediction fulfilled. The child evinced a precocity of intellect from his very cradle, and when sent to the grammar school, attracted the special notice of his master, and took the lead in every class. These indications of genius were the delight of his home circle, where his father, careful to foster a literary taste, was still more so to imbue his infant mind with the practical lessons of early piety. When eleven years old—and the fact deserves mention from the influence it had upon his opening mind—the boy was sent to recruit his health in the country; and there the latent germ of poetry first began to assert its vitality. At the age of thirteen he entered the university, and gained several prizes, which lured him on to higher attainments. His curriculum, extending over six college sessions, was distinguished by a long series of literary competitions, in which he carried off the chief prizes in Latin, Greek, Logic, and Moral Philosophy. He excelled in translations from the Greek drama, and was so much commended for his English essays, chiefly poetical, that he was called the young "Pope of Glasgow"—a title which proved to be no great misnomer. During a college recess which he passed in the Isle of Mull, he translated the *Chæphoræ* of *Æschylus*, and there also—what appears to have given specific direction to his taste—he read the *Pleasures of Memory*, by Rogers. The perusal of that poem quickened all his literary aspirations. It was the magic key that unlocked the fountain of his genius: the sparkling waters gushed forth, and the first idea of "the Pleasures of Hope" took possession of his mind. Once suggested, the theme was soon reduced into shape; and, though often interrupted, it was never laid aside until he had given it to the public in its present form. Returning from the "lonely Hebrides," he supported himself at college by private tuition, living, so to speak, out of his inkstand. Though still a mere youth, he was a keen politician, a ready speaker at the debating club, looked upon with deference by his companions, and quoted in knotty points as a "competent authority." But all the honours he had gained—all the praise lavished upon him by his teachers, had only, as he complained, diverted his attention from other and more profitable studies. Poetry had expelled mathematics; a string of idle fancies had strangled the lessons of worldly prudence. He felt he had no social standing, no means of improving his circumstances, and no prospect of acquiring the independence for which he longed. With these melancholy reflections, he accepted the office of a domestic tutor, and retired with his pupil to the banks of Loch Fyne. The fair face of nature, and the first sight of the hills, soothed and tranquillized his spirit; and, calling in the muse to his aid, he was soon himself again, and deep in poetry. There he wrote "Love and Madness," "Caroline," numerous epistles to friends, and added another and another episode to "the Pleasures of Hope." In November, 1788, at the age of twenty, he arrived in Edinburgh. His manuscript poem was read and approved by Dr. Anderson, then offered to the booksellers, and finally sold to "Mundell and Son" for sixty pounds in money and books. It was a fortunate speculation. No sooner was it published than the juvenile author was hailed as a new light on Parnassus. At one flight, it was said, he had taken his place with the first poets of the age, and the high estimate of his private friends was soon confirmed by the voice of public admiration. While the tide of popularity was at its height, the youthful poet embarked for Germany, landed at Altona, wrote his "Exile of Erin," and letters to the *Morning Chronicle*, and then proceeding forward to the seat of war, spent several months at Ratisbon. There he was a spectator of several grand military operations, and witnessed a hot conflict between Austrian and French hussars, which suggested "the Battle of Hohenlinden," "the Soldier's Dream," and other spirited lyrics.

In the spring of 1801, after being chased ashore by a French privateer, Campbell arrived in London, and at the table of Mr. Perry made the acquaintance of many literary magnates, who became his attached friends through life. Suddenly called home by the death of his father, he spent the remainder of the year with his widowed mother in Edinburgh, where he published "Lochiel's Warning, and other Poems." The following spring he returned to London in his new capacity of private secretary to Lord Minto, who introduced him to the leading men of the day.

In September, 1803, he married his cousin, Miss Matilda Sinclair, a lady of refined taste and personal beauty; and with "fifty pounds in his writing desk," and the prospective "fruits of literary engagements," he sat down to work with a "happy and contented mind." But with a continual round of visitors, letters, cards, invitations, appeals to the author of "the Pleasures of Hope," which deranged all his plans, he was soon compelled to retreat from Pimlico to a cottage on Sydenham heath. There he found quiet congenial friends, who honoured his talents, and united their efforts to promote his welfare. This was the happiest period of his life. With his busy forenoons in town and studious evenings at home, he made literature a staff on which he could lean with comfort. His familiar letters of that period exhibit the poet and his little household in a very amiable and engaging light.

In 1806 the king was graciously pleased to grant him a literary pension of £200 a year. Three years later appeared his "Gertrude of Wyoming;" "O'Connor's Child;" "Battle of the Baltic," and other poems, which had their full share of popularity. He then wrote a course of lectures on poetry, which he read at the Royal Institution, edited Specimens of British Poets, and lectured in the provinces. But at length, in losing his favourite child, he appeared to have lost all his health and energy; and then acting upon professional advice, he struck his tent, packed up his books, and removed to a house near Hyde Park. There he undertook the editorship of the *New Monthly*, which he conducted for many years, making it the vehicle of numerous articles from his own pen, both in prose and verse. His house was the evening resort of a brilliant literary circle. He was identified with every scheme of public and private benevolence, a friend and promoter of talent in every department, and charitable often to excess. He was the avowed champion of the Poles, of all "patriots" and "refugees;" and never was literary championship more vigorously sustained. He founded the London university, visited the public schools of Germany on its behalf, and reported to his colleagues on the Prussian system of education. He founded the Association of the Friends of Poland, and the Literary Club, and gave lectures for public charities on various occasions.

In November, 1826, he had the "crowning honour" of being chosen lord-rector of his native university, a "sunburst of popular favour," as he expressed it, which was repeated a second and a third time, and acknowledged on his part by singular devotedness to the duties of his high office. His "Letters to the Students of Glasgow," published in his magazine, were much read and commended at the time as models of classical taste and composition. After the publication of his new poem, "Theodoric," he undertook a life of Mrs. Siddons, the queen of tragedy, whom in 1814, in company with John Kemble, he had attended on her visit to Paris. Having completed this task—a dying bequest—he went abroad, where he was publicly feted in Paris as the "Champion of Poland—the Poet of Freedom—the Friend of Mankind;" and with these plaudits ringing in his ears he embarked for Africa, and spent the winter in Algiers. The results of that tour were published in his "Letters from the South." On his return home through Paris he was graciously received and complimented by Louis Philippe upon his lucid report of Algiers and the regency. The next works to which he gave his name were a life of Frederick the Great, a life of Petrarch, and a new edition of Shakspeare, with introductory notes and comments, which furnished him with pleasing occupation, but neither advanced his fame nor improved his income. He was then in delicate health; but a summer tour in the Highlands set him up, and brought under his notice materials for a new poem, which he published with the ominous title of "Glencoe!" Its reception by the public was not very flattering. The bursts of applause which had followed and cheered him through forty years of his poetical life, now fell on his ear with a fainter and fainter echo. He had lived in the society of warm hearts—in times of great excitement—in the sunshine of popularity. But most of his old friends were now departed, and he looked anxiously around for something which neither fame nor friendship itself could bestow. "When I think," he said, "of the existence that shall have commenced when the cold stone is laid over my head, what can literary fame appear to me but as vanity—as nothing!" But he consoled himself with the conviction that he had never written a line to countenance infidelity, nor to lower the standard of christian morals.

The last beautiful edition of his poems, illustrated from drawings by Turner, soon reimbursed him for the heavy outlay, and during his latter years brought him a handsome annuity. This, with his pension and several legacies bequeathed to him by his friends, Telford and others, might have rendered him quite independent of "literary drudgery." But his practical benevolence, acting as a continual drain upon his resources, involved him in difficulties, from which the more wary and calculating are generally exempt. At his farewell breakfast given in London, Rogers, Moore, Milman, and two or three intimate friends, were his guests. The party was cheerful; and during this act of hospitality his wit and humour played gracefully round the table. But it was painfully evident that these momentary flashes were but the fitful lights that often precede the hour of sunset. In a few months he parted with his house at Pimlico, and took the lease of an old family mansion in Boulogne, not far from that in which Le Sage and also the poet Churchill had expired. It was a rash step, the result of a needless panic, and the change was rapid. His health broke down, his pen was laid aside, all literary speculations were abandoned, and with a "forecast" that his time was come, he took to his bed—never again to leave it until removed in his coffin to Westminster abbey. On the 15th of June, 1844, at a quarter past four in the afternoon, he entered, by a calm and painless transition, into a new state of existence.—*Hoc erat luctuosum suis, acerbum patrie.*—All necessary arrangements being concluded, the poet's remains were embarked at midnight on the 27th June, conveyed to London, and then to the "Jerusalem chamber" in the abbey (where the body of Addison had lain), there to wait the ceremony of interment. On the 3rd of July the funeral procession moved to Poets' Corner. The pall was supported by eight peers of the realm, headed by the duke of Argyll, while the sublime service for the dead, chanted by the choir, and responded to by the deep-toned organ, produced an effect of indescribable solemnity. At the moment the coffin was lowered, and while the Reverend Dean Milman pronounced the words—"Dust to dust, ashes to ashes"—Colonel Sczyrma, heading a deputation of Polish nobles in deep mourning, took from his breast a handful of dust, brought from the tomb of Kosciusko, and with a trembling hand sprinkled it over the poet's coffin. This delicate token of respect and affection to him who had been emphatically "the exiles' friend," drew tears from many eyes, and formed an appropriate close to the solemnities of the day.—A fine classic statue of Campbell, by Marshall—on a pedestal, presented by Mrs. Roylance-Child, now faces that of Addison in Poets' Corner, and occupies one of the best sites in Westminster abbey.—W. B. L.

* CAMPBELL, WILLIAM HUNTER, a Scotch botanist, was born at Edinburgh about the year 1815. He prosecuted the study of law, but devoted much time to botany, and made many excursions in Scotland. He was one of the originators of the Botanical Society of Edinburgh, and acted as its first secretary. He now occupies an important judicial office in Georgetown, Demerara, the government of which lately appointed him, along with two others, to explore a route by the rivers Waini, Barama, and Cuyuni to the goldfields of Caratal, and thence by Upata to the river Orinoco. The report was presented by him in December, 1857. His collection of plants, which contains numerous Indian species, has been handed over to the herbarium of the university of Edinburgh. He is an LL.D. of King's college and university, Aberdeen.—J. H. B.

CAMPE, JOACHIM HEINRICH, a distinguished German educator and author, was born at Deensen, duchy of Brunswick, in 1746, and studied theology at the universities of Helmstedt and Halle. Attracted and inspired by the educational reform then everywhere in progress, he engaged with no less zeal than ability in the work of education. He accepted a mastership which was offered him in the Dessau philanthropinum, and was soon raised to be one of its directors. His love of independence, however, induced him to establish an academy of his own at Trittow, near Hamburg, which his feeble health obliged him to resign some years after to one of his colleagues. In 1787 he was appointed scholastic councillor at Brunswick, and there superintended a thorough reform of schools and scholastic affairs. At the same time he purchased the so-called "Schulbuchhandlung," which, chiefly by the publication of his own works, he raised to a highly flourishing state, and after his death bequeathed to his son-in-law, Mr. Vieweg. He died in 1818. His works

take a high rank in German literature, and for their exquisite morals, as well as their purity and elegance of style, will always be held in great esteem.—K. E.

CAMPEGIO or CAMPEGGI, LORENZO, Cardinal, was born at Milan in 1474. He first followed the profession of law, but having entered the church, he rose to various positions of honour. Created cardinal in 1517, he was sent to England to induce Henry VIII. to join the confederation against the Turks. He was well received, and was created bishop of Salisbury; but failing to accomplish the object of his errand he returned to Rome. He was, however, sent back in 1527 as papal legate, to try the question concerning the king's divorce. He died at Rome in 1539. His letters have been published under the title "*Epistolarum miscellaneorum libri decem*."—J. B.

CAMPEN, JAMES VAN, a Danish architect of the seventeenth century. His principal work was the re-erection of the *Hôtel de Ville* at Amsterdam, which had been destroyed by fire. He also built a palace for Prince Maurice of Nassau.

CAMPEN or KAMPEN, JAN VAN DEN, a learned Dutchman, born in 1490. He taught Hebrew for some time at Louvain, the labours of Reuchlin having directed his attention to that language. In 1521 he set out on a tour through Germany, Poland, and Italy, for the purpose of perfecting himself in the oriental tongues. He died of the plague in 1538. His paraphrastic exposition of the psalms has been translated into many languages.

CAMPENON, VINCENT, a French poet, born at Guadaloupe in March, 1772. He arrived in France at a time when the great revolution was on the point of breaking out, and seeing with disgust the indignities to which the royal family were exposed, was bold enough to express his feelings in a copy of verses addressed to the queen, Marie Antoinette, which appeared in an anti-revolutionary journal. The consequence was that he was obliged to fly to Switzerland, where he wrote a poem which proved to be so like Delille's *Trois Regnes de la Nature*, that, fearing to be set down as a plagiarist, he published some fragments only. These, however, were considered so beautiful, that on the death of Delille in 1813, the French Academy voted him worthy of succeeding to the place of one with whose genius his own was so perfectly in accord. Campenon purchased the favour of the emperor by an epithalamium on the occasion of his marriage with Maria Louisa, which did not prevent his becoming, on the restoration of the Bourbons, the king's private secretary. Besides poems and essays, he translated Robertson's *History of Scotland*, and contributed an essay on the life and writings of David Hume—prefixed to the *History of England*. He died in 1843.—J. F. C.

CAMPER, PETER, an anatomist and physician, born at Leyden on the 12th of May, 1722. His father, Florent Camper, was a clergyman, who numbered amongst his friends the celebrated Boerhaave, Gravesande, Musschenbroeck, and Moor; and in their society Camper imbibed his taste for science and the fine arts. He was instructed in drawing by Moor, and in geometry by Laborde. On entering the university of Leyden, he devoted himself to the study of medicine under Gaubius, Van Rooyen, the elder Albinus, and Trioen, under whom he soon rose to distinction. In 1748 he visited London, where he spent a year associating with Mead, Pringle, and Pitcairn, and where his taste for natural history was awakened by the cabinets of Sir Hans Sloane and Collinson, and the collections of Hill and Catesby. He successively filled the chairs of philosophy, anatomy, surgery, and medicine in the universities of Franeker, Amsterdam, and Groningen. His introductory addresses in these several departments were remarkable for their clearness, and the amount of information they evinced. He obtained prizes from many learned and scientific bodies, and was a member of most of the continental and English scientific societies. He was a fellow of the Royal Society of London, and also a foreign associate of the Academy of Sciences at Paris, being the only Dutchman except Boerhaave who had attained that honour. Camper died of pleurisy on the 7th April, 1789, in the sixty-seventh year of his age, leaving behind him the well-earned reputation of a distinguished anatomist and philosopher, and of an honest man. His works, as enumerated in the *Bibliography of Agassiz*, are thirty-seven in number, chiefly detached essays and papers. In his "*Anatomical Demonstrations*," he treats of the structure and diseases of the human arm, and of the human pelvis. He published also separate dissertations on the following subjects—on the sense

of hearing in fishes; on the physical education of children; on the origin and colour of negroes; on the signs of life and death in newborn children; on infanticide, with a project for establishing a founding hospital; on the operation of lithotomy at two different times according to Franco's method. To the different learned societies his papers were numerous. Among the noticeable points in his works is the discovery of the presence of air in the bones of birds; his demonstration that the curvature of the urethra is greater in children than in adults; his remarks on the variation of the facial angle in different nations, and his osteological investigations into lost races of animals.—E. L.

* **CAMPHAUSEN, LUDOLF**, a Prussian statesman, born in 1803. Camphausen was already well known as a public man when he took his seat in February, 1848, in the committee of estates at Berlin. On 29th March he became president of the council of ministers; but the restlessness of the democracy on one side and the immobility of the court on another, rendered his attempts at useful legislation abortive. After two years more of political life he returned to his banking-house at Cologne.—His brother, Otto, born in 1812, is also well known in the political world for his moderate liberalism.

CAMPHUYS, JOHANN, was born at Haarlem in 1634; died in 1695. Camphuys was a common artisan when, at the age of twenty, he entered the service of the Dutch East India Company. Step by step he rose to the office of governor-general. This office, the highest which his countrymen in the east could aspire to, he held from 1684 till 1691, when he resigned. After this he lived near Batavia, his chief delight being in his fine flower garden.

CAMPHUYSEN, DIRK THEODORE RAPHAEL, a Dutch artist, born at Gorcum in 1586, painted under Diedric Goverts. He was most successful in small pictures of moonlight scenes decked with ruins—Rhine castles, peasant huts, and boats with figures, thinly painted, yet delicately and dexterously. Considerable doubt veils his history. He is reputed to have abandoned the fine arts for theology, at the age of eighteen, when he became a minister of the reformed church. Another account makes him occupy the position of tutor to the sons of Lord Nieupoort, and afterwards the office of secretary to that nobleman. It is evident that his career is not very accurate in its drawing. "The pictures of Camphuysen," says Pilkington, "are scarce and dear." His death is said to have occurred in 1626.—W. T.

CAMPI, BALDASSARE and MICHELE, brothers, Italian botanists, lived during the first half of the seventeenth century. They were born at Lucca. They devoted themselves zealously to botanical science, and after studying the works of Dioscorides, and many of the older botanical writers, especially Arabian authors, they undertook excursions to the Alps and Pyrenees in quest of plants. Their conjoint works are treatises on balsam; on the true mithridatium; and on the cinnamon of the ancients. They were printed at Lucca, 1640–1669.—J. H. B.

CAMPI, BERNARDINO, an Italian painter, born at Cremona in 1522. He studied his art at Mantua, Parma, and Modena, and afterwards returned to Cremona, where he painted his enormous work in the cupola of St. Gismondi, representing an assemblage of the blessed of the Old and New Testament. His execution was wonderfully rapid; his skill in drawing the nude very great; and his composition and expression very powerful. He died about 1590.—W. T.

CAMPI, GIULIO. This artist was the son of Galeazzo Campi, a respectable painter of Cremona. He studied first under his father, and afterwards in the school of Giulio Romano at Mantua. His advance was great; and with facile execution, architectural knowledge, and considerable creative talent, he went to Rome to study the antique, and the works of Raffaele. For the glories of colour, he went to the pictures of Titian and Pordenone. He attained to no mean rank in his time, and was regarded as the founder of the school of his country. The church of St. Margaret at Cremona is crowded with his paintings. He died in 1572.—W. T.

CAMPIAN, EDMUND, an English Roman catholic who suffered death in the reign of Elizabeth, was born in London in 1540. Having won distinction at Oxford, he went to Ireland in 1568, and wrote a history of that country. Suspected of popery, he had to flee into England, and thence, in 1571, into the Low Countries, where, at the jesuits' college of Douay, he openly renounced protestantism. Admitted into the order of jesuits, he lived for some time at Brune, then at Vienna, and then at

Prague, where he taught rhetoric and philosophy in a newly founded jesuit college. In 1580 he was sent into England, and made himself active, though living in retirement, in disseminating the principles of his faith. He published a work named "Rabassae Romanus," which attracted considerable attention; and, unfortunately for Campian, came under the notice of Secretary Walsingham. His retreat in Berks was discovered, and he was conveyed to the Tower with this inscription on his hat—"Edmund Campian, a most pernicious jesuit." Suspected of being one of a band of plotters against the life of the queen, he was condemned for high treason, and hanged at Tyburn, 1st Dec., 1581. In addition to his "History of Ireland," he left several works, which, with the testimony of contemporaries, have won for him the reputation of an eloquent and subtle writer.—J. B.

CAMPISTRON, JEAN GALBERT DE, born at Toulouse in 1656; died in 1713. He is said to have found it convenient to leave Toulouse in consequence of a duel in which he was engaged. However this be, he is found in Paris in 1683, writing tragedies, instructed and patronized by Racine. His tragedies are mentioned with the doubtful praise, that the situations in his dramas are tragic, and the style is that of high comedy. Racine did something better for Campistron than encourage him to write dramas; he introduced him to the duke de Vendôme to conduct the representation of a drama at his chateau. The duke took a fancy to him, made him his secretary, and obtained for him some foreign orders, among others that of St. Jago of Spain. In 1701 Campistron became member of the French Academy. He was also member of the Jeux Floraux of Toulouse. In 1723 he died of apoplexy. The fit was brought on by a violent squabble with a chairman, who refused to carry him on account of his size and weight, he being "more fat than bard besemed." His "Theatre" has been often reprinted.—J. A., D.

CAMPO-BASSO, NICHOLAS, Count de, a celebrated commander of Italian mercenaries, lived in the latter half of the fifteenth century. He at first supported the interests of the house of Anjou in the kingdom of Naples, but afterwards transferred his services to their opponent, Charles the Bold, duke of Burgundy. By accommodating himself to the opinions, and pandering to the prejudices of that headstrong prince, he acquired great influence over his mind; and, in the end, availed himself of the confidence placed in him by the duke to sell him to his enemies, and ultimately to lead him to his ruin. While the duke was engaged in the siege of Nancy in 1477, on the approach of a superior force under Ferrand, duke of Lorraine, to relieve the place, Campo-Basso deserted to the enemy immediately before the armies joined battle. The Burgundians were in consequence defeated with great slaughter, and the duke himself was slain. The treacherous Italian was supposed to be not free from the guilt of his master's death, as the bodies of a number of his men were observed near the spot where the unfortunate prince was found killed and stripped the day after the battle.—(De Comines' *Chronicle*, book v. chap. 9, and Sir Walter Scott's *Anne of Geierstein*).—J. T.

CAMPOMANÈS, PEDRO RODRIGUEZ, Count, born in the Asturias in 1723; died in 1802. Campomanès was early known as a profound jurist; and the study of political economy—to which attention had been then called, chiefly through the labours of Turgot—occupied his whole mind. In 1764 Charles III. appointed him fiscal-advocate of the council of Castile, an office similar to that of attorney-general in England. He had already published "Historical Dissertation on the Order of the Knights Templars," and a translation of the *Periplus of Hanno*, with notes, sustaining the authenticity of the work. This led to his being appointed a corresponding member of the French Academy, and on Franklin's nomination, he was made an honorary member of the Philosophical Society of Philadelphia. He was director of the Royal Academy of History at Madrid. The highest praise is given by Robertson, in his *History of America*, to two tracts of Campomanès, published in 1774 and 1775—one on the subject of the promotion of industry in Spain, the other on the education of artisans. Robertson speaks of the information to be derived from them on almost every point connected with the police, taxation, agriculture, manufactures, and trade of the country. The incidents of Campomanès' life are few, or have not been recorded. The wisest and best man of Spain during his time is chiefly known through his books. In 1763 and 1764 he published two memorials on the subject of finding employment for gipsies and vagrants; one on free trade in corn

in 1764; on provisioning Madrid in 1768; on the education of artisans in 1775; and in the next year, an elaborate appendix to this last work, containing a vast body of statistical information. This appendix was in four octavo volumes. In 1764 he published a valuable book on the nature of church property, and the subject of land held in mortmain, which was translated by order of the council of Venice into Italian. Campomanès was a man of considerable learning. In early life he published one or two tracts on philological subjects, and he translated from the Arabic a work on agriculture. His various essays on economic subjects were, for the most part, official reports, and were the basis of important legislation. The great object which was always present to his mind, and which he wished to inculcate, was, that Spain should place her chief reliance on the resources of the Peninsula itself, and seek to become, in a true sense, a portion of the European system. He sought to counteract the policy which referred everything to her transatlantic possessions. Campomanès was looked on with distrust by the ecclesiastical party. He was instrumental in the expulsion of the jesuits from Spain. Through the reign of Charles III. his power was almost unlimited, but did not long survive that monarch. On Bianca's coming into power early in the reign of Charles IV., Campomanès was dismissed, and lived in such retirement as to be almost wholly forgotten.—J. A., D.

CAMPSON. See **CANSSUH**.

CAMUCCINI, VICENZO, one of the most distinguished Roman painters of modern times, was born about 1775. He first earned his living by copying the old masters. His earliest original works were historical paintings of prominent scenes in early Roman history, such as the "Infancy of Romulus and Remus;" "Horatius Cocles;" "The Death of Caesar;" and "Death of Virginia." He painted in the classic style, so much in favour among modern Italians, and was rewarded with numerous honours. He was inspector-general of the papal museums, and of the mosaic works, keeper of the collections of the Vatican, director of the academy of St. Luke, and of the Neapolitan academy at Rome. A series of lithographs, by Scudellari, from his pictures, was published at Rome in 1829.—J. B.

CAMUS, ARMAND GASTON, at one time advocate to the French clergy, was born in 1740. Camus eagerly welcomed the Revolution, and was deputed to the states-general and the convention. He acquired great influence in the latter assembly, and proposed many of its most characteristic measures. It was he who drew up the "civil constitution of the clergy." He voted for the king's death, and was one of the famous deputation sent to Dumouriez whom that general handed over the lines to Cobourg. He lay in Austrian strongholds nearly three years. Camus retained his office of national archivist under Napoleon. Died in 1804.

CAMUS, CHARLES ETIENNE LOUIS, a mathematician and astronomer, was born at Cressy in 1699; died in 1768. He studied at Paris, and first distinguished himself in 1727, by an essay written for the purpose of obtaining a prize offered by the Académie des Sciences. The essay failed to obtain a prize, but nevertheless possessed such merits that it procured his admission as a member of the Académie. In 1736 he was sent with other astronomers to Norway, to determine the flattening of the earth towards the pole; and he was subsequently deputed on a similar work, the determination of the difference between the length of a degree of the meridian at Paris and at Amiens. The appointments of examiner in the schools of artillery, and professor of geometry, were afterwards conferred upon him. He was, for the last eight years of his life, perpetual secretary to the Academy of Architecture, and for the last three a member of the Royal Society of London. He published several works on mechanics, and accounts of the terrestrial observations above described.

CAMUS, FRANÇOIS JOSEPH DE, an ingenious mechanician, was born in 1762 at Rechôme in Lorraine, of a noble family. He was admitted a member of the Académie des Sciences in 1716. During his early years he constantly employed his leisure moments in mechanical amusements, and a clock which he constructed with his own hands was long preserved as a memorial of his skill. His genius flowed in the same course to the end of his days, manifesting itself in the invention of a self-adjusting floating-bridge, automaton soldiers, a coach of improved construction, a machine for excavating and embanking, a clock to go for a year without winding up, an instrument for observing the stars, an automaton watch, a self-adjusting ladder, a

sieve, and a rowing machine. He also proposed improvements in the tempering of metals, and in the manufacture of guns, capstans, wheelbarrows, carriage shafts, and chariots. Being expelled from the academy in 1723 on the ground of absence, he travelled to Holland, in the hope of deriving profit from his rowing machine; and, proving unsuccessful, he repaired to England, where he ended his days amidst much distress in 1732. His principal work is a "Treatise on Moving Forces for the practice of Arts and Trades, with an explanation of twenty-three new and useful machines," Paris, 1722.—J. D. E.

CAMUS, JEAN PIERRE, a French prelate, born in 1582. He was consecrated bishop of Bellay before he had reached the canonical age. He wrote a number of religious novels, intended to counteract the then prevalent taste for reading romances, and was distinguished for his attacks upon the mendicant friars for their laziness and want of discipline. He seems to have had considerable satirical power. He died at Paris in 1652, having written, it is said, more than two hundred volumes.—J. B.

CAMUSAT, JEAN, printer to the French Academy from its first institution till his death in 1639. He attended the sittings of the academy as usher, and occasionally performed the duties of secretary. Before being provided with accommodation in the Louvre, this learned body often met in the house of their printer. At his death the academy, in opposition to the demand of Richelieu that the printer Cramoisy should be appointed his successor, elected his widow to the post, charging her to imitate "the discretion, the civility, and the diligence of the defunct."

CANAAN, the son of Ham, grandson of Noah, on whom the curse was pronounced of which we read in Genesis, chapter ix. 24, 25. His descendants, inhabiting the land which bore his name, were subdued by the Israelites under Joshua.

CANAL, ANTONIO, called CANALETTO, or, incorrectly, CANALETTI. This celebrated artist first saw light at Venice in 1697, and the son of a scene-painter at the theatre, was born and bred in a realm of canvas and paintpots. For some years he laboured with his father at scenic decoration, and then proceeded to Rome, where he made many studies of the great remains of the holy city and its neighbourhood. But his chief works relate to his native place, of which he painted innumerable views. He is stated to have used the camera-obscura to obtain his accuracy of outline. On the advice of Amiconai, Canaletto came to England and remained about two years. During this period he made a drawing of the inside of King's College chapel, Cambridge—distinguished by his usual perspective accuracy and lightness of colour. He died in 1768. The number of his works is very great. Hardly a gallery but possesses a pair, if not more, of examples of this master. There is no doubt that hundreds of the pictures attributed to him, however, are spurious—the work of some of his many pupils and imitators. The pictures of Francesco Guardi more especially resemble Canaletto's; but the genuine works are marked by a precision of line and detail, and a luminous quality of tone, which his disciples have vainly attempted to attain. Canaletto's paintings are eminently favourites of the collectors; but their merits do not reach very much beyond the higher class of scene painting. There is poetry in the subjects, but there is little in the master. He painted one uniform sunshine. He ignored the marvels and beauties of transient rain-clouds, of impending tempests, of dreamful twilights, and the golden hazes, the glowing steams of the sun's rise and set. He thought less of his art than of its emoluments; so, from an artist he degenerated into a mechanic. He made many pictures and much money; coined his future artistic fame into ready cash. To the fervid restlessness of the mind of genius he preferred the steady stillness of a stone from which many pictures may be printed, but all alike.—W. T.

CANALE, NICOLÒ, a Venetian admiral of the fifteenth century. Having in 1469 assembled a large fleet at Negropont, he reduced the town of Enos to ashes; for which deed of brutality, strange to say, the pope gave thanks to heaven. Mahomet II., although this town was christian, fitted out a fleet to avenge its wrongs. He chased Canale back to Negropont, and, before his very eyes, took possession of that port. Canale's officers vainly remonstrated with him on his criminal inaction, for which he was soon sent in irons to Venice, and exiled to Porto-Gruero.

CANALETTO.—See CANAL.

CANANI, GIOVANNI BATTISTA, an Italian anatomist, born at Ferrara in 1515. He became physician to Pope Julius III., and on his death, chief physician of the duchy of Ferrara. He

discovered the valves of the veins—a discovery confirmed and more fully described by Vesalius. His only work was named "Musculorum humani corporis picturata dissectio." It bears no date, but was printed, Haller thinks, in 1543, Tiraboschi in 1572. He died in 1579.—J. B.

CANARD, NICOLAS-FRANÇOIS, a French mathematician, born at Moulins about the middle of the eighteenth century; died there in 1833. He devoted himself to the study of the exact sciences, and was appointed professor of mathematics in the central school belonging to the department of Allier. Afterwards he filled a higher chair in the lyceum of Moulins. His leisure hours were given to the writing of works on political and scientific subjects.

CANAYE, PHILIPPE DE LA, Sieur de Fresne, born in 1551. Canaye distinguished himself at the bar of the parliament of Paris. He was ambassador from Henry IV. to England, and in 1594 became president of the chambre de Castres. In 1660 he was appointed to arbitrate between the Catholics and Calvinists; to the former he latterly went over. Died in 1610.

CANCELLIERI, FRANCESCO GIROLAMO, distinguished as a writer on ecclesiastical antiquities, was born at Rome in 1751. While librarian to Cardinal Antonelli, prefect of the Vatican, he acquired an extensive knowledge of early church records, and when Pius VI. added a new sacristy to the basilica of the Vatican, Cancellieri established his fame by publishing four volumes, "De Secretariis Basilicæ Vaticanæ," giving an account of its early history and construction. This work was followed by some others on the origin and import of the ceremonies performed on feast days in St. Peter's and the pope's chapel. He also wrote on the statues and different parts of the ancient city, and edited a newly-discovered fragment of the 91st book of Livy. When the French invaded Rome in 1798, Cancellieri was separated from his patron; but when Pius VII. regained the city, was made director of the printing-press of the propaganda. Having rejoined Antonelli, he accompanied him to Paris in 1804 to attend the coronation of Napoleon. He died in 1826.—J. B.

CANCER Y VELASCO, GERONIMO, a Spanish poet, one of the immediate followers of Calderon, born at Barbastro in Arragon; died in September, 1655. He has left fourteen pieces, chiefly comedies. One of his works, "The Death of Baldorinas," is in the index of the inquisition. Another, founded on the story of the conversion of St. Gines, a Roman actor, will repay perusal. His works were first published at Madrid, 1650, and again in 1761.—F. M. W.

CANCERIN or CANCRINUS, FRANZ LUDWIG VON, a German mineralogist, born in 1738 at Breitenbach, Hesse-Darmstadt; died in 1796. He filled several public situations under the government of his native state, and at Altenkirchen, near Coblenz. In 1783 he was appointed by the Empress Catherine, director of the salt mines of Staraja-Roussa, and councillor of the imperial college. Three years after he retired to Giessen in Hesse-Darmstadt, and till 1793 devoted himself to scientific investigations. He then returned to Russia as councillor of state. He published in German many valuable works on mineralogy and metallurgy. His principal one is a standard work on the subject of mines. It has been translated into several languages.—J. B., G.

CANCERIN, GEORG, Count, son of Franz Ludwig, was born at Hanau in 1773; died in 1845. In 1796 he went to Russia, where he obtained an appointment in the commissariat. He was a great favourite with Alexander, who, in 1823, made him minister of finance. This responsible office he filled with complete success, having introduced order and method into his department, and greatly augmented the revenue of the empire.

CANDACE, the title of the warrior queens of Ethiopia. One of them in B.C. 22 invaded Egypt, then held by the Romans, compelled several Roman garrisons to surrender, but was defeated near Pselcha by Petronius the prefect.—Another CANDACE is referred to in Acts viii. 27.

CANDALLE or CANDALE, HENRI DE NOGARET D'EPERON, Duc de, a French general, born in 1591. Candalle quitted, while still young, a governorship in the south of France, and entered the duke of Tuscany's service. Returning to his native country in 1614 he joined the Calvinists; again became loyal, and obtained a peerage in 1621. After that he served, first under the prince of Orange then in the Venetian army, and once more returned to the loyalty of a French soldier. He died in 1639.

CANDAMO, FRANCISCO BANCES Y, a Spanish poet, born in the province of Asturias in 1662. He was of an ancient

family, and was early sent to court, where he obtained some distinction, and filled several offices in the finance department; but died in disgrace, 8th September, 1704. Most of his works were posthumous; his plays and comic poems being published in 1722, and some lyric poems in 1729. The most noted of his pieces, perhaps, is "The Slave in Golden Fetters," founded on a scene supposed to be taken from the life of Trajan. He introduced the zarzuela, a kind of musical drama, which may be considered the precursor of the modern opera.

CANDIANO I., PIETRO, doge of Venice, was killed in a naval fight in 887.

CANDIANO II., PIETRO, doge of Venice, son of Candiano I., was elected in 932; died in 939.

CANDIANO III., PIETRO, doge of Venice, son of Candiano II.; elected in 942. His rule was saddened by the revolt of his son, who was associated with him in the government. A celebrated event occurred during his magistracy. Marriages amongst the Venetian nobles took place only on one day of the year, and in the same church. On that particular day the pirates of Istria once burst suddenly into the church and carried off the brides. Not one of the ravishers, who were immediately pursued, escaped the vengeance of the lovers. The rescued brides were brought back in triumph to the altar.

CANDIANO IV., PIETRO, doge of Venice. The services of his ancestors procured his election in 959. For a while he ruled well; but after his second marriage, which brought him immense wealth, he became tyrannical, and perished in an insurrection which his excessive rigour had provoked.

CANDIANO V., VITALE, doge of Venice, and brother of Candiano IV., died in 979, after governing fourteen months.

CANDIDO. See **DECEMBERIO** and **WIR**.

* **CANDLISH, ROBERT SMITH, D.D.**, one of the leading divines of the Free Church of Scotland, was born at Glasgow. He was educated at the university of his native city, and licensed as a preacher in connection with the established church of Scotland. After being for some time an assistant in St. Andrew's church, Glasgow, and in the parish of Bonhill in the Vale of Leven, he was in 1834 settled as minister of the parish of Sprouston, whence he removed to the pastorate of St. George's, Edinburgh. He soon threw himself with heart and soul into the agitation for ecclesiastical reform, and became one of the most prominent leaders of the movement which resulted in the Disruption of 1843, and the formation of the Free Church of Scotland. Dr. Candlish has, since the death of Chalmers, been the acknowledged leader of the Free Church, and it is in no small degree owing to his untiring activity that so much has been achieved by it for the cause of religion and education. He is thoroughly at home in the region of ecclesiastical politics, and his power as a debater in church courts is well-nigh unrivalled. As a preacher he is distinguished mainly for this, that with little imagination or pictorial power, he is yet able to enchain the large audiences which his fame everywhere collects, by the clear and earnest exposition of that system of doctrine which he believes to be taught in scripture. He is a firm adherent of the old formulas of Scottish theology, which he is at all times ready to defend with a fire and polemical zeal peculiarly his own. While Dr. Candlish's position as a writer is not equal to his reputation as a preacher or debater, his works hold a respectable place in the theological literature of Scotland. The chief of them are a treatise on "The Atonement;" "Contributions to the Exposition of the Book of Genesis;" "An Examination of Mr. Maurice's Theological Essays;" and "Life in a Risen Saviour."—J. B.

CANDOLLE. See **DE CANDOLLE**.

CANDORIER, JEAN, the mayor of Rochelle, who in 1872 dislodged the English garrison from the citadel of that town by an ingenious stratagem. When Mancel, the English commander, was his guest, he showed him what purported to be an order from Edward III. to review the troops before the citizens. Seeing the royal seal, and being unable to read the document, Mancel led out his troops. They were at once overpowered by an ambuscade, and compelled to surrender.—J. B.

CANETTA, DON ANDREA HURTADO DE MENDOZA, Marquis de, was in 1537 sent as viceroy to Peru. His strong hand restored tranquillity to that distracted country, and completely ruined the cause of the incas. His next undertaking—an expedition to explore the vast regions of the Amazon—miscarried through mutiny. His enemies at last procured his recall. He died in 1560.

CANEVARI, DEMETRIO, an Italian physician, was born at Genoa in 1559, and died at Rome in 1625. He prosecuted his studies at the latter city, and was distinguished for his knowledge of languages, and his taste for belles-lettres, as well as for medicine. He was physician to Pope Urban VII. He soon realized a large fortune. Among his works are the following—"Commentary on Lignum Sanctum," published at Rome in 1602; "Medical Art;" a general treatise on diseases; and a commentary on reproduction.—J. H. B.

CANGA-ARGUELLES, DON JOSÉ, was born in 1770; died in 1843. Having taken an active part in the Revolution, he was deputed to the cortes of 1812, in which he advocated constitutional principles. Ferdinand in 1814 first exiled and then recalled him. On the restoration of the constitution of 1812 in 1820, he became minister of finance; and on its overthrow in 1823, took refuge in England. After his return he wrote a history of Spain.

CANINA, LUIGI, Chevalier, a celebrated Italian architect and archaeologist, born at Casal in 1793. His first considerable publication, "L'Architettura antica descritta e dimostrata coi monumenti," the fruit of long and toilsome researches at Rome, appeared about 1830, and was followed by a valuable topographical plan of the ancient city. Having been appointed to continue the excavations commenced at Tusculum in 1840, he collected the materials for his valuable "Descrizione dell' antico Tusculo," which, with the description of the ancient city of Veii, where he was also for some time officially engaged in archaeological research, won him honours from most of the learned societies of Europe. He also published a work on architecture, particularly the christian style; one on maritime Etruria, and one on "The Buildings of Rome." Canina died in 1856.—(Vaperan, *Dict. des Contemp.*)

CANINO. See **BONAPARTE**.

CANISIUS or CANNIUS, NICHOLAS, a learned Dutchman, whom Erasmus employed to aid him in his literary labours, chiefly in making translations from the Greek. He died in 1555.

CANISIUS, PETER, an eloquent jesuit, born in 1521; died in 1597: famous for his zeal against the reformers. He was prominent at the council of Trent, was papal nuncio at the court of Austria, and wrote a "Summa Doctrinæ Christianæ," which has been often translated.

CANITZ, FRIEDRICH RUDOLF LUDWIG FREIHERR VON, a German poet, was born at Berlin in 1654, and died in 1699. He held several high posts of trust and honour in the court of Berlin, and in 1698 was ambassador of the elector to the Hague. He wrote satirical and other poems. His "Poetical Recreations" went through fourteen editions.—K. E.

CANIZARES, JOSÉ DE, one of those Spanish dramatists who, immediately succeeding the school of Lope de Vega, led the way for that close imitation of the French style which has almost destroyed the distinctive character of Spanish literature. He was born at Madrid in 1676, and died in 1750. He is said to have written plays at fourteen years of age. Of the dramatic pieces—nearly eighty in number—which he wrote, many have perished, but probably literature has sustained no great loss thereby. The most successful of his works are those descriptive of character and the social life of his day, such as "Domine Lucas" and the "Mountaineer at Court," in which he satirizes the poor decayed nobility of the court of Madrid as it was in his day; and "The Famous Kitchen Wench," founded on the story of Cervantes.—F. W. M.

* **CANNABICH, JOHANN GÜNTHER FRIEDRICH**, a German writer on geography, was born at Sondershausen in 1777, became minister of some villages in its vicinity, and is still living in retirement in his native town. He has written a great number of popular and instructive works on geography and statistics, some of which have gone through seventeen editions.—K. E.

CANNE, JOHN, preacher to the congregation of English Brownists at Amsterdam, whither he fled after the Restoration. He was author of an edition of the bible, with parallel passages, Amsterdam, 1664, and Edinburgh, 1727.

CANNICE, an Irish ecclesiastic who lived in the sixteenth century, and was distinguished for piety and learning. He founded several monasteries, and has left some writings, especially a life of St. Columbkille. He died in 1600.—J. F. W.

CANNING, GEORGE, British statesman and orator. Canning so thoroughly lived in the conduct of public affairs, that the loftiest part of the character of the man is most clearly revealed

in the policy of the statesman, and his highest life culminated in a European policy. He was born in London, April 11, 1770. His family was originally English, but migrated to Ireland upon receiving certain estates from James I. His father lived under the ban of family displeasure, in consequence of his marriage with Miss Costello. He forsook the law, to which he had been educated, for literature; became involved in debt; surrendered the entail of the Irish estate; and died on the first anniversary of his son's birth, a broken-hearted man. Mrs. Canning went upon the stage, but was afterwards remarried, and lived to witness her son's career, receiving from him until her death the tenderest treatment of faithful love. Canning's natural endowments were magnificent; and his gifts were as varied as they were mighty. He felt the warmth of keen passion, and knew also the calmness of disciplined thought. He possessed a fervid imagination, united with remarkable logical acumen. He could master a great principle, and warm both himself and others into enthusiastic devotion thereunto, and yet manage passing affairs with the subtle tact of an accomplished man of the world. He was an orator who, by pomp of gorgeous eloquence, could almost compel men to kneel in admiration at his feet, and at the same time a man of business, who never used two words when one word would denote his purpose. He was a wit whose keen darts flew somewhat too wildly, and yet he had a soul to feel—too acutely for its own peace—every passing passion of the wayward world. He was a scholar, not ignorant of the technicalities of learning, but one to whom scholarship was rather a robe of graceful endowment than a restraint to the free life of genius. With gifts so memorable, Canning was early recognized as a man who would die at the head of whatsoever profession he might choose to adopt. It was as certain, however, that he would have fierce foes, as that he would achieve greatness. The very variety of his powers led him, when they ripened into maturity, to attempt "to hold the balance between conflicting principles," and thus drew upon him somewhat of the hatred of the advocates of both, and occasionally involved him in compromises which failed to embody his own noblest thoughts. As a wit, unable to restrain himself in the overflowing enjoyment of his humour, and yet endowed with quick personal sensitiveness, Canning ran as much danger of being wounded as of wounding, and paid ultimately a bitter penalty of inward suffering for every blow he struck. Unconnected with any of the great ruling families, his genius could not protect him from being treated as a parvenu; and some of his high associates never forgave a speech in which he flung back the charge of being an adventurer, with the proud assertion that he had no claims but those of character, and never subscribed to the creed "which assigns to a certain combination of great families a right to dictate to the sovereign and to influence the people."

Canning was educated at Eton, through his uncle's aid, where he edited a periodical started among the lads, named the *Microcosm*, and gave abundant signs of future power. In a poem called "The Slavery of Greece," he poured forth aspirations towards freedom, which never died within him. In 1787 Canning entered Christ Church college, Oxford. At Oxford he gained distinction, and cemented that firm friendship with the Hon. C. Jenkinson (afterwards the premier, Lord Liverpool), which ultimately secured him the ministry of foreign affairs on the death of Castlereagh. From Oxford he proceeded to Lincoln's inn, and although he at first associated with Fox, Burke, and Grey, to whom his friend Sheridan introduced him, he finally entered parliament under the patronage of Pitt in 1793. In 1796 he became under-secretary of state, and from time to time defended the policy of Pitt. At the close of 1797 he commenced the *Anti-Jacobin*, to which he contributed some famous parodies upon Southey—one of which, "The Friend of Humanity and the Knife-Grinder," has assumed a lasting place in humorous literature; "The Rovers," a burlesque on the sentimental drama, containing some exquisite feeling; and "New Morality," a satire on the French. In 1798 Canning married Miss Jane Scott, one of the daughters of General Scott, thereby advancing both his pecuniary and social position. He went out of office with Pitt in 1801, returning with that minister in 1804, but again leaving the government on Pitt's death in 1806. Upon the resignation of the Grey and Granville administration in 1807, Canning became minister of foreign affairs, but withdrew in consequence of a duel with Castlereagh, who held the war office. Castlereagh charged Canning with obtaining a promise that he

should be removed from office, and concealing the whole affair; the king, however, subsequently explained that Canning's complaint had been that their offices clashed, but that it was still hoped to retain both in the government, and that it was not intended to conceal so long the change in agitation. Upon the death of Percival in 1812, Lord Liverpool became prime minister, and sought the aid of Canning. Canning, to his honour, declined to join the cabinet, in consequence of the refusal of Lord Liverpool to take into consideration the catholic claims, although at this moment of his career, as he afterwards declared, he had a temptation to take office more powerful than he had felt at any other period of his political life. In 1812 he was chosen representative for Liverpool, for which borough he was returned in three successive parliaments; and in 1814 he accepted the ambassadorship at Lisbon, his sympathies being closely drawn to the government by its prosecution of the French war. In 1816 he returned to England, and became president of the board of control, the catholic question being left open; but on the accession of George IV. he resigned office in consequence of his opposition to the proceedings against Queen Caroline. In 1822 Canning was announced as the successor to Lord Hastings in the government of India, and prepared to leave England. As he journeyed to Liverpool, however, to take leave of his constituents, great news reached him. Castlereagh, who had been at the foreign office since 1809, had fallen by his own hand, and the name of Canning was on every tongue as his successor. In spite of the opposition of the king and of some members of the cabinet, through the firmness of his old friend, Lord Liverpool, Canning was offered the foreign office, Sept. 11, 1822, which he accepted, and by this act a change came over the foreign policy of Britain; and by a change in the foreign policy of Britain, the whole course of modern history was necessarily directed into a new channel. The substitution of Canning for Castlereagh as minister was an epoch in modern history. Canning's first great aim was the withdrawal of Britain from the Holy Alliance. The grave attempt was then being made in Europe to establish an authoritative congress of royal families, pledged to assist each other by force of arms, and claiming a right to interfere upon the slightest pretext with the internal conduct of every state. Canning directed his policy against this system of holding congresses for the government of the world. His second great aim was to dissolve this Holy Alliance peacefully. He dreaded a fresh war, for he prophesied that it would be a war of opinion. Were there no Holy Alliance to interfere, and had each nation a time of peace in which it could grow according to its genius, then he trusted Europe would achieve her noblest destiny. His third grand aim was to place Britain in such a position that she could act for and by herself. In consequence of the firmness of the British minister in carrying out this policy, it was not decided at the congress of Verona in 1822, to interfere forcibly in the affairs of Spain; and although France ultimately declared war, through dread of a free constitution so near its borders, Canning, while preserving British neutrality, could fairly boast that he had prevented the war from being carried on under the assumed jurisdiction of a congress, and rendered it possible to manage its issues by ordinary diplomacy. He had, however, clearly made known to Europe that the principle on which Britain deprecated the Spanish war, was its acknowledgment "of the right of any nation to change or modify its internal institutions." While these events were going on—to use his own famous phrase—he sought materials of compensation in another hemisphere, and called the new world into existence to redress the balance of the old, "by recognizing the independence of the Spanish South American colonies, which had revolted from the mother country." Canning read another lesson to Europe on the foreign policy of Britain, when the British consul at Tangiers refused to surrender to Spain some political offenders. He regretted that such conduct should be deemed unfriendly, since Great Britain could contract no obligation to surrender political offenders to Spain or any other power. That Canning in his love of peace was not disposed to forget the honour or the ancient obligations of his country, appears from the fact, that when Portugal was invaded from Spain by deserters from its army—an invasion more than sanctioned by the Spanish government—he at once despatched British troops to its aid, risking a general war rather than compromise national faith. He was active in the abolition of the slave trade, although his general position on the subject of slavery was an instance of the way

in which the attempt to balance conflicting principles is often rather a surrender of the right, than the dispensation of an equal justice. To Canning, however, is due the humane order of council on March 16, 1824, which forbade some of the more glaring cruelties of West Indian slavery. With the cause of catholic emancipation his name is closely identified, and he made great personal sacrifices in its behalf, although his conduct was sometimes more directed by considerations of policy than its recognized leaders could brook. There is no doubt, however, that through Canning's influence the catholic cause was accepted by many in high authority, who would have listened to no other teacher. The famous scene in the house of commons in 1823, must be quoted as characteristic. In his speech at Liverpool in 1820, he had suggested a liberal compromise. This was constantly quoted as an abandonment of the cause, and when he afterwards accepted office under an anticatholic premier, the two things were bitterly combined, although the question had been left an open one. Brougham, during one of his philippics, bitterly taunted him with "monstrous truckling." Canning at once interrupted the speaker with the words—"Sir, I rise to say that that is false." A dead silence followed. Canning being called to order, declared that no consideration should induce him to recall his words; but at last accepted the suggestion that Brougham's expressions were addressed to him in his political capacity. Brougham has since honourably declared that Canning was too disposed to act a "high, manly, and honourable part." It is curious to note that while he delivered Britain from the Holy Alliance abroad, he withstood reform at home; and that he upheld the rights of the catholics, while opposing those of the dissenters. Such inconsistencies may be attributed to peculiarities of mental constitution—to his political education—and especially to his overdriving the idea of balancing antagonistic principles, until it compelled him to pursue a path true in direction to neither. In financial policy he supported the enlightened measures of Huskisson. On February 17, 1827, Lord Liverpool, the premier, was seized with an apoplectic fit, and the public voice named Canning as the foremost man in Britain. The king hesitated, but a deputation of noblemen having threatened the withdrawal of their support from government should Canning become premier, his royal pride was touched, and he bestowed on him the seals of office. His old colleagues refused to assist the new minister, but he succeeded in organizing a powerful cabinet, with which he met parliament, May 1, 1827. But now, to this statesman of genius and sensitiveness, came the time of bitter trial. Sharp arrows, well-pointed for rankling in his proud heart, were flung from the hand of every foe. Those who did not see how a great mind can combine within itself varied elements of policy and power, and be really consistent in allegiance to master principles, although apparently inconsistent in practical applications as to outward detail; those who recognized no growth of policy—even as the demands of new-born hours have their individual characteristics, and require their own special treatment; partisans, those "hard taskmasters," who will not brook the following of any path but one, although there may be many roads to the same end; the sufferers from the statesman's wit, who could not forgive a joke for the sake of its genius; high and noble families, who resented the authority of one who had disturbed their accustomed relationships with the government—all joined their voices to swell the storm of personalities with which the premier was beset. Canning's power had often been manifested in bringing peaceful issues out of noisy antagonisms; but the contest now needed the body as well as the mind of a giant, and there was the seat of Canning's increasing weakness. At the close of the session he went for change of air to the duke of Devonshire's villa at Chiswick, occupying the very room in which Fox died. Some time previous he had attended the funeral of his great antagonist the duke of York, and caught his death-chill beside the open grave. On the evening of August 3, 1827, he was attacked by internal inflammation, and breathed his last on the morning of the 8th. He was buried in Westminster abbey, close to Pitt, and his widow was raised to the peerage. Thus solemn was the end of his premiership, after its few months of stormy controversy. The chill of death fell on him at the grave of his greatest opponent, and the chamber sacred to the memory of Fox witnessed the passing of Canning's life into the inevitable shadow; while friend and foe paused in their hot strife to confess that a great man had departed from the land.—L. L. P.

* CANNING, CHARLES JOHN, Viscount Canning, third and youngest, but only surviving son of George Canning, was born at Brompton in the suburbs of London, Dec. 14, 1812. He received his early education at Eton, and subsequently at Christ Church, Oxford, where he graduated B.A. in 1833, as a first class in "literæ humaniores." On a casual vacancy in the representation of Warwick in 1836, he was returned to parliament as a supporter of the opposition, headed at that time by the late Sir Robert Peel; but his stay in the lower house was of limited duration, inasmuch as, in the following year, the decease of his mother (who had been raised to the peerage on her husband's death in 1828) transferred him to the house of lords. On the formation of Sir Robert Peel's administration in 1841, he accepted the post of under-secretary of state for foreign affairs, which he held till March, 1846, when he was promoted to the chief commissionership of woods and forests. This appointment, however, he resigned in the following July, on the retirement of his party from office. On the formation of the Aberdeen ministry in 1852, he undertook the office of postmaster-general, which he held until 1855. Towards the close of 1855 the marquis of Dalhousie resigned the governor-generalship of India, and one of the last acts of Lord Aberdeen's government was to nominate Lord Canning as his successor. He reached the seat of government in February, 1856, and immediately set himself to work in earnest, promoting to the utmost of his ability the many social, political, educational, and military reforms, which had been commenced by his predecessor, and developing the internal resources of India by the extension of roads, railroads, and telegraphic communication between the most important cities and military stations. In May of the following year, after smouldering for several weeks, the terrible Indian mutiny broke out in the neighbourhood of Meerut and Delhi. The suddenness of the outbreak was enough to have paralyzed an ordinary mind; but the danger was met by the government of Lord Canning in a way which reflected the highest credit on himself and his subordinates. Instead of issuing threatening proclamations, which it would have been as impolitic as it was impossible to carry into effect, Lord Canning, with characteristic readiness, intercepted the British troops that happened to be on their way to China, ordered such regiments as could be spared to be sent up from Madras and Bombay, and appointed one of the Company's officers, Sir Patrick Grant, to the chief command. Disregarding the public excitement, and the popular outcry raised against him, he resisted the persuasion of those who would have urged him to adopt a bloodthirsty and vindictive course. He at once placed a curb upon the Indian press; and by the appointment of a Mahomedan to a high position, showed the feeling of the government towards such natives as remained faithful in their allegiance. He refused to allow to Europeans the unrestrained use of firearms, being unwilling to stigmatize the natives as a body. And when the mutiny was already far advanced, he issued his celebrated proclamation with respect to Oude, by which he nominally confiscated to the British crown the entire proprietary rights of the land, intending to apply it to individual instances, with such modifications as he might find to be necessary. This despatch was much criticised at the time, and was severely and publicly censured by Lord Ellenborough, the president of the board of control, who in consequence was obliged to resign his post in the administration of Lord Derby. At present it would be premature to pronounce a deliberate opinion on Lord Canning's powers of statesmanship; but it is not too much to say, that he bids fair to rival in fame the best of our Indian proconsuls.—E. W.

CANNING, STRATFORD. See REDCLIFFE.

CANO, ALONZO. This eminent Spanish painter was born in 1600 at Grenada, and was the son of Miguel Cano, a distinguished architect. From the wide compass of his genius he has been surnamed the Michel Angelo of Spain, succeeding as he did in the triple profession of architect, sculptor, and painter. He was educated as an architect by his father, but the son soon outstripped the sire. He then studied sculpture, and with marked success. He next proceeded to Seville, and entered the school of painting of Pacheco, but afterwards became a pupil of Juan del Castillo. When little more than twenty years of age, he executed works for the public places of Seville that excited great admiration. At this time also he demonstrated his talent as a sculptor by several noble specimens, more especially his two colossal figures of "San Pedro" and "San Pablo," and also

his "Madonna and Child" in the church of Nebrissa. On the invitation of Count Olivarez, he now went to Madrid, where he was appointed to be royal architect, to be special painter to the king, and to be preceptor to the Prince Don Balthasar Carlos of Austria. But troubles accompanied him, and dimmed his glories. He found one day his wife murdered, and his house robbed. Suspicion fell on an Italian painter, who, however, had disappeared. But then it came to light that Cano had been jealous of this Italian, and had further formed a *liaison* with another woman. The Italian was acquitted, the husband was condemned. The judges considered he had sufficient motive for the crime—another love and a false wife. He took to flight, reached Valencia, and sought refuge in a Carthusian monastery. He waited some time, thought the thing had blown over, and then imprudently ventured again in Madrid. But justice sleeps with one eye open. He was seized and tortured. He bore his sufferings without a murmur; he confessed nothing; so it was concluded at last, that really he had nothing to confess. The king received him again into favour; but Cano, afraid of being subjected to new trials, sought the protection of the church, and by the king's permission he was nominated residentiary of Grenada. The ecclesiastics grumbled a little at the suspected bloodstain on their lawn, but consoled themselves by considering the art-treasures their new brother would bestow on the church. They were right. Rich gifts in painting and sculpture accrued to the cloth, and Cano spent his last years in acts of extreme devotion and charity. He died in 1676 or 1667, as some assert. His works are very numerous, and are to be met with in most of the churches and convents of Spain. In his later life he made no scruple of exacting the full price of his works. A counsellor is related to have said to him—"You have been twenty-five days carving this figure of St. Antony; you demand one hundred pistoles for it; why, that is at the rate of four pistoles a day. Why, I, a counsellor, do not make half that sum by my talents." "Fool," screamed the incensed artist, "don't talk of your talents. I have been fifty years learning to make this statue in twenty-five days!" and he dashed the saint to the earth into a thousand pieces. For this profane violence the king suspended him from his office, but he was restored on his completion of a magnificent crucifix for the queen. Fuseli rates Cano above all his contemporaries, with the exception of Velasquez. He was very grand in style, powerful in effect, and perfect in drawing. His faults were a certain tendency to the overloaded and redundant.—W. T.

CANO, JUAN SEBASTIAN DEL, the first circumnavigator of the globe, was a native of Biscay. He sailed in the *Concepcion* under Magellan, when he passed through the straits that bear his name; and when that commander was killed at the Philippines, continued the voyage, touched at the Sunda isles, doubled the Cape of Good Hope, and arrived near Seville in 1522. He was rewarded by Charles V., who presented him with a globe bearing the motto "Primus, me circumdedisti." He died in 1526 while on a voyage in the South Seas.—J. B.

CANO or CANUS, MELCHIOR, a Spanish Dominican, born at Tarazona in 1523. He studied at Salamanca, where in 1546 he became professor of theology. He was a bitter opponent of the Jesuits, and through their influence, having been summoned by Paul III. to the council of Trent, he was sent away from Spain to be bishop of the Canaries. Philip II., however, recalled him, and he became provincial of his order in Castile. He died at Toledo in 1560. His principal work is a treatise "De locis theologicis," Padua, 1727.—J. B.

CANONICA, LUIGI, an architect, born at Milan in the eighteenth century. He adorned his native city with many noble buildings, and is especially remembered for the construction of the arena or amphitheatre begun in 1805 by order of Napoleon. He died at Milan in 1844.

CANONICUS, a distinguished sachem or chief of the Narragansett Indians in New England. The district over which he ruled lay on the borders of Rhode Island and Connecticut. He continued a firm friend to the English to the end of his life. In the war between Massachusetts and the Pequods, Canonicus was on the side of the colony. In 1644 he submitted himself and his tribe to the authority and protection of the English king, and was one of the noblest specimens of the New England Indians. He died June 4, 1647, aged, as was believed, eighty-five years.—W. G.

CANOPII, ANTONIO, an Italian artist, first known as a fresco painter, became afterwards a scene painter in the theatres

at Venice and Mantua. Compelled to leave Italy, because he was suspected by the French government, he sought refuge at Vienna, where he became acquainted with the Russian ambassador, at whose recommendation he settled at Moscow in 1807. He there decorated the halls of many of the nobles, and the senate hall. Just before the great fire which destroyed all his works, he had gone to St. Petersburg, where, till his death in 1832, he was scene-painter in the imperial theatre.—J. B.

CANOVA, ANTONIO, was born at Possagno in the province of Treviso, November 1, 1757, of a respectable family of that place; but, having lost his father when still an infant, he was brought up by his grandfather. At a very early age young Canova was set by his grandfather to the work of a stone-mason, and in this humble sphere his capacity for fine art soon developed itself. He attracted the notice, when only thirteen years old, of the Venetian senator, Giovanni Faliero, who placed him with the sculptor Torretti, at that time living in the neighbourhood of Possagno, and with whom Canova passed two years near his native place, when he removed with his master to Venice; and here surrounded by great works, if not by great masters, he rapidly enlarged his views of art. He was so far advanced that, on the death of Torretti, which happened not long after he settled in Venice, his grandfather felt justified in selling a small piece of land in order to find funds to place the young sculptor with a second master, Torretti's nephew, Ferrari, equally obscure as the uncle, yet both quite capable of instructing the young sculptor in the practical work of his art. Their names, however, have been preserved from oblivion, solely by the fact of their having been concerned in the education of the young Canova, and to this alone they owe their immortality. Among Canova's first works were two baskets of fruit, made for the staircase of his patron, Faliero, who also commissioned him to make his first group of figures, "Orpheus and Eurydice," executed in stone, of which he made afterwards a copy in marble for another patron at Venice, by which he acquired considerable local distinction; an achievement, however, then comparatively easy, for the arts were fallen to so low a state in the former mistress of the Adriatic, that its rank was no higher than that of any ordinary provincial town. His next group was "Dædalus and Icarus," which developed a still greater advance, and carried his reputation beyond the limits of the Venetian waters. In 1780 Canova left Venice for Rome, with a pension granted by the state for three years, and a special recommendation to the Venetian ambassador, Count Zulian, who became subsequently a valuable patron to him. He contracted also a friendship with Gavin Hamilton, then an important critic in Rome, and a valuable acquaintance for Canova. He initiated him into the history and principles of ancient and modern art. About 1783 Canova decided to fix himself definitively at Rome. Pompeo Battoni was then the great Roman celebrity in painting. From this time he commenced that series of great works which have earned him the renown of the most distinguished sculptor of modern times. Among the first was "Theseus and the Minotaur." One of his first important monuments was the mausoleum of Clement XIV. in the church of the Santi Apostoli, with three colossal figures. This was followed by the still more important monument to Clement XIII. in St. Peter's, uncovered in 1795, and particularly celebrated for its two crouching lions. In this year he made the bas-relief to the Venetian admiral, Emo, for the arsenal at Venice, and for which the senate sent him a gold medal with this inscription—"Antonio Canova Veneto artibus elegantioribus mirificè instructo ob monumentum publicum Angelo Emo egregiè insculptum Senatus Munus: A. MDCCXCV." Among the minor works of this period is the well-known "Penitent Magdalene," made shortly before the invasion of Rome by the French. It was about this time also that Canova tried his hand at painting. There is a print by Pietro Vitali, entitled *Venere Transteverina*, which is engraved from a painted Venus by Canova. He painted also his own portrait for the Florence gallery, besides several other pictures. When Rome was occupied by Berthier in February, 1798, and Pius VI., a great patron of the arts, was dethroned and removed, a suspension took place in the labours of Canova at Rome, who also left the eternal city and revisited his native place, Possagno. Rome was no place for artists during its short-lived republic, which was a simple interregnum of anarchy. Many of its most valued art-treasures were alienated at this period. Canova made an extensive tour in Germany during his absence from Rome, and the

Austrian government wished to retain him in Vienna, for the treaty of Campo Formio had made every Venetian an Austrian subject. Upon the re-establishment of the papal government under Pius VII. in 1802, Canova returned to Rome. Among the most remarkable of his works of this period is the colossal group of "Hercules throwing Lycas into the Sea;" the figure being the Farnese Hercules in action, the ancient and modern colossus being of the same dimensions. The small bronze made in Paris of the original sketch is well known. This was followed by the beautiful statue of "Perseus," as a rival of the Apollo Belvedere. Pius VII. had it placed in the vacant niche in the Vatican, which had been occupied by the Apollo before it was carried off to Paris. Canova himself visited Paris in 1802 to model a bust of the first consul, Bonaparte, and from which he afterwards made his colossal statue of the emperor, now at Apsley house.

His next great works were the two boxers, Creugas and Damoxenus, of terrible grandeur and effect, now placed in the Vatican. In 1805 Canova was made a knight of the golden spur, and received the appointment formerly held by Raphael, that of superintendent of antiquities, and at the same time inspector of the fine arts. A few other works of this time must be mentioned; those most remarkable for grace and beauty are—the "Venus," now in the Pitti palace, made to replace the Venus de Medici carried to Paris; three "Dancing Girls," in various collections; the "Three Graces," in this country; "Hebe;" and the Trojan "Paris," now in the Glyptothek at Munich; most of them several times repeated.

In 1810 Canova visited Paris a second time, to make a bust of the Empress Maria Louisa; his brother, the Abbate Canova, accompanied him as his secretary. Napoleon wished to retain the sculptor in Paris, but Canova was not to be turned from his purpose by persuasion. He returned to Rome the same year, and was allowed to re-establish the academy of St. Luke, now located in the Fabbria Vecchia. Canova was elected president or *principe*. In 1815 Canova acted as the papal commissioner to select, for restitution, the works of art which had been plundered by the French from the government of Rome, and he was forced to make a long sojourn in Paris for that purpose. From Paris he repaired to London, and had an opportunity of examining the Elgin marbles, on which he gave an opinion. On his return to Rome in the beginning of 1816, he was created by the pope, for his services in the restitution of the plundered works, Marchese d'Ischia; his name was written in the golden book of the capitol; and he was granted an annual pension of 3000 scudi—about £630—the whole of which income Canova spent on public uses for the encouragement of the arts in Rome. Towards the close of his career he was engaged in building a temple, or Doric church, at Possagno, his native place, for which he had already painted the altarpiece—"The Descent from the Cross." In his excitement in superintending this structure he neglected his health, and he died at Venice, October 12, 1822. His funeral was performed with great honours in the basilika of St. Mark, and his body was buried at Possagno, in the temple constructed by him there. In the interior is placed the monument to Canova, made by general subscription from a sketch by Canova himself, originally for a monument to Titian. It is similar in plan to the great mausoleum by him, raised to the Austrian Archduchess Christina at Vienna. Canova's works are extremely numerous, and they are well known from the many excellent engravings from them. He was the most able and productive of modern sculptors. His works are generally beautiful—the male as well as the female combining natural truth with classic beauty and proportion. His extraordinary ability and industry are both displayed to advantage in the noble collection of casts after his works, now preserved in the academy at Venice. "Hercules, with the tunic of Dejanira, hurling Lycas from the rock into the sea," is a most imposing group. He has been styled by some the renovator of sculpture among the moderns, and the reviver of the antique; but he has been reproached by others as too effeminate in his style. He excelled most in female figures; and in the power of rendering the effect of flesh he is almost alone. Though his masterpieces are less vigorous and grand than some of the great works of ancient art, such as the Torso of Apollonius, or the so-called Discobolus of Naucydes, he is often more beautiful and more natural, and at the same time free both from affectation, and from the severe rigidity which characterizes the antique. The attitude of the Apollo Belvedere

is fine, but its great beauty is in the head; the body and limbs are inferior to many of the figures of Canova; and it is difficult to imagine anything more graceful or beautiful than some of his female figures. There is a fine portrait of Canova by Sir Thomas Lawrence.—(Missirini, *Vita de Antonio Canova*, 1827; Quatremère de Quincy, *Canova et ses ouvrages*, 1836.)—R. N. W.

CANOVAI, STANISLAUS, born at Florence in 1740; died in 1811. An ecclesiastic, professor, at Cortona, of mathematics; afterwards professor of mathematics at Parma. He published some tracts insisting that Columbus was not entitled to the credit of having discovered America, and claiming the honour for Americus Vespucius. He also published some elementary treatises on mathematics.—J. A., D.

* CANROBERT, FRANÇOIS CERTAIN DE, a distinguished French general, born in Brittany in 1809. He entered the army as a private in 1830, but doing good service in Africa and elsewhere, he soon attained the command of a regiment of Zouaves, and the rank of brigadier-general. In 1853 he became a general of division, and in the following year was sent to the Crimea, to command the first division under Marshal St. Arnaud. On the death of that distinguished soldier, Canrobert was raised to the command of the French army, and fought bravely at Inkermann; but in 1855 he resigned in favour of General Pelissier, and took his place at the head of his old division. He was created marshal in 1856.

CANSUHU, a Circassian, who was in 1632 appointed pacha of Yemen, and sent thither to quell a revolt against the authority of the Porte. The expedition was unsuccessful, and the Turkish power in Yemen came to an end.

CANSTEIN, KARL HILDEBRAND FREIHERR VON, was born of an old noble family at Lindenbergh, August 4, 1667, and died at Berlin, August 19, 1719. After having studied law at Frankfurt-on-the-Oder, he became attached to the court of Berlin, and afterwards served as a volunteer in the Netherlands, until by a dangerous and protracted illness, he was obliged to return to Berlin, where he formed an acquaintance with Spener and Francke. He actively joined in their pious and philanthropic endeavours, by founding the celebrated "Bibelanstalt" at Halle, which still bears his name, and by which upwards of five millions of bibles have since been published. He wrote a "Harmonie der vier Evangelien" and a "Life of Spener."—K. E.

CANT, ANDREW, an influential Scotch presbyterian clergyman of the seventeenth century, was incumbent of Pitsligo in 1638, and afterwards one of the ministers of Aberdeen. He took a leading part in the abolition of episcopacy, in the promotion of the national covenant, and in all the other measures of the zealous presbyterians during the great civil war. At the division in the ranks of the presbyterians in 1660, Mr. Cant joined the protesters or extreme party, who wished to exclude from the national service all who had not approved of the solemn league and covenant. But he was at the same time a staunch royalist; and even when the English troops were stationed in Aberdeen, he boldly prayed in their presence for the exiled king, Charles II., that "the Lord might deliver him from the bondage of oppressors." On one occasion, some of his military auditors were so enraged at his denunciations of the policy of Cromwell, that they drew their swords and threatened to slay him. Mr. Menzies, the colleague of Mr. Cant, was so terrified that he hid himself beneath the pulpit; but the indomitable preacher, who in his day had wielded the sword as well as the bible, bared his breast, and expressed his readiness to receive the blows of his assailants, "if any will venture to give them, for the truth." At the Restoration he was of course ejected from his church, and obliged to leave the town. He died in 1664. It is very generally supposed that the word "cant" was derived from the name of this zealous and upright, though somewhat rigid divine, but it was in use before his day.—A clergyman bearing the same name, and supposed to have been the son of Andrew Cant, was one of the ministers of Edinburgh during the reign of Charles II., and was also principal of the university between 1675 and 1685. He must, therefore, have been an episcopalian. An Andrew Cant was consecrated one of the bishops of the episcopal church in 1722, and died in 1728; but he was probably the son of the principal, and grandson of the famous "apostle of the covenant," as the royalists termed the minister of Aberdeen.—J. T.

CANTACUZENE, CONSTANTINE. See BESSARABA.

CANTACUZENE, DEMETRIUS, brother of Scherban II.,

waiwode of Moldavia; he was detested by his subjects, and fled to Poland in 1679. He was restored only to be again deposed—this time by Ibrahim Pacha in 1685.

CANTACUZENE, JOHN V., emperor of the East, and one of the Byzantine historians, was born about 1295. He held high office under Andronicus the elder, and attained the highest importance in the state when his grandson Andronicus came to the throne in 1328. He did eminent service to the empire under this younger prince, and on his death in 1341, was appointed regent during the minority of John Palæologus. Exposed to the intrigues of the empress dowager, the patriarch, and some of the nobles, he in self defence, and at the entreaty of the army, assumed the purple, and was crowned at Hadrianople in 1342. It was not, however, till after a civil war of five years that he entered Constantinople, and was acknowledged as joint emperor with John Palæologus. The union was not lasting, for in 1353 jealousies sprang up, and a new war began, which lasted till 1355, when Cantacuzene abdicated and retired to a monastery. He then took the name of Joasaphus Christodulus, and wrote in four books a "History of the Byzantine empire from 1320 to 1355," which forms one of the series of Byzantine histories. He also wrote an apology for the christian faith against Jews and Mohammedans. It is said that he lived more than a hundred years, but the date of his death is uncertain.—J. B.

CANTACUZENE, MATTHEW, son of John V., born in 1325. He continued the civil war after his father's death, and was forced by John Palæologus to renounce his title to the throne.

CANTACUZENE, SCHERBAN, who made a doubtful claim of descent from John V., was a native of Wallachia, of which he rose to be waiwode in 1678. He long aspired to the throne of Constantinople, and was imprisoned in 1672. Released by the Turks, and holding office under them, he nevertheless conceived the design of driving them from Europe, and coming to the throne of his ancestors. He plotted with the Emperor Leopold and the Czar of Muscovy, but his scheme had just been discovered when he died in 1685.—J. B.

CANTACUZENE, STEPHEN III., son of Constantine Cantacuzene, succeeded his cousin, Constantine Brancovan, in 1714. (See BESSARABA.) Chosen as a pretext for the deposition of his cousin, the Turks immediately determined to get rid of him also. He was executed at Constantinople in 1716, and with him perished the native line of princes.

CANTARINI, RABBI ISAAC CHAYIM COHEN, was of the family of the Chasanin, of which word Cantarini is a translation. This great scholar was a native of Padua, where his father had occupied an honourable position. Isaac Cantarini studied medicine at the university of his native city; and although the religious affairs of the congregation over which he was appointed rabbi claimed his principal attention, he never relinquished entirely the practice of medicine, in which, indeed, he arrived at considerable eminence, according to the testimony of contemporary authorities. Some of his Hebrew writings have a mystic tendency, and are composed in a correspondingly obscure although elaborate style. Of this character is "Eth Kez" (The Time of the End), in which the advent of the Messiah is calculated, although investigations of this kind are discountenanced by the rabbinical law. His "Pakad Yitzchak" (The Awe of Isaac), gives an account of the persecution suffered by the Jews at Padua on August 20, 1684. Wolf attributes to Cantarini the authorship of *Vindex Sanguinis*, an apology, in Latin, of the Jews against the absurd accusation of using christian blood in the making of the unleavened passover-bread.—T. T.

CANTARINI, SIMONE, called **SIMONE DA PESARO**, was born in 1612. He attained to unquestionable eminence, both as a painter and an engraver. He studied under Giovanni Giacomo Pandolfi, Claudio Ridolfi, and afterwards under Guido Reni. He endeavoured to establish a school at Bologna, but, failing to obtain pupils, in great disgust he set out for Mantua. The duke proffered the sunshine of his patronage, and ordered a portrait. For some cause, either from a want of honesty, or too much of it in the picture, the duke was by no means satisfied. Cantarini's insolent and irritable temper of mind could not bear up under this disappointment. He died in 1648 at Verona, where he had retreated. Stories were told of his having been poisoned by a jealous rival, but of this nothing certain has been ascertained. Cantarini had great talent, but it was of the imitative character merely. He came very near to Guido, not because he could create like him, but because he could copy him. His etchings are

very spirited and clever, but still reflective of a greater man's spirit and cleverness. His saints' heads have been called prodigies of beauty.—W. T.

CANTE DEL GABRIELLI D'AGOBIO, became podestat of Florence in 1301. Allied with Charles of Valois, he had already rendered himself odious by his part in the massacre of the Bianchi. His rule was mercilessly severe; and in the records of his numberless decrees of banishment appear the names of Dante, and of Petracchio, the father of Petrarch.

CANTEMIR, ANTIOCHUS, a Russian poet, fourth son of Demetrius, born in 1709; died in 1744. Having been carefully educated for the imperial service, Cantemir, while still a youth, was rapidly promoted. In 1730, when Anne of Courland came to the throne, his prudence defended her from the machinations of the aristocracy. He was sent as ambassador to London, and afterwards to France. His last years were devoted to study.

CANTEMIR, CONSTANTINE, waiwode of Moldavia in the seventeenth century. He served after his father's death in the Polish army, and having returned to Moldavia, ultimately, in 1684, became waiwode of that province. In the war between Sobieski and the Turks, he, being a christian, remained neutral, except so far as to succour the former in his retreat. By means of his political cunning and ability he deluded the Turks, and died on his throne—the latter a rare thing among waiwodes.

CANTEMIR, DEMETRIUS, son of the prince of Moldavia, was born in 1673. He was disappointed in his hope of succeeding to his father's dignity, but in 1710 was made governor of Moldavia and sent to defend it against Peter of Russia. He conceived the design of betraying it to the enemy, and when the Russian arms failed, left the territory and became a follower of the czar, receiving large estates and lucrative appointments under his new master. He died in 1723. Cantemir was a learned man, and has left several works, of which the most important is, "A History of the growth and decay of the Ottoman Empire," of which an English translation appeared in London in 1734. Gibbon says this history is full of blunders, and it is now known to have been taken from an inaccurate abridgement of Saad-eddeen's Turkish history.—J. B.

CANTER, GUILLAUME, born at Utrecht in 1542; died in 1575. After the usual courses of study in Holland, he learned Greek at Paris from Jean Dorat, and then travelled in Germany and Italy. He is described as on his return from his travels refusing all public employment, and giving himself entirely to his studies—never visiting a friend or receiving a visit. Lipsias describes him as always with an hourglass or clepsidra before his eyes, and devoting each hour to some separate branch of study. He published eight books of what he styled "Novæ Lectiones," being suggested emendations and explanations of passages of Latin writers. He edited Euripides, Sophocles, and Æschylus. His early death is ascribed to overwork.—Two brothers of his are also mentioned as distinguished scholars—THEODORE, who published some classical tracts; and ANDREW, whose name is found in lists of learned children.—J. A., D.

CANTON, JOHN, born at Stroud in 1718, died in 1772; an eminent cultivator of physics. His researches lay chiefly in the field of electricity. We owe him the pith-ball electrometer, and other instruments. He demonstrated the compressibility of water, and he recognized the important fact that clouds are in opposite electric states.—J. P. N.

CANTONI, SIMONE, an Italian architect who died in 1818. He was a native of Maggio, and having studied at Rome, settled at Milan, where, as well as at Como and Bergamo, he erected some noble mansions. He rebuilt the great council hall in the ducal palace of Genoa, destroyed by fire in 1777.

* **CANTU, CESARE**, an Italian historian, born in the village of Brisio, near Milan, in 1805. His father, Celsio, having died suddenly in 1828, he became the head and only support of a very large family. At the age of eighteen he obtained a professorship of belles-lettres, first at Soadrio, then at Como, and finally at Milan. His first work, a tale entitled "L'Aligisa della mole dell' Ildegondo," he published when only twenty-two years of age. This was followed by a continuation of the history of Como, some comments on the history of Lombardy, and a variety of treatises and essays, and some poems, the most remarkable of which is the "Madonna of Imbevero." His ode, "The Exile," the Lombard peasants sung triumphantly as they were driven from their homes after the defeat of the Piedmontese army in 1848. If he had written nothing more than his

sacred hymns, his odes to Romagnosi and Parini, and the historical novel, "Margherita Pusterla," all published before 1845, he would have been entitled to a high place in the history of modern literature. But in the dreary solitude of a prison he was to execute a work which marked him out to his countrymen as the first of their historians. His attachment to liberal ideas, and his undisguised abhorrence of the Austrian yoke, drew on Cantù the animadversion of the governor of Lombardy, who caused him to be arrested, and confined nearly a year in the Santa Margherita, the prison in 1821 of Silvio Pellico. Here he wrote his famous "Universal History," a colossal work that has already gone through seven editions. In the memorable year 1848, Cantù followed the Piedmontese army, led by the unfortunate King Charles Albert, against the oppressors of his country; and, after the fatal issue of that unequal contest, Cantù was obliged to seek shelter under the Sardinian flag, and fixed his residence at Turin, refusing many honours and rewards offered him by the government of that kingdom. Austria, however, dreading the mighty influence of the great historian's name on the fervid imagination of the youth of Piedmont, thought proper after a while to ignore the part Cantù had taken in the preceding political events of Lombardy, where he now resides, honoured and esteemed even by his enemies. Cantù has been decorated by many sovereigns, and his name enrolled in almost all the academies and societies in Europe.—A. C. M.

CANUTE I., surnamed DANA-AST, a Danish prince of the tenth century, son of Gorm the Old, who united into a monarchy the various Danish estates. His mother was the famous Queen Thyra Danebod. This prince, who, although he never reigned, is regarded as the first of the name, perished in an expedition into England.

CANUTE II. or THE GREAT, the Danish king of England in the eleventh century. His father, Sweyn, had obtained almost complete ascendancy in England, and had driven the Saxon king, Ethelred the Unready, to seek refuge in Normandy; but on his death in 1014 the nobles invited Ethelred to return. That weak and unprincipled king found Canute a too formidable opponent. The Danes were laying the country waste, and some of the Saxon nobles were deserting to their side. Ethelred, cowardly and discouraged, retired to London, where he died in 1016. His son, Edmund Ironside, who had already taken up arms in defence of his father's government, was more equal to the occasion; and had it not been for the base treachery of Eadric, one of his nobles, he might have retrieved the fortunes of the Saxon line. As it was he fought bravely; but after several battles, and the almost complete desolation of the country, a compromise was effected and the kingdom divided. Edmund obtained Wessex, while Mercia and the north fell to Canute, who, when Edmund was murdered in 1017, became sole king of England. He confirmed his power by banishing the sons of Edmund and marrying Emma, sister to the duke of Normandy and widow of King Ethelred; while he established his popularity by putting to death some of the Saxon nobles who had been most treacherous to their former prince, and by sending back to Denmark, as soon as he could do so with safety, many of his adventurers. Canute soon came to love his new subjects and have full confidence in them. Having undertaken an expedition to Denmark against the king of Sweden, he was attended by Earl Godwin and a band of Saxon warriors, whose bravery secured his victory, and won his lasting esteem. In another expedition, undertaken in 1028, he conquered Olaus, king of Norway, and added that kingdom to his now vast dominions. In his later years he became distinguished for his piety and devotion, building churches, founding monasteries, and performing a pilgrimage to Rome. The well-known story of his reproof to his flattering courtiers by the sea-shore, gives us a glimpse of something beautiful in the heart of the rough old warrior. He stands distinguished among conquerors as one who sought to preserve the liberty, and in every way advance the prosperity of the people he subdued. His last expedition was against Malcolm of Scotland, who refused to pay homage as a vassal for the county of Cumberland. Canute died in 1036, having reigned for twenty years.—J. B.

CANUTE III., called HARDI-CANUTE, son of Canute the Great, was elected king of Denmark on the accession of his brother Harold to the throne of England, and, at the death of that prince, became master of both kingdoms. This last of the Danish kings of England died in 1042, after a short and uneventful reign.

CANUTE IV. or THE PIOUS, succeeded his brother, Harold the Simple, on the throne of Denmark in 1074. He won the epithet by which he is distinguished for his wars against the idolatrous tribes of the north, and for his submission and liberality to the clergy at the expense of his subjects, who at length, on his proposing an expedition against England, broke into open revolt. He was killed in Funen in 1087.

CANUTE V., son of Magnus, and grandson of Nicholas, one of the three princes, who, on the death of Eric, king of Denmark, in 1147, began a contest for the crown of that kingdom, which lasted ten years; Canute being assassinated in 1157, and his brother Valdemar being obliged to take to flight.

CANUTE VI., king of Denmark, succeeded his father, Valdemar I., in 1182, and reigned till 1203. In this reign the country was remarkable for its prosperity and the great success of its arms.

CANUTE, son of Eric III. of Denmark, was appointed to govern the duchy of Sleswick, then attacked by the prince of the Vandals. Canute defeated the invader, and at the same time so won his esteem, that he was appointed guardian of his children and kingdom. He soon became duke of Mecklenburg, and received the title of King of the Vandals; but a conspiracy was formed against him by his uncle, the Danish king, who was jealous of his success, and he was put to death in 1133.

CANUTE, son of Eric the Holy, king of Sweden, fled into Norway on the death of his father and accession of Charles; led an army into Sweden; displaced the new king; and himself ascended the throne in 1169. He successfully resisted the Danes and Goths, and reigned for twenty-three years with great justice and prosperity.

CANUTI, DOMENICHI NO MARIA. This Bolognese artist was born in 1620. He studied under Guido, and attained more reputation than any other of his pupils. His picture of "The Descent from the Cross," in the church of the Olivetani at Bologna, is accounted very highly, from its extraordinary moonlight effect. This work is always called the "Notte del Canuti." He etched very successfully in the manner of Guido, with more finish, but less genius. He died in 1684.—W. T.

CANZ, ISRAEL GOTTLIEB, a learned German theologian of the eighteenth century, was born on the 26th February, 1690, in Wurtemberg, and studied at Tübingen, where he became professor of eloquence and poetry in 1734, of logic and metaphysics in 1739, and of theology in 1747. He was at first opposed to the philosophy of Wolf and its application to theology; but farther study and reflection changed his views, and induced him to give to the world in 1728, his principal work, entitled "Philosophiæ Leibnitianæ et Wolfianæ usus in Theologia, per præcipua fidei capita." His "Compendium Theologiæ Purioris," published in 1752, was written in the same spirit, and exhibited the doctrinal system of the Lutheran church as modified and supported by the principles of the Wolfian philosophy. Canz published a good many other writings on theology, morals, and philosophy; but he is now only remembered as having contributed more than any other author to the ascendancy which the Wolfian philosophy obtained for a time over the theological mind of Germany. He died on the 28th of January, 1753.—P. L.

* CAP, PAUL ANTOINE, a French pharmacologist, was born at Macon on April 2, 1788. He is devoted to the natural sciences, and has given his attention particularly to pharmacy. He is a member of many learned societies, and a chevalier of the legion of honour. Among his works are the following—On the classification of drugs; on the inspection of pharmacæutists; "Elementary Principles of Pharmacy;" treatises on botany and on pharmacy; and numerous articles in the *Journal de Pharmacie*.—J. H. B.

CAPDUEIL or CAPDUELH, PONS DE. Of Capdueil little is known, except that he was a nobleman and a troubadour belonging to the diocese of Puy-Sainte-Marie, who died towards the close of twelfth century. Late in life he assumed the cross, and became a preacher of the crusades. He wrote poems in furtherance of the object, calling on sovereigns to suspend their private wars till the holy sepulchre was delivered. He himself died in the east in the third crusade.—J. A., D.

CAPECE, CONRADE, MARINO, and JACOPO, three Neapolitan nobles and brothers, put to death in 1268. Devoted to the house of Suabia and the Ghibelline party, they abetted Manfredi in his attempt on the throne of Naples. After his death, Conrade and Marino were commissioned by the Ghibelline nobles to offer the standard of Suabia to Conradin his nephew, and the

last prince of that house. Conradin agreed to put himself at their head; but the brief prosperity of his cause was utterly extinguished at the battle of Tagliacozzo, after which the Capece, along with many of the Ghibellines, were mercilessly slaughtered by Charles of Anjou.

CAPECE-LATRO, GIUSEPPE, a Neapolitan archbishop, born in 1744; died in 1836. More liberal than most of his order, Capece-Latro wrote against the hierarchical pretensions of the Roman see, as well as against the celibacy of the clergy. At the outbreak of the Revolution he advised the reformation of abuses, but without effect. Imprisoned after the Restoration, the king was soon forced to set him again at liberty. He was minister of the interior under Joseph Bonaparte and Murat.

* CAPEFIGUE, BAPTISTE HONORE RAYMOND, French historian, born at Marseilles in 1801. Perhaps no writer could be named who has produced so many historical volumes as this prolific author; and although his works are not deficient in grace and vivacity of style, they have failed in creating that high reputation which such untiring labour would seem almost of itself to merit. To enumerate his writings would be to chronicle every portion of French history, from the earliest period down to the reign of Louis Philippe, which alone occupies ten large volumes. Besides general histories, he has written memoirs of modern statesmen and public characters who have figured at different times. As a critic of men and manners he has been guilty of the greatest errors. What is to be thought of a grave historian and politician, who can take for the subject of solemn eulogy that duke of Richelieu, the most notorious profligate of the infamous profligates of the reign of Louis XV., and who has attempted to raise madame de Pompadour from the mire, and place her on a par with Jeanne d'Arc, attributing to this adulteress and courtesan the purest motives of patriotism? As a political writer, Capefigue did himself much injury by the assumption of a misleading *nom de plume*. He who had never been in office, nor had even represented a constituency, published bulky pamphlets under the title—*homme d'état*. The title in this case was unwarrantable, because it offered a voucher for the position of the writer; it was as if one who had never received a diploma should give out a treatise as the work of a physician, or a layman write under the title of a church dignitary.—J. F. C.

CAPEL, ARTHUR, was the son of Sir Henry Capel, sheriff of Essex. In 1640 he was chosen to represent the county of Hertford in the celebrated "long parliament," and was elevated to the peerage in 1641 by the title of Lord Capel of Hadham. When the civil war broke out he espoused the side of the king, and raised and maintained a troop of cavalry at his own expense. On the total ruin of the royal cause Lord Capel submitted to the parliament, and retired to his mansion at Hadham. When the designs of the republican party became manifest, he once more took the field; and along with Goring, Sir Charles Lucas, and other cavaliers, threw himself into Colchester, which was immediately besieged by Fairfax and Ireton. After a protracted and desperate resistance, during which the garrison were reduced to feed on putrid horse flesh, and even on more disgusting substances, they were compelled to surrender. Sir George Lisle and Sir Charles Lucas were immediately shot. Lord Capel was condemned by the commons to be banished; but some of the parliamentary leaders, judging the sentence too lenient, caused him to be committed to the Tower. After the execution of the king he contrived to make his escape, but was apprehended two days after, and brought to trial at Westminster for treason and other high crimes. He pleaded that he was a prisoner of war, and that his life was promised him by Fairfax; but the plea was rejected, and he was executed in Palace-yard on the 9th of March, 1649, displaying on the scaffold the greatest calmness and dignity. Lord Capel was the author of "Daily Observations, or Meditations Divine, Moral, and Political," to which are added "Letters addressed to several persons;" a posthumous publication, afterwards reprinted under the title of "Excellent Contemplations," with an account of his life. While lying in the Tower he wrote several stanzas, which were published in the *Gentleman's Magazine* for 1757.—J. T.

CAPEL, ARTHUR, son of the preceding, was, after the Restoration, created Viscount Malden and Earl of Essex. He filled the office of lord-lieutenant of Ireland from 1672 to 1677, and was subsequently made first commissioner of the treasury. He had been a prominent member of the country or whig party, but consented to take office with the view of effecting a reconcilia-

tion between that party and the throne. The perfidy of Charles, however, and his arbitrary designs against the liberties of the people, speedily produced an irreparable breach between him and the whigs. Essex was implicated in the charges brought against his friends, Lord William Russell and Algernon Sidney, and perished by his own hand in the Tower, 13th July, 1683. "He was," says Lord Macaulay, "a man of solid, though not brilliant parts, and of grave and melancholy character."—J. T.

CAPELL, EDWARD, a laborious commentator on the works of Shakspeare, was born near Bury, Suffolk, in 1713, and died at London in 1781. He held the office of deputy-inspector of the plays, with an annual salary of £200. In 1768 his long projected edition of the plays of Shakspeare appeared in ten volumes, with an elaborate and strangely-written introduction. In these he gave promise of some others which were afterwards published, containing notes, comments, and various readings; and also of a work named "The School of Shakspeare," containing extracts from English books in print during the lifetime of the dramatist, and from which he might have taken his fable and part of his dialogue.—J. B.

CAPELLA, MARTIANUS MINEUS FELIX. The dates of Capella's birth and death have not been ascertained. He lived towards the close of the fifth century of our era. A passage from the eighth book of his poem on the "Nuptials of Philologia and Mercury," seems to prove that he was born, or at least educated, at Carthage. His biographers say that he was at one time proconsul, but the rank seems to have been given him without any evidence. Nothing is known of him but that he left a work, entitled "*De Nuptiis Philologiæ et Mercuriæ*," which is a kind of encyclopædic romance, partly written in verse and partly in prose, in the manner which was adopted by Boethius, and which Cowley sought to introduce into English literature, in essays written with such felicity that we feel surprised at his not having found many imitators. Capella's subject is the circle of the sciences, according to the views taken of them in his time. The poem consists of nine books. Mercury is weary of single life, and determines to marry. The first object of his choice is the fair Sophia (Wisdom). She has unluckily made a vow of celibacy, and so Sophia cannot be his. Psyche is next thought of, but Psyche's old engagement with Cupid interferes. At Apollo's recommendation the disappointed god looks round him again, and is attracted by a young lady of great learning, and who, it is suggested, may not be unwilling to change her name, and so he addresses Philologia, who accepts him with an absolute shout of delight. There are, however, difficulties: Mercury is the son of Jupiter, Philologia a mere daughter of the Earth, and in heaven marriages of disparagement are not approved of. The difficulties, however, are got over. Such is the subject of the first book. In the second, Philologia ascends to heaven to the circle of Mercury. She arrives at the milky way, and then her marriage is celebrated with great splendour. Seven more books follow. The first of the seven—the third of the work—tells us of Grammatica, the daughter of Mercury. Dialectica, an Egyptian woman with sparkling eyes, is the subject of the fourth book. She has a taste for argument, but gives way to her sister Rhetorica. Rhetorica reveals the secrets of her art, which are reducible to a few elements; but the fervour of her nature is expressed by her printing a burning kiss on the forehead of Philologia. Geometry, in the sixth book, commences a lecture on the science known by her name; but the subject not being adapted for prelections, she hands a copy of Euclid to the god who presides. Then comes Arithmetic speaking on her fingers, and is followed by a splendid phantom, Astronomy, a virgin with dazzling hair, limbs covered with eyes, and wings on her shoulders. She is summoned from a hollow globe by Apollo. In this book is a remarkable passage, which is said to have suggested to Copernicus his system of the universe. Capella says that Venus and Mercury do not revolve round the earth, but round the sun as the common centre of their orbits. The ninth book closes the work. In it Musica explains the theory of her art, and a hymn from her terminates all. The book was probably once popular, as few works are so often found in manuscript. It has been often printed. Grofius, when but fifteen, published an edition of some character. The best edition is Kopp's, Frankfort, 1836. Leibnitz at one time proposed publishing it.—J. A., D.

CAPELLARI, GENNARO, an Italian jesuit, celebrated as a Latinist, was born at Naples in 1655. After a sojourn at Rome,

where he was on terms of friendship with the most eminent men of the capital, he was pursuing quietly his literary avocations in the society of his early friends, when, having incurred the enmity of a prince of the church, he was accused of treason, and without even the show of justice, condemned to death in 1702. His principal works are—"De Laudibus Philosophiæ;" a Latin poem on comets; and a history of the Arcadian union. He wrote also some dramas, sonnets, and canzones.—A. C. M.

CAPELLEN, GODERD GERARD ALEXANDER PHILLIP, born in 1778; died in 1848. Capellen, whose career began early, was appointed préfet to East Friesland by Louis, king of Holland. After this he held several high offices. But his best services to his country were rendered when he was first colonial minister, and afterwards governor-general in the East. He greatly increased the revenue of the Dutch colonies.

CAPELLEN, THEODORE FREDERICK, Baron van, born in 1762; died in 1824. Capellen spent the first part of his life cruising chiefly in the North Sea, and off the coast of Africa. When the Dutch fleet in 1799 surrendered to the British, Capellen was condemned to death for contumacy. He escaped to England; but subsequently served under the Dutch flag.

CAPELLI, MARCO ANTONIO, an Italian scholar, author of a treatise on the Last Supper. He took part with the Venetian republic against the interdict of Paul V., but was afterwards reconciled to the pope. He died in 1625.

CAPELLO, BIANCA, second wife of Francis de Medicis, grand duke of Tuscany, was the daughter of a Venetian noble. Having formed an attachment for Bonaventuri, a Florentine merchant, she fled with him to his native city, where her beauty and talents attracted the notice of the grand duke. On the death of his first wife he married her, and granted her an influence which she so abused, that she acquired the name of the "Detestable Bianca." She died in 1587, the day after her husband, and of the same disease, but not without the suspicion of its influence being aggravated by poison.—W. B.

CAPELLUS or **CAPPEL**, LOUIS, an eminent French Hebraist, called by Bishop Hall "Magnum Hebraizantium oraculum in Gallia," was born at Sedan in Champagne about 1579. He seems to have studied at Oxford, going thither in 1610, and residing for a time at Exeter college. On his return he became professor of oriental languages at Saumur, where he died, 16th June, 1658. Capellus is chiefly famous for his controversy with the younger Buxtorf, concerning the antiquity of the vowel points in Hebrew. Buxtorf the elder had written a treatise in defence of the opinion, that the points are coeval with the language, and were always in use among the Jews, and his son defended his position. On the other hand, Capellus held that they were an invention of the modern rabbis, to preserve a language which was fast ceasing to be spoken, and ascribed them to the Masoreth Jews of Tiberias, about 600 years after Christ. He defended his opinion in a treatise entitled "*Arcanum punctuationis revelatum*." So great was the opposition of the French protestants, who feared that were the theory of Capellus received they would lose many of their arguments against the Vulgate, that it was only in Holland he could find liberty to print his paper. He had the misfortune once more to displease his protestant brethren—tremblers for the authority of the canon—by writing his "*Critica Sacra*," a collection of various readings and errors which he noted as having crept into the text through the fault of transcribers. He was occupied for thirty-six years in preparing this learned work, of which Grotius writes in the very highest terms. Of his other works we note "*De gente Capellorum*," in which he gives some account of his own life; "*Spicilegium post messen*," a collection of criticisms on the New Testament; "*Chronologia Sacra*," to be found among the prolegomena to Walton's Polyglot; an edition of the "*Critica Sacra*," containing many of his minor tracts, published at Halle in 1775 and 1778.—J. B.

CAPERAN, ARNAUD THOMAS, born in 1754 at Dol, and died in 1826; a learned orientalist, employed at Rome in the college Mariano in teaching Syriac and Persian, afterwards acting as curé of the parish of Trouchet in his native district. His learning was very considerable, but towards the close of his life he became insane. The subject of the Incarnation had occupied his thoughts, and on it he published some tracts. He believed himself to be the Messiah. He published several philological works.—J. A., D.

CAPET, HUGUES or HUGH, son of Hugues the Great; crowned king of France in 987; died in the year 996. *Capet* is a sur-

name of unknown origin, bestowed and accepted, that this Hugues might be distinguished among the multitudes of chieftains named Hugh. Whatever its origin, it has passed into the family name of a succession of sovereigns, stretching through a space of years far exceeding the duration of our Plantagenets, and quite as illustrious. "Remember," said Marie Antoinette to her vacillating husband, "remember thou art a Capet." The Capets belonged to Anjou; they were obscure chieftains, first known in the reign of Charles the Bald. Step by step this family advanced. We learn, from its annals, of Robert the Strong, of Eudes, of Hugues the Great—the list culminating in Hugh Capet, sovereign of all France. Capet had the wisdom to recognize the realities of his position. Although nominally sovereign, many counts were at his side, some of whom were richer than he, and as powerful. With consummate sagacity he rallied these men around the throne, as its grand vassals; and then, for the first time, Feudalism, which, of course, had its roots long laid in the constitution of society, became a recognized and orderly part of the government of France. Hugues on his accession found seven great princes in existence, each with a vast territory. He increased the number to twelve, and on these, as on twelve massive pillars, he rested the dome of the monarchy. But he also delivered the monarchy from entanglements, establishing hereditary succession, and bestowing the dangerous office of "master of the palace" on the king's eldest son. This grand institution stood for ages. The number of the great vassals indeed gradually increased—the power of each being thereby weakened; but civilization proceeded under its guardianship until the relentless axe of Louis XI. cut down those supports, and left the monarchy sustained by the strength of the king alone.—J. P. N.

CAPILUPI, CAMILLO, author of a work which answers to the strange description of an apology for the massacre of St. Bartholomew's day; born at Mantua, died towards the end of the sixteenth century. His eccentric, although deeply serious account of the horrible work of Charles IX., was, fortunately for the fame of the author, suppressed by the cardinal of Lorraine. Capilupi had some success in Latin poetry.—A. C. M.

CAPILUPI, LELIO, an Italian author, elder brother of Camillo, born at Mantua in 1498. Moreri considers Lelio the greater of the two brothers. He wrote a parody of Virgil's *Æneid*, in which he has surpassed Ausone and Proba Falconia. According to De Thou, an eminent authority, but that Capilupi wrote on subjects unknown to the Roman bard, his versification might be mistaken for that of Maro himself. He died in 1560.—A. C. M.

CAPISTRANO, GIOVANNI DE, a Franciscan, born at Capistrano in Italy in 1385. He was originally a lawyer; but having taken holy orders, he became a zealous servant of the church, first against the Hussites, and afterwards against the Turks under Mahomet II. He died in 1456, soon after the victory of Belgrade, to the gaining of which he very much contributed. He wrote a work entitled "*Speculum Clericorum*," in which he defended the full power claimed by the pope and councils.

CAPISUCCHI, PAOLO, a Roman prelate, born in 1479; died in 1539. Capisucchi, come of a warlike family, rose rapidly in the church. Being asked by Clement VII. to consider of the question, he gave his opinion against Henry VIII. in the matter of his divorce. He was employed by the popes in many difficult negotiations.

CAPITO, CAIUS ATEIUS, an eminent Roman jurist of the time of Augustus, is known chiefly as the founder of a celebrated school of law. His father had been tribune of the people, and had taken an active part in public life in the time of Caesar. The date of Capito's birth is not known; but Augustus made him consul suffectus, A.D. 5, when he was probably about forty-two, the proper age for appointment to that office. In the year 13 he received the important office of "*curator aquarum publicarum*," which he held till his death in 22. Capito studied law under Ofilius. Tacitus describes him as skilled in every department of law, human and divine; but he is believed to have been but imperfectly acquainted with any other branch of knowledge. The position he attained proves that he possessed some ability. He certainly possessed ingenuity, which, being backed by a large share of servility, was sufficient to acquire for him the favour of Augustus and Tiberius. It is from anecdotes preserved by Suetonius and Tacitus, that we attain this knowledge of his character. When the widespread conquests and commerce of Rome had rendered the narrow

doctrines of her ancient jurisprudence no longer tenable, the party which still wished to preserve them unaltered found naturally their leader in Capito. This party was in favour with the emperors, who were afraid that changes which did not directly strengthen their power, might indirectly weaken it. Strangely enough, the opposite party found its leader among those who had most strenuously opposed the recent political changes. Labeo, a man of great ability, of courage, and old republican independence; holding the old ideas of freedom; skilled in all the known branches of science; and bringing all his knowledge to bear on his legal studies—was well fitted to lead those who demanded reform of the private law. A contest thus arose. Capito defended by ancient authority the existing laws; being willing, however, to modify them on individual points, where experience had proved them hurtful. Labeo attacked the system, and announced principles of law which, with strong logic, he pursued to their furthest consequences. Hence originated the two schools. That of Capito received the name of Sabiniani, from Masurius Sabinus, one of his followers; and occasionally that of Cassiani, from Cassius Longinus, another follower. The school of Labeo likewise received its name from one of his followers—Proculiani, from Sempronius Proculus. The contest between the schools continued long after the success of the principles of that of Labeo had become inevitable, and long after all traces of the original causes of dispute had vanished. Capito was a voluminous writer, but nothing beyond mere fragments has been preserved. He is quoted in the *Pandects* some nine times, but each time at second-hand, in quotations from other jurists. He wrote a work called "Conjectaneæ," in which he had collected various laws of Augustus and Tiberius; and also treatises—"De Publicis Indiciis;" "De Officio Senatorio;" and "De Pontificio Jure."—(*Gell.* xx. 2, and iv. 6, 10, 14.) Macrobius (*Saturn.* lib. iii., cap. 10) mentions a treatise—"De Jure Sacrificiorum."—(Tacitus, *Annal.* iii. 70, 75; Suetonius, *De Illust. Gram.* 22; Pomponius, quoted in the *Pandects*, lib. i. lit. ii. fr. 2, § 47; Dirksen, *Beiträge zur Kunde des Römischen Rechts*, cap. i. § 1; Püchta, *Cursus der Institutionen*, v. § 96 to 99; Corn. van Eck, *De Vita, Moribus, et Studiis M. Antistii Labeonis et C. Atteji Capitonis*, in Oelrich's *Thesaurus Novus Dissertationum*, v. i. p. 825; Pothier, *Pandectæ Justinianæ Prefatio*, pars. ii. cap. i. § 25, 26, and cap. ii.; Smith's *Dictionary of Greek and Roman Biography*.)—J. D. W.

CAPITOLINUS, T. QUINCTIUS BARBATUS, a Roman patrician, who lived in the fifth century B.C. He was six times elected consul, and gained several brilliant victories over the Volscians and the Æqui. During his second consulship in 468 B.C. he was honoured with a triumph, and probably on that occasion received the surname of Capitolinus. In the dispute between the patricians and the plebeians in 471 B.C., he took the side of the latter, and assisted in passing the *Publian law*, which enacted that the tribunes should be nominated in the *comitia* by the nobles. During his sixth consulship he refused the office of dictator, which was conferred upon his brother L. Quinctius Cincinnatus, and two years after, he served as lieutenant under the dictator Mam. Æmilius Mamertinus.

CAPITOLINUS, JULIUS, one of the authors of the "Augustine History," of whom nothing more is known save that he died in the early part of the fourth century of our era. He is said to have been of patrician origin. The "Augustine History" contains the lives of thirty-four emperors, and extends from the years 119 to 284, a period of one hundred and sixty-seven years. The sixth, seventh, and eighth of these lives are attributed on seemingly good authority to Capitolinus.—J. A., D.

CAPITO or KOEPSTEIN, WOLFGANG FABRICIUS, a German Hebraist and theologian, born in 1478. He studied theology and the canon law at Basle, where he also became a physician. He filled several ecclesiastical offices, and figured a good deal at diets and conferences, having the reconciliation of the protestant churches much at heart. He died of the plague in 1542.

CAPMANY Y DE MONTPALAU, ANTONIO DE, a Spanish writer, born 24th November, 1742. In his youth he was a soldier, and served in the wars against Portugal in 1762. We next hear of him as engaged in a scheme for colonizing the Sierra Morena, on the failure of which he returned to Madrid, where he remained until the entrance of the French in May, 1808. He afterwards became a prominent member of the Cortes of Cadiz, where he died of yellow fever in 1813. His

most important work is the "Teatro Critico de la Elocuencia Espanola." His "History of Barcelona" contains, besides topographical details, some valuable speculations on the influence of French manners in the south of Spain. He also composed an excellent French and Spanish dictionary, and some miscellaneous essays entitled "Questiones Criticas;" but he himself valued above all his others works a pamphlet, entitled "Centinela contra Franceses," or a Sentinel against the French, against whom, stung by the calamities they had inflicted on his country, he cherished the bitterest hatred. The work is dedicated in terms of warm friendship to Lord Holland.—F. M. W.

CAPO D'ISTRIA or CABODISTRAS, JOHN, Count, president of Greece, was born in Corfu about 1780. His father was a physician, and chief of the Seven Islands at the time of the treaty of Tilsit, by which they passed under the protection of France. The son then entered the Russian service, and in 1812 was appointed private secretary to the Emperor Alexander. He soon after went as minister to Switzerland, accompanied Alexander to Paris in 1814, represented him at the Congress of Vienna, and afterwards conducted the department of foreign affairs in conjunction with Count Nesselrode. The Greeks in Turkey, disappointed that the congress of Vienna did not, as they had hoped, interpose in their favour, formed an extensive and carefully organized secret society, called the *Hetairists*, which embraced the flower of their population, and almost the whole of their clergy. Of this association Capo d'Istria and his master were, in all probability, the founders and leading members. But the insurrections which broke out in Spain and Italy in 1821 alarmed Alexander, and, adhering to the principles of the Holy Alliance, he declined to favour any movement of the kind in Turkey, though well aware that his support would secure success. Capo d'Istria immediately threw up his appointments, and retired to Switzerland, whence he watched the progress of the Greek insurrection. Nicholas succeeded Alexander in 1825, and the virtual independence of Greece was recognized by all the European powers except Turkey in 1827. On the 20th of April in that year Capo d'Istria was elected president for seven years by the national assembly at Troezen, and on the 18th of January following he landed at Napoli di Romania, and assumed the government. But the turbulent elements over which he presided were not easily to be reduced to order, and he did not meet with anything like unanimous support from his countrymen. So little confidence was felt by the European powers in the stability of the Hellenic government, that it was not permitted to take any part in the discussions which continued to be carried on for the settlement of its political position and geographical boundaries. In February, 1830, the plenipotentiaries offered the crown of Greece to Prince Leopold of Saxe Coburg. The letters of Capo d'Istria so strongly impressed this prince with the difficulties with which he would be surrounded, and the doubtful nature of his welcome, that he declined the proposal. Capo d'Istria remained president, but a general insurrection broke out against his authority, and he was assassinated at Napoli by two brothers named Manromichaeli, on his way to prayers on Sunday morning, October 9, 1831.—A. H. P.

CAPON, WILLIAM, an English architect and scene-painter, born at Norwich in 1757. He was employed by Mr. Kemble in the decoration of the new Drury Lane theatre in 1794, and painted many of the scenes for Covent Garden. The works on which his fame rests are his plans of the old palace at Westminster, and ancient substructure of the abbey, which occupied him for more than thirty years. He died in 1827.

CAPORALI, CESARE, an Italian poet, born at Venice in 1531, and died at Castiglione, near Perugia, in 1601. He excelled in burlesque satire, which, in his hands, never degenerates into indecency or buffoonery. Secretary of three cardinals in succession, he was appointed governor of Atri in the Abruzzo, but resigned this post, and went to reside with Ascanio, marquis della Cornia, with whom he passed the remainder of his life. His principal poems are—"Viaggio del Parnasso;" "Avvisi di Parnasso;" "Esequio di Mecenate;" "I Giardini di Mecenate;" and "La vita di Mecenate."—A. C. M.

CAPOZZOLI, DOMENICO, PATRIZIO, and DONATO. The brothers Capozzoli, celebrated Italian carbonari, were born of an ancient and wealthy family towards the close of the eighteenth century, at Monteforte in the district of the Valle, province of Salerno. From 1821 to 1827 they, together with a priest, De Luca, led an insurrection in Calabria, and were frequently, even

signally victorious over the royal troops. In 1828 the mountaineers of Cilento, headed by the Capozzoli, defeated the royal troops at Palinuro; but not being seconded they were obliged to retire into their mountains. The king despatched against them the notorious and ferocious Del Carretto, chief of the police, supported by a large body of soldiers, who perpetrated atrocious cruelties on their way, and reduced whole villages to ashes. The brothers Capozzoli succeeded in evading the pursuit of the royal forces, but De Luca and many others were captured at Bosco after a vigorous resistance. The brothers Capozzoli, with another of the leaders of the insurrection, named Galotti, after incredible hardships succeeded in escaping in a small boat; and after many days of semistarvation at sea they landed near Leghorn, and fled into the mountains. A Neapolitan police-agent discovered their retreat, and passing himself off as a brother patriot, succeeded in persuading them to return to Cilento. On their arrival they were invited to dinner by a pretended friend, and during the meal the house was surrounded by the royal troops. The brothers defended themselves with extraordinary courage and obstinacy, but were at length overpowered by numbers. They were carried in chains to Salerno, and beheaded on the 17th June, 1829. They died as bravely as they had lived, their last words being a prayer for their unhappy country.—E. A. H.

CAPPE, NEWCOME, a Socinian preacher and writer of some note, was born in Leeds, February 21, 1732-33. Having been educated at Kilworth under Dr. Aikin, at Northampton under Dr. Doddridge, and subsequently at Glasgow university, he became pastor of the dissenting church of St. Saviour-Gate, York, where he was forty years distinguished as an eloquent preacher. He died in 1800. Of Mr. Cappe's works we mention—"A Selection of Psalms for Social Worship;" "Discourses on the Providence and Government of God;" "Critical Remarks on many Important Passages of Scripture," &c.; "Remarks in Vindication of Dr. Priestley," &c.—J. B.

CAPPELLARI. See GREGORY XVI.

CAPPELLE, JAN VANDER, a Dutch artist, born about 1635. He painted marine pieces and river views in the manner of Vandevelde.—W. T.

CAPPELER, MAURICE ANTOINE, a Swiss physician and naturalist, born at Lucerne in 1685; died in 1769. In the early part of his life he practised as physician in the imperial army. On his retirement to his native place, while following his profession, he devoted his attention to scientific subjects, particularly crystallography. In 1730 he was admitted a member of the Royal Society of London. He wrote a number of papers, chiefly scientific; one on crystallography appeared in the Philosophical Transactions. A complete work in German on the same subject was left at his death in MS., but has not been published.—J. B., G.

CAPPELLO, BERNARDO, an Italian poet, born of a patrician family at Venice, died in 1565. While a student at Padua, he formed an intimacy with the celebrated Bembo, who gave him lessons in poetry, and, somewhat later, was in the habit of submitting to his critical judgment those historical and poetical works which have made the fame of the cardinal. He became a member of the Venetian senate, and disturbed that assembly by a style of oratory so vehement and caustic, that he incurred sentence of banishment. Protected by Cardinal Alexander Farnese, he passed his later years in the papal states, where he held several lucrative offices. His canzoniere have been warmly eulogized by Tiraboschi and Crescimbeni.—A. C. M.

CAPPER, JAMES, a British officer and traveller, who attained the rank of colonel in the East India Company's service, and was subsequently appointed comptroller-general, and intrusted with the charge of the fortifications on the coast of Coromandel. On his return from a visit to England in 1778, he traversed the Arabian desert, and passed down the right bank of the Euphrates to Bassora. He embodied the results of his observations during this journey in a quarto volume, with plates and maps, which he published in London in 1782, with the title of "Observations on the Journey from England to India by Egypt, &c." He died in 1825.—J. T.

CAPPERONIER, CLAUDE, born at Montdidier, May, 1671. Son of a tanner, he contrived to teach himself Latin, and by his ardent love of learning attracted the attention of his uncle, a monk of the Benedictine order, who had the lad sent to the college of Montdidier. He received orders in 1698, and, becoming a teacher of Greek, had the good fortune to give lessons to the illustrious Bossuet, the year of the latter's death, 1704. In

1722 he was appointed Greek professor in the college of France, where he assisted in preparing new editions of the classics. Besides his translated works, he entered the field of controversy with Voltaire on the subject of the merits of Sophocles, whose name that irreverent wit had not spared. He died in Paris, 24th July, 1744.—J. F. C.

CAPPERONIER, JEAN, nephew of Claude, was born at Montdidier, March, 1716. As Claude owed his good fortune to his uncle the Benedictine, so he in turn helped his own nephew, Jean, whom he brought to Paris to share his labours. On Claude's death, Jean succeeded to his chair of Greek professor, and in 1759 was made conservator of the royal library. He died 30th May, 1775.—J. F. C.

CAPPONI, a Florentine family holding high office in the republic. GINO was one of its earliest magistrates, and wrote an account of the revolution in 1378, of which he was an eyewitness. His son NERI gained a brilliant victory at Anghieri in 1440. But the most famous of the family was PIETRO, Gino's grandson. Charles VIII. of France having been allowed to pass through Florence on his way to Naples, laid claim on that account to the sovereignty of the city, and caused his secretary to read before the magistrates a document setting forth his pretensions. Pietro Capponi stepped forward and tore the paper, saying—"Before we condescend to such dishonourable conditions, you may order your trumpets to sound, and we shall ring our bells." He then left the room, followed by his brother magistrates. The king was daunted by his boldness, recalled him, and signed a treaty preserving the liberties of the republic. Died in 1496.—J. B.

CAPRA, BALDASSARE, was born at Milan, where he afterwards practised medicine. He applied himself to philosophy and astronomy, and claimed the invention of Galileo's proportional compass. Capra attacked the great astronomer in a work entitled "Considerazione astronomica sopra la nuova stella del 1604."

CAPRANICA, DOMENICO, an Italian cardinal, born in 1400. He became legate to the Marca d'Ancona, and leader of the army which defended that province against Francis Sforza. He afterwards put an end to the quarrel between the church and Alphonso of Naples, and died in 1458, having won the repute of great learning. He founded a college for the maintenance of students, which still bears his name. He wrote "Italica constituenda, ad Alfonsum regem;" "De Actione belli contra Turcos gerendi;" and "De contemptu mundi;"—the last a famous work, of which there are editions in most European languages.

CAPRARA, GIOVANNI BATTISTA, an Italian prelate, born in 1733. While still a young man, Caprara was sent as nuncio to Cologne, Lucerne, and Vienna. It was he who crowned Napoleon king of Italy. He died in Paris, an infirm and blind old man, in 1810.

CARA-KOOSH, a name meaning an eagle, borne by Bahaeddeen, whom Saladin made governor of Cairo. He was among the defenders of Acre, was taken prisoner at its fall in 1191, but released the following year, and reinstated in his government in Egypt. He died in 1193.—J. B.

CARA-MUSTAPHA, a Turkish officer under Mohammed IV., born at Merzisour in 1634; died at Belgrade, 26th December, 1683. In 1661, through the friendly influence of Kupruli-Mohammed, the grand vizier, he was appointed grand equerry, and in 1676 he was raised to the rank of grand vizier. In this capacity he became odious for his pride, avarice, and cruelty, and extorted for his own aggrandizement enormous sums from the provinces subject to the Porte. At last his insatiable desire of wealth proved his ruin. At the siege of Vienna in 1683, being anxious to appropriate to himself the vast treasures which he believed were to be found in that capital, he was unwilling to abandon it to the pillage of the Turkish soldiery, and accordingly obstinately refused to give orders for the assault. In the meantime, Sobieski arrived to the succour of the city, and completely routed the Ottoman army. For this crime Cara-Mustapha was arrested by order of the grand signior, and put to death.—G. M.

CARA-YAZIDJI-ABDUL-HALIM, a Turkish soldier of fortune, died in 1602. A rebellion having broken out against the government of Mohammed III., Cara-Yazidji placed himself at the head of the insurgents, defeated the Ottoman army sent against him, and assumed the state of a sovereign with the title of Halim-Chah (Always Victorious). He was, however, defeated in turn, and sought refuge in the mountains of Djamik, where he died.—His brother, DELI-HUSEIN, succeeded him as head of the

yet unsubdued rebels, but in 1603 he made his submission to the sultan, and received in recompense the government of Bosnia. He was afterwards put to death on a charge of treason.

CARA-YUSEF, the first prince of the Turcoman dynasty of the Black Sheep, born in the second half of the fourteenth century; died in 1420. He commenced his career as the chief of a horde of brigands, who, issuing from their retreat at the foot of the mountains of Armenia, ravaged the plains of Irak, plundered the caravans of Mecca, and rendered themselves formidable to the inhabitants of the banks of the Euphrates. After a variety of fortune, he succeeded in 1410 in rendering himself master of Diarbekir, Kurdistan, Aderbidjan, and a part of Armenia and Georgia.

CARACALLA, whose proper name was MARCUS ANTONINUS BASSIANUS, received the sobriquet, which is now his common historical appellation, from the *caracalla*, a long Gallic tunic, which he brought into fashion at Rome. He was one of the sons of the Emperor Severus by his second wife, Julia Domna; and he seems to have inherited the haughty ambition without the wisdom of his father, and the loose morals which have been ascribed to his mother, without her generous disposition and literary tastes. Impatient and unscrupulous in his desire of power, he made more than one attempt to hasten the issue of the distemper which was carrying Severus to his grave; but when the throne at length became vacant in 211, he was compelled to share it with his brother Geta. Their discords soon destroyed the hope of their reigning amicably in concert; and a proposed partition of territory would have given him the guiltless possession of Europe and Asia, had not the murder of Geta by two of his partisans placed him in the undivided sovereignty under the brand of fratricide. This crime was followed by a pitiless massacre of all whom he feared or suspected; no fewer than 20,000 persons are said to have fallen victims, and among them the accomplished and upright jurist, Papinian. The power thus acquired was not of long continuance; and but for the favours which the tyrant heaped upon the army, probably a shorter period than the five years which elapsed between his brother's assassination and his own, would have terminated the excesses which he carried from Rome into the provinces of the empire. He met his fate on a pilgrimage to the temple of the moon at Carrhae, being slain by a disappointed officer of his guards, at the instigation of the prefect Opilius Macrinus, who succeeded him in 217.—W. B.

CARACCIOLI, the name of a celebrated Neapolitan family, of which the following are the most distinguished members:—

CARACCIOLI, GIANNI, who in 1416 obtained the office of secretary to Queen Joanna of Naples, and became so great a favourite that he was elevated to the dignity of constable and grand seneschal, with the title of duke of Vicenza. During sixteen years he exercised almost absolute authority; but his arrogance and ambition ultimately lost him the favour of the queen. With her knowledge and consent a conspiracy was formed against him, and he was assassinated in 1432, during the festival given on the occasion of his son's marriage.

CARACCIOLI, GIANNI, prince of Melfi, grand seneschal of the kingdom of Naples, born in 1480; died in 1550. After the conquest of Charles VIII. of France, Caraccioli attached himself to the French; but on their expulsion he espoused the Spanish cause. In 1528 the prince of Orange intrusted to him the defence of Melfi against the army of De Lautrec; but after a desperate resistance the tower was taken, and the garrison, with the exception of the prince and a few of his officers, were put to the sword. Caraccioli was carried into France, and there set at liberty. Francis I. appointed him lieutenant-general, and bestowed upon him a grant of extensive estates. His services in the defence of Luxembourg in 1543 were rewarded with the rank of marshal, and in 1544 he was made governor of Piedmont.

CARACCIOLI, DOMENICO, Marquis, born in 1715; died in 1789. He commenced his diplomatic career as ambassador to Turin, and afterwards discharged the duties of the same office in England and France. In 1781 he was appointed to the government of Sicily, and in 1786 was nominated minister of foreign affairs. Marmontel has pronounced a high eulogium on his character and conduct.

CARACCIOLI, FRANCESCO, a Neapolitan admiral, who was for some time in the British service, and commanded a Neapolitan squadron before Toulon. The cold reception which he met with on his return home alienated him from the Neapolitan court,

which was at that period in a most deplorable state. When the royal family fled to Palermo, and Naples was abandoned to the French in January, 1796, Caraccioli entered the service of the new government, termed the Parthenopæan republic. A few months after, Cardinal Ruffo, at the head of what he called the Christian army, and assisted by Captain Foote of the *Seahorse* and some Neapolitan frigates, besieged Naples. The "patriots" who garrisoned the castles of Uovo and Nuovo capitulated on condition that their persons and property should be protected. But Nelson, who arrived soon after, annulled the treaty; and notwithstanding the strenuous opposition of Ruffo, delivered up the patriots to the vengeance of the court. Caraccioli was immediately tried by a court-martial of Neapolitan officers assembled on board the British flag-ship, found guilty, and condemned to be hanged. This sentence was, by Nelson's orders, carried into execution that same evening, and the body of the aged prince was cast into the sea. This transaction has left an ineffaceable stain on the character of the great admiral.—J. T.

CARACCIOLI, LOUIS ANTOINE, a French litterateur, born in 1721; died in 1803. He is chiefly remembered as the author of the "Interesting Letters of Pope Clement XIV.," which were for a long time a mystery to Europe. He is also the author of a "Life of Clement XIV.," of a "Dictionary Picturesque and Sententious," and of many other works.—J. T.

CARACTACUS, a famous king of the Silurians, the ancient British inhabitants of South Wales, who lived in the first century B.C. Having, with varied success, but with indomitable valour, resisted the Romans for nine years, he was at length defeated, after a desperate struggle, by the prætor Ostorius, and took refuge with Cartimandua, queen of the Brigantes. But she treacherously delivered him up to the Romans, who carried him to Rome in 51. He bore his misfortunes with such patient dignity, and addressed the Emperor Claudius in such noble yet touching language, that he at once obtained a pardon for himself and his friends.—(Tac. *Ann.* xii. 33, 38; *Hist.* iii. 43.)—J. T.

CARADOC, a Welsh historian of the twelfth century. He wrote in Latin a history of the Welsh kings from Cadwalladr to his own time. The original, which was long preserved in Christ college, Cambridge, is now lost, and only a Welsh translation remains. Caradoc wrote some other books.

CARADUC, author of the most ancient Welsh lay known. The time and place of his birth and death have not been discovered; but he must have lived at or after the time of King Arthur, as many of the incidents of the lay relate to his court.

CARAFFA. See PAUL IV., Pope.

*CARAFA, MICHELE, a musician, was born at Naples, November 28, 1785, according to M. Fétis, but other authorities state in 1787. He is the second son of the prince de Colobrano, and, though his musical education was assiduously prosecuted in his youth, he was designed for the military profession. He accordingly became an officer of hussars under Murat, in whose service he was appointed *écuyer du roi*. He was engaged in the expedition against Sicily, and was created a chevalier of the order of the Two Sicilies. He served also as an officer in the French campaign in Russia in 1812; on his return from which he was created a chevalier of the legion of honour. His musical studies, at first undertaken as a source of amusement, were carried on for some years at the conservatorio of his native city, where Monte Oliveto was his instructor. He next had lessons from Francesco Ruggi; then from Feneroli; and lastly, when he was settled at Paris, from Cherubini. His first attempt at composition was an opera called "Il Fantasma," which was represented by amateurs. His next was in 1802, when he wrote two cantatas, "Il Natale di Giove," and "Achille e Deidamia," for performance on the birthday of his mother, who was then, by a second marriage, princess of Caramanica. He came before the public as a musician in 1814, when his opera, "Il Vascello d'Occidente," was produced at the Fondo theatre in Naples. This was followed in successive years by "La Gelosia Corretta;" "Gabriele di Vergi;" "Ifigenia in Taurida;" "Adele di Lusignano;" "Berenice," in Siria; and "Elisabetta," in Derbyshire (both in 1818); "Il Sacrificio d'Epito," and "Le due Figari." His next work, "Jeanne d'Arc," was written for and played in Paris in 1821; but had no success. He then spent some time in Rome, where he produced "La Capricciosa ed il Soldato;" and wrote also "Tamerlano," which was not performed; and "Le Solitaire," which was given at the Fay-deau theatre in Paris in August, 1822, with great applause, and

has since been represented in Italian with equally good effect. He then brought out "Eufemio di Messina," in Rome, and "Abufar," in Vienna. The "Valet de Chambre" was produced in Paris in 1823, very successfully, and has recently been revived there with the same good fortune. Remaining for a time in Paris, he next gave "L'Auberge supposée," and "La Belle au bois dormant." "Il Sonnambulo" was produced in Milan, and "Paria" in Venice. In 1827 Carafa returned to Paris; there he produced "Sangarido," "La Violetto," in which Leborne wrote some pieces; "Masaniello;" "Jenny;" and "Le Nozze di Lammermoor," for the Italian theatre, in which Sontag personated the heroine. Still resident in Paris, he wrote the ballet of "L'Orgie," and the opera of "La Prison d'Edinbourg," and "La Grande Duchesse." There are two other Italian operas of this composer, "Aristodemo," and "Gl'Italici e gl'Indiani;" a mass, a requiem, and a stabat mater written in Paris; an overture to the opera of La Marquise de Brinvilliers; several other orchestral pieces, and many for the pianoforte. Besides his military orders, Carafa has the artistic distinction of being a member of the Institut des Beaux Arts. He holds the important appointment of principal of the conservatoire militaire, by which he has the supervision, if not the superintendence, of all the military music throughout France; and, in this capacity, his opposition to M. Sax's inventions for extending the capabilities of brass instruments, is not without beneficial influence in hindering their universal adoption, and so preventing the pernicious effect, even in regimental bands, and the still worse tendency in the orchestra, of the noisy monotony resulting from the employment of these injudicious though at the same time ingenious innovations.—G. A. M.

CARAMAN-OGLOU (Son of Caraman), the common designation of the princes of a petty dynasty which ruled over the province of Caramania. The first who bore the name was the son of an Armenian named Nur Isofi, who received from Ala-Eddyn, the first sultan of the Seljukian dynasty, the principality of Selucia, together with his sister in marriage. His grandson, Mahmood Bedr-ed-deen, who died in 1317, first established the sovereignty of the family over Caramania, after the downfall of the Seljukides. Caraman, the grandson of this prince, after maintaining a long and desperate struggle against Amurath I., his father-in-law, and his successor, Bajazet I., was taken prisoner, and put to death by one of the generals of the latter. His descendants, however, continued to exercise authority over their dominions, as vassals of the sultans, until the reign of Mohammed II., when Caramania was finally united to the Turkish empire.—J. T.

CARAMAN, PETER PAUL RIQUET DE BONREPOS, Count de, a French general, born in 1646. He was made ensign in the guards in 1666, and by his courage and conduct, gained the various steps of promotion, till he was made lieutenant-general in 1702. He served in Flanders under Marshal Villeroi and Boufflers, and gained the grand cross of the order of St. Louis by his bravery in covering the retreat of the French army in 1705, when driven by Marlborough from the lines of Gette. Count Caraman distinguished himself in 1706 by his defence of Menin, and was present at the battles of Ramillies, Oudenarde, and Malplaquet. He died in 1780.—J. T.

CARAMAN, VICTOR LOUIS CHARLES DE RIQUET, Duke of, born in 1762. At the Revolution he left France, and entered the Russian service. He returned to his native country during the consulate, but was arrested and kept in confinement till the fall of the empire. Louis XVIII. appointed him minister at Berlin in 1814, and ambassador to Vienna in 1815. He assisted at the congresses of Aix-la-Chapelle, Troppan, Laybach, and Verona, and was raised to the rank of duke in 1828. After the revolution of 1830, he occupied himself almost exclusively with industrial questions. He died in 1839, leaving memoirs, part of which have since been published in the *Journal des Debats*.—His brother, Count MAURICE—born in 1769; died in 1837—was an officer in the army, a member of the legislative body in 1811, and a member of the chamber of deputies from 1824 to 1828.—J. T.

CARAMUEL DE LOBKOVITSH, JUAN, a Cistercian monk who combined great scholarship with a peculiar taste for mechanics, was born at Madrid in 1606. He studied at Salamanca, was successively professor at Alcalá, abbot of Melrose, titular bishop of Missi in the Low Countries, intendant of fortifications in Bohemia, bishop of Konigsgratz, and then of Vigevano in the Milanese, where he died in 1682. He wrote

some works of controversial theology, and a system of divinity in Latin, 7 vols. folio.—J. B.

CARAMURU, or "Man of Fire," the name given by the savage natives of Bahia in South America to **DIOGO ALVAREZ**, a Portuguese seaman of the sixteenth century. He was shipwrecked on their coast, and was saved by the savages—who murdered all his fellow-voyagers—that he might assist them in procuring spoil from the wreck. Finding a musket, he fired it off in their presence, and so impressed them that they made him their chief, gave him their daughters for wives, and persuaded him to turn his fire against their enemies. Sailing with his favourite wife in a French vessel, he arrived at the court of France, and was highly honoured. Returning to Bahia, he fortified his position, and established himself in his dominions. Father Durand, a native of Brazil, and the earliest poet of that country, has written an epic on the adventures of Caramuru.

* **CARASCOSA, MICHAEL**, Baron de, a military officer, born in Sicily in the latter half of the eighteenth century. He served with the troops of the Parthenopæan republic, and when Naples was retaken by the French in 1806 he received a commission in the forces raised by Joseph Bonaparte. In 1814 he commanded a division which fought with the Austrians against the French. In 1820 Carascosa, then minister of war, was appointed to suppress the military insurrection which broke out in that year; but, unable to cope with the insurgents, he placed himself at their head. His corps being dispersed by the Austrians, he took refuge in Barcelona, and subsequently, being condemned to death for contumacy, he withdrew to England, where he still lives.—G. M.

CARAUSIUS, emperor of Britain in the third century, was a native of Flanders, of low origin, who having done service to the Roman emperors, was appointed by Maximian to the command of a fleet at Boulogne, for clearing the seas of the Frank and Saxon pirates. Having connived at their ravages that he might enrich himself with the spoils of their vessels, he was apprised of the emperor's design to punish him with death. He sailed with his fleet, and took possession of Britain. The emperor finding the naval force of the usurper strengthened by the pirates, who had joined his standard, at length ceded to him the government of the island, which he held for seven years, till in 293 he was murdered by his chief minister.—J. B.

CARAVAGGIO, MICHELANGELO DA, the name by which **MICHELANGELO AMERIGI** is generally called; he was born at Caravaggio in the Milanese in 1569. He was originally a mason's labourer, but had sufficient ability and determination to establish himself as a portrait painter, first at Milan, and afterwards at Venice, where he painted also historical pictures. He then went to Rome, and unable through poverty to establish himself independently, he entered the service of the celebrated painter the Cavaliere D'Arpino, who employed Caravaggio to paint the accessory parts of his pictures. Eventually, however, he produced a picture of some "Cardplayers" (*Il Giuoco di Carte*), which, from its unusual force and truth, attracted great notice, and established the independence of the painter. Caravaggio now made rapid progress; he was employed to paint several oil pictures for the Contarelli chapel in the church of San Luigi de' Francesi, but his style was so exceedingly forcible and unusual, that the monks rejected his first picture of "St. Matthew writing the Gospel," as too vulgar for such a place and such a subject. He painted another, but the first found a willing purchaser in the Marchese Vincenzo Giustiniani. Caravaggio's masterpiece in Rome is the "Deposition from the Cross," now in the Vatican gallery; there is a mosaic of it in St. Peter's. He attained a great reputation in Rome, but his fall was as sudden as his rise; he was capricious, idle, and ostentatious, and of an exceedingly irritable and overbearing temper. He painted only a few hours a day, and used to parade about in the afternoon with his sword at his side; and on an occasion when engaged in a game at tennis, he became so violent in the dispute with his companion that he killed him on the spot. He fled to Naples, where he remained a short time; he then went to Malta, where he obtained the protection of the Grand-master Vignacourt, but here too he quarrelled with one of the knights, and was cast into prison; he, however, contrived to make his escape, and we next find him painting at Syracuse, Messina, and Palermo. From Sicily he returned to Naples, and by the intercession of some friends, having procured the pope's pardon, he determined to go back to Rome. He set out in a felucca from Naples; but being mistaken for another person by the Spanish

coastguard, he was arrested and detained for a short time, and when liberated, he discovered that the crew of the felucca had gone off with all his effects. He wandered despondingly along the coast, until he reached Porto Ercole, where he was seized with fever, brought on by vexation and exposure, and he died after a few days' illness in 1609, aged only forty.

Caravaggio introduced a new and forcible style, depending chiefly upon contrasts of light and shade, in which, however, the latter prevailed. His subjects were generally very ordinary, and his imitation exact; or, if his subject is not ordinary, the actors are sure to be so, but everything is rendered with great power. His followers were called "naturalisti," because they were opposed to the ideal principle of selection, copying literally what was set before them. He completely revolutionized the art of his time, and found a host of imitators among the younger painters; even Guido and Domenichino were not exempt from his influence for a period. Guercino was at one time a complete Caravaggiesco. His permanent followers were Spagnoletto, Bartolomeo Manfredi, Carlo Saracino, the French Valentin, and the Flemish Gerard Honthorst, known in Italy as Gherardo della Notte. He and his followers generally painted only half figures.—(Bellori, *Vite de Pittori*, &c., 1672.)—R. N. W.

CARAVAGGIO, PIETRO-PAOLO, born at Milan in 1617; died in 1688. After receiving a careful education, he procured a place in the magistracy of his country; but abandoned this for the profession of arms. He afterwards taught Greek and mathematics; and from 1676 till his death was a sort of inspector of the castles belonging to the duchy of Milan. He wrote a number of works on various subjects, all of considerable merit; but his fame rests principally on his contributions to the art of military engineering.

CARAVAGGIO, POLIDORO DA, the name by which POLIDORO CALDARA is commonly known. He was born at Caravaggio about 1495, and was originally a mason's labourer, in which capacity he was employed in the Vatican in 1512 among the workmen of Raphael. Maturino of Florence, one of Raphael's assistants, having discovered a peculiar ability in the Lombard labourer, undertook to teach him to draw, and Polidoro made such rapid progress that he became very useful to his master, and eventually attracted the notice of Raphael himself. He and Maturino executed many beautiful *chiariscure* (designs in light and shade) in the Vatican chambers, such as friezes and other decorations in imitation of marble and bronze. Vasari says they copied all the remains of ancient art in Rome. Their compositions were conspicuous for their fine classical style and proportions. Few of these works remain, but some are preserved in the prints of Alberti, Bartoli, and Galestruzzi. The last engraved the "Niobe," painted on a house near the Palazzo Lancellotti at Rome, their masterpiece. The sack of Rome in 1527 by the soldiers of Bourbon, put an end to these and almost all other art-labours for a season. Polidoro went first to Naples, and afterwards to Messina, where he resided many years, and executed many pictures and other good works in the former style of decoration. Vasari mentions a "Christ led to Calvary" as a masterpiece. In 1543 Polidoro, having acquired a considerable fortune by his labours, determined to return to Rome; and having got everything ready, was prepared to set out on his journey the following morning, in company with an old servant who had lived with him many years. This wretch hired some assassins to murder his master, which they did during the night, and he shared the spoil with them. Having strangled and stabbed Polidoro, they placed the body at the door of the house of a lady he was in the habit of visiting. A friend of the painter, however, suspected this servant, and had him put to the rack: the whole infamous affair was confessed by the villain, and he was tortured to death. The gallery of Naples possesses some of the pictures painted by Polidoro at Messina. He etched a few plates in a good style, which are very scarce.—(Vasari, *Vite de Pittori*, &c.)—R. N. W.

CARBAJAL, LUIS DE, a Spanish artist, born in 1534. He was a native of Toledo, and became a pupil of Juan de Villoldo. He was employed by Philip II. in the decoration of the Escorial. Some scenes from the life of the Virgin in the principal cloister, were painted by Carabajal. Several of his works deck the churches of Madrid and Toledo. He died in 1591 at Madrid. Some statements, however, make him living in 1613, and employed on the Pardo.—W. T.

CARBO, a Roman family, of whom we notice:—

CARBO, CAIUS-PAPIRIUS, a celebrated orator, born about 164; died about 119 B.C. Having undertaken the defence of Opimius, who was accused of the murder of Caius Gracchus, he became unpopular with all parties, and being himself accused, and fearing a sentence of condemnation, he terminated his existence by poison.

CARBO, C. PAPIRIUS, son of the preceding, and, like his father, an orator. As a supporter of the aristocracy, he fell into popular disfavour, and was assassinated, B.C. 82.

CARBO, CNEIUS PAPIRIUS, three times consul at Rome, was a leader of the Marian party, and fought against Sulla, B.C. 82. He was afterwards taken prisoner and put to death by Pompey.

CARBON. See FLINS.

CARBONE, LODOVICO, an Italian orator and poet, born of a patrician family at Ferrara about 1436; died at Rome in 1483. He had scarcely attained the age of twenty when he was appointed to fill the chair of eloquence and poetry in the university of his native city. Pius II., whom he addressed in a splendid oration on the occasion of his passing through Ferrara, raised him to the dignity of count palatine. He recited more than two hundred orations, and, as he boasted to the Emperor Frederic III., composed upwards of ten thousand lines of Latin verse. Many of his orations were delivered at Bologna, where he long resided. He left some important historical works which are still in manuscript.—A. C. M.

CARBURIS, JOHN BAPTIST, Count, physician, brother of Marine, born at Cephalonia; died at Padua in 1801. Charles Emmanuel, desirous of reforming his medical schools, gave him a chair of medicine at Turin, which he filled twenty years. He was ultimately professor of physiology at Padua. Carburis was a member of the Royal Society of London.

CARBURIS, MARINE, a celebrated Greek engineer, known also by the name LASCARIS, was born in Cephalonia early in the eighteenth century. The achievement in connection with which he is remembered, was the removal from Cronstadt of the large granite block which supports the equestrian statue of Peter the Great at St. Petersburg. The feat was accomplished in 1769.

CARBURIS, MARK, Count, brother of the preceding, born in 1731; died at Padua in 1808. The government of Venice appointed him to the chair of chemistry at Padua, and sent him to examine the mines of Denmark, Sweden, Hungary, and Germany. One of his discoveries was that pure crystals can be obtained from sulphuric acid.

CARDANO, GIROLAMO, born at Pavia in 1501, a celebrated philosopher, and one of the most learned men of the sixteenth century, remarkable both for his eccentricities and his extraordinary intellectual powers. Ill-treated during his childhood and early youth by his parents, he was left almost entirely to his own exertions in the acquisition of knowledge; whilst the leanings of his father towards magic, astrology, and apparitions of spirits, gave to his mind a superstitious turn. His writings bear the stamp of the contrast between this disposition and the subsequent work of his faculties of observation and reasoning. He studied medicine, first at Pavia, then at Padua, where in 1525 he took his doctor's degree. In 1538 we find him at Milan professor of mathematics and at the same time celebrated as a physician. He became famous throughout Europe, and received the offer of a professorship from Denmark, which, however, he refused. After a journey to Scotland—where he proceeded in compliance with the request of the bishop of St. Andrews, John Hamilton, who was suffering from asthma, and who derived benefit from his cure—and a short stay in London, where he was received with much honour by Edward VI., he returned to his native land, and resumed his occupations as a teacher and a writer. One of the most renowned mathematicians of that time, Luigi Ferrari, was his pupil. He went subsequently to Bologna, where he taught with great success until 1570. He was singularly afflicted throughout life with domestic misfortunes, which contributed in a great measure to the strangeness of his temper, and to his gloomy views of human destiny. In the latter part of his life he went to Rome, where he was received with hospitality, and made a member of the college of physicians. He died there in the year 1575.—(See Morley's *Life of G. Cardano*, London, 1854.) One of the most interesting books of Cardano is his autobiography. In this work the reader may trace out the growth of a powerful nature, developed almost entirely through its own native energies in spite of a false education, struggling with obstacles both external and internal, and conquering, amidst many difficulties and aberrations,

some splendid fragments of science and truth. Laying open with perfect sincerity the antagonisms of his character, he tells us how, with many a call for the highest developments of intellect and many a germ of evil, he grew, on the one side, wild in fancy, and often in folly; and, on the other, strong in thought, not devoid of noble and generous instincts, impressionable, changeable, inconsistent, still capable of great mental achievements, and of an ardent devotion to scientific discovery and the extension of knowledge. (See *Liber de vita propria, Cardani Opera*, vol. i.) He embraced in his works (10 vols. fol. Lugd., 1663) almost every department of philosophy and natural science, mathematics, astronomy, physics, medicine, divination, theology, morals, history of literature, of philosophy, &c. His treatises, "De Subtilitate, et rerum varietate," besides being, on the whole, extremely valuable documents for the history of science in those days, contain some original ideas and observations on the phenomena of heat and cold, on light, colours, &c., experimental attempts in physics, chimics, and mechanics, and descriptions of machines, which, as G. Libri says in his *Histoire des sciences mathématiques en Italie*, have been recently reproduced as modern inventions. (*Libri*, vol. iii., p. 178. See also, as regards the studies and experiments of Cardano in mechanics, his *Opus Novum, Opera*, tom. iv.) Cardano also took the deepest interest in the progress of geometry and algebra, and, together with his great contemporary, Niccolò Tartaglia, gave a fresh impulse to that branch of knowledge, which was in his opinion one of the highest attainments of man's mind. He actually co-operated to the solution of some mathematical problems, which, at that stage of the science, were considered of the greatest difficulty. (Cardano, *Ars magna*, cf. Cossali, *Storia dell' Algebra*.) Thus, at the beginning of the sixteenth century, before Bacon and Galileo had led the way to the discoveries of natural philosophy. Cardano's mind having shaken off the trammels of scholastic authority, and trusting only to its own reason and deep insight, foresaw by intuition, though unable fully to comprehend them, those laws of nature and of the human mind, which the collective work of three centuries has afterwards ascertained and organized into a system of scientific knowledge and useful application.—A. S., O.

CARDER, PETER, an English naval officer, who lived in the latter half of the sixteenth century. He was with Drake when that celebrated commander was despatched to the South Sea for the purpose of harassing the Spanish commerce, and was sent by him to England, September 6, 1586, with tidings of the expedition. Carder passed safely through the Straits of Magellan on his homeward voyage, but having been overtaken by stormy weather to the north of Rio de la Plata, his vessel was shipwrecked, and he and one sailor alone escaped with their lives. They suffered the most frightful hardships from the want of food and water, but at last succeeded in constructing a raft out of the wreck of their ship, and after a perilous voyage of three days, they reached the continent of America. Carder's companion perished, but he fell into the hands of the native tribes, who pitied his misfortunes and supplied his pressing wants. He quitted the friendly savages after a residence among them of some months, and ultimately succeeded in reaching England in 1586.—J. T.

CARDI, LUDOVICO, called CIGOLI, a distinguished artist of the Florentine school, born at the castle of Cigoli in Tuscany in 1559. He was a pupil of Alessandro Allori, and afterwards of Santo di Titi. At Florence he studied earnestly the works of Michel Angelo, Andrea del Sarto, and Pontormo, and received instruction in architecture and perspective in the school of Bernardo Buontalenti. He was received into the academy of Florence, and was rewarded by the patronage of the grand duke, for whom he painted a "Venus and a Satyr," and a "Sacrifice of Isaac," to adorn the Palazzo Pitti. His patron sent him to Rome. He there painted "St. Peter healing the Lame Man at the Gate of the Temple," estimated to be one of the chief art-treasures of the Vatican, although now fatally injured by damp. He painted smaller pictures of saints and magdalen, remarkable for their devotional fervour and for their Dutch-like finish. He died in 1613. A fine work by him is the "Stoning of Stephen," in the convent of Monte Domini at Florence. He executed one or two engravings in a good style.—W. T.

* CARDIGAN, JAMES THOMAS BRUDENELL, seventh earl of, was born in 1797, and succeeded to the title in 1836. He entered the army as cornet in the 8th hussars in 1824, and became in 1832 lieutenant-colonel in the 16th hussars, but left this regi-

ment in the following year, when Captain Wathen, whom he had accused of insubordination, was acquitted by a court-martial. In 1836 his lordship was appointed to command the 11th hussars. It would be unprofitable to follow him through his famous "black bottle quarrel" at Canterbury, his duel with Captain Tuckett in 1840, and his subsequent trial and acquittal before the house of peers. In the Crimean war he led the famous charge of the light brigade at Balaklava, 25th October, 1854. We cannot enter into the question as to his share of the blame in connection with that glorious, but disastrous engagement. His whole conduct in the Eastern war made him unpopular in England, but it is only fair to mention that when he commanded the 11th hussars, the duke of Wellington complimented him on the general efficiency of his regiment. He was appointed, after the Crimean war, inspector-general of cavalry.—J. B.

CARDINI, IGNATIUS, a physician and naturalist, born in Corsica in 1563; died about the close of the century. He practised medicine in his native town, and was distinguished for the universality of his acquirements. Cardini wrote in Latin a remarkable work on the minerals and plants of Corsica, but brought on himself the odium of the priests by some satirical letters against the clergy appended to his book. He was obliged to flee to Lucca, where he died.—J. B., G.

CARDIUS, OLAF, a Swedish clergyman, pastor of Södermanland, who lived in the eighteenth century. He was the author of a ballad history of Sweden, from Christina to Adolf Frederik, written in the manner of the Folk's songs, and called "Hönsgümman's Visa," or the Henwife's Song. This is one of the latest of the many imitations of the old Folk's songs; and, whilst it retains its place in every cottage of Sweden, it is devoid of true poetry, or of that tender sentiment which characterizes the true old national poetry of all lands, and for which the Folk's songs of the north are so remarkable.—M. H.

CARDOSO, GEORGE, a Portuguese priest and author, born at Lisbon; died 3d October, 1669. His chief work is entitled "Agiologeo Lusitano, dos Sanctos e varones illustres en virtude do reino de Portugal e sus angustias," or a calendar of the saints and illustrious men of Portugal. The first part of this work appeared in 1652, but the author only lived to complete half the year. At the time of his death he was engaged on a "Parnaso Lusitano."—F. M. W.

CARDOSO, ISAAC, was born in the early part of the seventeenth century at Cerolica de Fruta, in the Portuguese province of Beira, of parents who belonged to the numerous class of the new, i.e. compulsory, christians. He chose the science of medicine, fixed himself at Madrid, and soon acquired great fame as a practitioner among the nobles and the clergy. In the midst of his professional successes, however, he found no refuge from the pangs of his conscience, which upbraided him with the duplicity of which he had been guilty from his childhood. At length, unable to sustain his mental agony, he escaped from Spain, and safely arrived at Venice. On the free soil of that republic he re-entered the synagogue to which his ancestors had belonged; he changed his name, and subsequently removed to Verona, where he lived a number of years, apparently at ease, amid the congenial occupations of literature and medical practice. His earlier years produced some poetical effusions; several medical treatises were also published by him previously to his flight from Spain. His claim to posthumous fame, however, rests on his "Philosophia Libera" (on Philosophy and Dogmas), and more especially on his work, "Las Excelencias de los Hebreos" (The Privileges of the Hebrews). He died at Verona, some time after the year 1680.—ABRAHAM, Isaac Cardoso's brother, experienced nearly the same vicissitudes. He, too, broke loose from Spain and catholicism. He emigrated into Africa, where he became physician to the dey of Tripoli, and devoted his leisure to philosophical studies, as is proved by a work of his still extant, entitled "De Scala Jacobi."—(Fürst.)—T. T.

CARDOSO, MICHAEL and RAPHAEL, two brothers, adherents of the pseudo-Messiah, Shabbatai Zevi, lived in the African state of Tripoli, towards the end of the seventeenth century. They fanaticized a great number of their brethren, and ultimately caused, perhaps unwillingly, many Jews in North Africa to embrace the Islam, in imitation of their pretended Messiah. They expressed their hope of enforcing, by this wholesale defection from Judaism, the advent of the Son of David. Michael Cardoso, whose cabalistical writings have been preserved, boldly declared himself to be the fellow-Messiah (Messiah ben Ephraim)

to Shabbatai. The descendants from these sectarians have been completely absorbed by the Mahomedan population, from whom it is now impossible to distinguish them.—(Jost).—T. T.

CARDUCCI, BARTOLOMEO. This artist was born at Florence in 1560, and studied under Federigo Zuccheri. He assisted his preceptor in painting the great cupola at Florence, and accompanied him on his visit to the capital of Spain. Conjointly with Peregrino Tibaldi, he painted the celebrated ceiling in the library of the Escorial, his portions being the figures of Aristotle, Euclid, Archimedes, and Cicero. His most distinguished work is his "Descent from the Cross," in the church of St. Philipe al Real at Madrid, which has been classed with the best works of Raffaele. His "Last Supper" and "Circumcision" are also highly accounted. He died in 1610.—**VINCENZO**, his younger brother, became king's painter to Philip III., and afterwards also to Philip IV. He died in 1638. His works are to be seen in all of the cities of Segovia, Salamanca, Castile, Toledo, and Valladolid. He published an important work on painting in 1633.—W. T.

CAREL DE SAINTE GARDE, JACQUES, born about the beginning of the seventeenth century, and died about 1684. He was a churchman, and had some character as a preacher. He accompanied an embassy to Spain, but does not seem to have had any fixed provision. In the want of better occupation while there, he commenced a poem which he entitled "Childebrand ou les Sarrasins chassés de France," and printed in 1666 the four first cantos. Boileau ridiculed the name of the hero, and the public found the cantos dull reading. The epic of "Childebrand" was therefore never completed.—J. A., D.

CAREW, BAMFYLDE MOORE, famous as a genuine "gipsy-knight," was the son of the Rev. Theodore Carew, rector of Bickleigh, Devon, and was born in 1690. Having got into some scrape, he ran away from the grammar school at Tiverton, and falling in with a company of gipsies, was so pleased with their mode of life that he abandoned his home and family and joined their society. He became a great adept in all manner of disguises, and frequently deceived the same persons, even when apprised of the design, several times in one day. He was so much respected by the community that they elected him their king. He continued to live with them many years, but finally returned to Bickleigh, where he died in 1758.—M.

CAREW, SIR EDMUND, Baron Carew of Ottery Mohun, was an eminent military commander in the wars of Henry VII. and Henry VIII. He was one of those who relieved Exeter when besieged by Perkin Warbeck in 1497, and having accompanied the expedition to France, he was killed at the siege of Terouenne in 1513. He was the last of his family who bore the title of Baron Carew.—M.

CAREW, GEORGE, Baron Carew of Clopton, and Earl of Totnes, second son of Dr. George Carew, who held many high preferments in the church in the reign of Queen Elizabeth, was born in 1557, and admitted a gentleman commoner of Broadgate hall, now Pembroke college, Oxford, in 1572. Leaving college he proceeded to Ireland in a military capacity, and quickly made himself conspicuous by his courage and conduct. In 1581 we find him governor of the county of Catherlagh, being at that time only twenty-two years of age. Captain Carew was also constable of Leighlin castle. In 1585 he received the honour of knighthood. In 1587 he was created master of the ordnance in Ireland for life. In 1589, by a special grace, he was made master of arts of Oxford, and, in the following year, he was admitted a member of her majesty's privy council of Ireland. In January, 1592, upon the surrender of his Irish patent, he was created lieutenant of the ordnance in England. By his careful and vigorous administration, he caused the removal of many abuses which had existed in this branch of the public service, and introduced a system which, without any material change, has been found to work well even to our own day. In 1596 he accompanied the expedition under the lord-admiral, Howard, and the earl of Essex to Cadiz, distinguishing himself as commander of the *Mary Rose*. In 1594 he had drawn up a treatise on the condition of Ireland, in which, with great clearness and ability, he pointed out the danger which threatened the kingdom from the ambitious designs of Hugh O'Neill, earl of Tyrone. His predictions were afterwards amply fulfilled. In consequence of his knowledge of Irish affairs, he was appointed in 1599 lord-president of the province of Munster, then in open rebellion. By sowing division in the councils of the Irish chieftains, and by vigorous action in the field, he soon restored

order in the province. He then demanded his recall, but this the arrival of the Spaniards at Kinsale rendered impossible. He was actively engaged in the siege of that place during the winter of 1601-2, under the lord-deputy, and, subsequently, by the display of the most extraordinary energy and valour, he captured the almost inaccessible fortress of Dunboy castle at Beervhaven. In 1604 he was constituted, by act of parliament, one of the commissioners to treat about the union between England and Scotland, and in the same year the king granted him the office of receiver-general of his revenues. Higher honours still awaited him. On the 4th of June in the following year he was advanced to the dignity of a peer of parliament, and in 1606 appointed master of the ordnance. In the year 1611 Lord Carew was again sent on a special mission into Ireland, for the purpose of inquiring into the causes of the inadequacy of the revenue of that kingdom to meet the expenditure, and to make such suggestions as might appear necessary to remedy the evil. On the accession of Charles I., in consideration of his long and meritorious services, he was advanced to the title of Earl of Totnes in the county of Devon. He died at his house in the Savoy in 1629.—(Lamb MSS.; State Paper Office MSS.; Ordnance MSS.; Holinshed, &c.)—M.

CAREW, SIR GEORGE, knight, was the second son of Sir Wymond Carew of Antony. After being called to the bar he became secretary to Lord Chancellor Hatton. He was subsequently knighted by Queen Elizabeth, and in 1598 was sent on an embassy to Brunswick, Sweden, Poland, and Dantzic, to obtain the removal of an edict against the merchant adventurers. On the accession of James I. he was employed as one of the commissioners to treat of the union with Scotland, and in 1605, being then the representative in parliament of the borough of St. Germans, he was sent ambassador resident at the court of France, where he remained until 1609. He died in 1612.—M.

CAREW, SIR JOHN, sixth baron of Carew and Mullensford, was an eminent soldier and statesman of the reign of Edward III. In 1350 he was appointed lord-deputy of Ireland, and died in 1363.

CAREW, SIR NICHOLAS, knight, of Beddington, Surrey, appointed master of the horse to King Henry VIII. in 1521. He was created grand esquire of England in 1527, in which year he accompanied the Viscount Lisle on an embassy to Francis I. of France. In 1529 he was sent to Bologna to ratify, in the king's name, the treaty of Cambray. In 1536 he was elected K.G. He was executed in 1539 for corresponding with Cardinal Pole.—(State Papers).—M.

CAREW, SIR PETER, of Ottery Mohun, Devonshire, born in 1514, was the youngest son of Sir William Carew. In his twelfth year he was placed in the grammar school at Exeter, where he was only remarked as a truant and a scapegrace. To get rid of a troublesome charge, his father sent him to France with a gentleman of his acquaintance, who was to educate him for the profession of arms, in consideration of receiving his services as a page. Some time after, one of his relatives discovered the young Carew in the dress, and performing the duties, of a muleteer. Rescued from this degradation, he accompanied his kinsman into Italy, was taken into the service of a French nobleman, and after the battle of Pavia, where his master fell, entered the service of the princess of Orange. In 1532 he returned to England, bearing very flattering letters of commendation from his late mistress. He was immediately appointed one of the king's pages, and not long afterwards a gentleman of the privy chamber. In 1535 he accompanied Henry VIII. to France, and in 1539, with other courtiers and great officers of state, was sent to Calais to conduct Anne of Cleves to England. In 1545 he distinguished himself in the attack upon Trepont, being the second man who landed. For his bravery he was honoured with knighthood by the lord-admiral, and was deputed to convey the gratifying intelligence to the king. Although warmly attached to Queen Mary, when the project of her marriage with Philip of Spain was known, he is said to have joined with others in a conspiracy to prevent the landing of the prince, was proclaimed a traitor, and narrowly avoiding apprehension, escaped into France. In 1555 he was traitorously seized at Brussels by Lord Paget, conveyed to England, and committed to the Tower, from which he was not liberated until 1556, when he received pardon. In 1569, when the Irish rebellion broke out, known in history as the "Butlers Wars," Sir Peter, who had just recovered large ancestral estates in Ireland, was appointed to command a division of

the royal forces, and was mainly instrumental in the restoration of peace. He died at Cork in 1575.—(*Life of Sir Peter Carew*).—M.

CAREW, RICHARD, of Antony, was born in 1551, and was educated at Christ Church, Oxford. He was a friend of Camden and Cotton, and gave much attention to the study of antiquities. When the society of antiquaries was founded in 1572, he was one of the original fellows. In 1602 he published the first edition of his "Survey of Cornwall," in quarto, a second edition of which was published in 1723, and a third in 1789. He was a man of good abilities and studious habits, being self-taught in the Greek, Italian, German, French, and Spanish languages. He died suddenly in 1620.—M.

CAREW, SIR THOMAS, knight, eighth baron of Carew and Mullersford, son of Leonard, Baron Carew, born in 1368. He was a distinguished commander both by sea and land. We find his name in the list of persons summoned to attend a great council of the nation in 1405. He was present at the battle of Agincourt in 1415. In 1417 he commanded the expedition which conveyed the earl of March to France. The next year he was made captain of Harfleur, and was intrusted with the defence of the passage over the river Seine. Died in 1430.—(*Acts of Privy Council, State Papers, &c.*)—M.

CAREW, THOMAS, of Bickleigh, Devon, was the second son of Sir Edmund, Baron Carew of Ottery Mohun, in the same county. He joined the expedition under the earl of Surrey against Scotland in 1513, and was present at the battle of Flodden Field. Before the battle began, a gallant Scottish knight sent a challenge to the English army, offering battle to any gentleman that would fight him for the honour of his country. Carew received permission to accept the challenge, and won the victory. He greatly distinguished himself in the battle, but was ultimately taken prisoner.—M.

CAREW, THOMAS, an English poet of great merit, friend of Ben Jonson and Davenant. His parentage and the date of his birth are somewhat uncertain, but there are strong reasons for believing that he was the second son of Sir Matthew Carew of Littleton in the county of Worcester, and that he was born in 1589. He entered at the Temple, and was afterwards for a short time secretary to Sir Dudley Carleton, from whose service he was dismissed in 1616. He was also a gentleman of the privy chamber, and sewer to King Charles I. He lived a gay and dissipated life, but Clarendon says "he died with the greatest remorse for that license, and with the greatest manifestation of christianity that his best friends could desire." Wood says that his death occurred about 1639. Thomas Carew has often been confounded with Thomas Carey, son of the earl of Monmouth, who lived at the same time, and was also a poet of considerable celebrity. The similarity in the pronunciation of their names, has probably given rise to the mistake, Carew being pronounced Carey. Carew's poems were published in 1640. Several beautiful songs of his yet remain in MS. in the Ashmolean library, and there are, doubtless, other stray pieces in the British museum. Many of his lyrics and sonnets were set to music by the famous composers, Henry and William Lawes, and were sung frequently at the court masques. Hallam says of Carew, that he has more fancy and more tenderness than Waller; high praise, in which, however, Percy, who has also commended our author, would have joined.—M.

* CAREY, ALICE and PHOEBE, two American sisters, who have published several volumes of poetry and miscellaneous prose, which have attracted considerable notice. They were born in a rural district near Cincinnati, Ohio—the eldest, Alice, in 1822—and have had the advantages only of a common school education. They have lived together in the home which was their birthplace, most of the time in portionless orphanage, with little aid from books or literary friends. A volume of their poems was printed at Philadelphia in 1850; and this was succeeded the next year by one of prose sketches, entitled "Clovernook, or Recollections of our Neighbourhood in the West." A second series of these sketches appeared in 1853, and these have been followed by several other volumes of prose and verse. Without showing any of the higher qualities of art, their books are popular, as they are written in an easy and natural style, and evince a lively fancy, a nice observation of nature, and correct sentiment.—F. B.

CAREY, GEORGE SAVILE, son of Henry Carey, the composer, inherited a considerable portion of his father's taste and spirit,

and much of his misfortunes. He was brought up as a printer, but his passion for the stage led him to the theatres, in which he had little success, yet enough to give him a wandering unsettled disposition. For forty years he employed himself in composing and singing a vast number of popular songs, chiefly of the patriotic kind, in which there was not much genuine poetry, or cultivated music. These he performed from town to town, in what he called "Lectures." He wrote also, from 1766 to 1792, several farces—a list of which may be seen in the *Biographia Dramatica*, and by the performance of which he earned temporary supplies. Besides these dramatic pieces, he wrote "Analects in Prose and Verse," 1771, 2 vols.; "A Lecture on Mimickry," 1776; "A Rural Ramble," 1777; and "Balnea, or Sketches of the different Watering-places in England," 1799. In the latter part of his life, being in very necessitous circumstances, G. S. Carey laid claim, on the part of his father, to the authorship of the words and music of the national anthem. This was done in the hopes of securing for himself a government pension; but his claim was too ill-founded to receive the slightest support. The anthem in question is a composition of a much earlier date. (See under BULL, JOHN.) This son of Momus died July 14, 1807, aged sixty-four, being born the year his father died, and was buried by subscription among his friends, having never realized any property, or, indeed, having been ever anxious but for the passing hour. One of his daughters was the mother of the celebrated actor, Edmund Kean.—E. F. R.

CAREY, HENRY, Earl of Monmouth, born in 1596, was the eldest son of Robert the first earl of Monmouth. He was educated at the university of Oxford, becoming at the age of fifteen a fellow commoner of Exeter college. Two years afterwards, having taken the degree of B.A., he left Oxford to improve himself by foreign travel. He profited much by his sojourn abroad, and acquired a thorough knowledge of French and Italian, which languages he spoke with remarkable facility. He wrote very few original works; of these, his "History of the Wars of Flanders," and "Politick Discourses," rank highest. It was as a translator that he chiefly excelled.

CAREY, HENRY, a musical composer and poet, once of great popular reputation, is commonly said to have been an illegitimate son of George Savile, marquis of Halifax, who had the honour of presenting the crown to William III. Of his education nothing seems to be known, except that he was not a regularly bred musician. He received lessons when a young man from Linnert, Roseingrave, and Geminiani; but the result of all this did not, as his friend Lampe used to say, enable him to put a bass to his own ballads. Being thus slenderly accomplished in his art, his chief employment was teaching at small boarding-schools and among people of middling rank in private families. He possessed a prolific, ready invention, and very early in life distinguished himself by the composition of songs, of which he was the author of both words and music. One of these, "Of all the girls that are so smart," or "Sally in our alley," was sung by everybody when it came out, and has never ceased to be a favourite since. This, the author relates, was founded on a real incident; and mean as the subject may appear, he states that Addison was pleased with that natural ease and simplicity of sentiment which characterize the ballad, and more than once vouchsafed to commend it. The first we hear of Carey is in the year 1713, when he published a small volume of poems. Here he speaks of his "parents" as still living, which seems to disprove the claim of his relationship to the marquis of Halifax, who died in 1695. Probably his mother then kept a school, as we find in the volume, "A Pastoral Eclogue on the Divine Power of God, spoken by two young ladies, in the habits of shepherdesses, at an entertainment performed at Mrs. Carey's school by several of her scholars." In 1715 he produced two farces, one of which, "The Contrivances," had considerable success. In 1720 he published another collection of poems; and in 1722 a farce called "Hanging and Marriage." In 1729 he brought out by subscription his poems much enlarged, with the addition of one entitled "Nabby Pamby," in ridicule of Ambrose Phillips' lines on the infant daughter of Lord Carteret. When Miss Rafter, afterwards the celebrated Mrs. Clive, first appeared on the stage of Drury Lane as a singer, it was at the benefit of Harry Carey in 1730, who seems to have been her singing master. The manner in which this benefit was announced in the *Daily Post*, December 3, is so singular that we shall transcribe the paragraph. After announcing the play, which was Greenwich Park,

and the additional entertainments of singing, particularly a dialogue of Purcell, by Mr. Carey and Miss Rafter, and a cantata of Mr. Carey's by Miss Rafter, there is an apology from Carey for the "tragedy of half an act" not being performed; but a promise is made of indemnification by the entertainments between the acts. The editor of the paper then adds—"But at our friend Harry Carey's benefit to-night the powers of music, poetry, and painting assemble in his behalf, he being an admirer of the three sister-arts. The body of musicians meet in the Haymarket, whence they march in great order, preceded by a magnificent moving organ, in form of a pageant, accompanied by all the kinds of musical instruments ever in use from Tubal Cain to the present day; a great multitude of booksellers, authors, and painters, form themselves into a body at Temple Bar, where they march with great decency to Covent Garden, preceded by a little army of printers' devils, with their proper instruments. Here the two bodies of music and poetry are joined by the brothers of the pencil; when, after taking some refreshment at the Bedford Arms, they march in solemn procession to the theatre, amidst an innumerable crowd of spectators." In 1782 Carey produced the words of two serious operas, "Amelia," and "Teraminta." The first of these was set by Lampe, and the second by J. C. Smith, Handel's friend and amanuensis. Two years afterwards his mock tragedy of half an act, called "Chrononhotonthologos," was first performed at the little theatre in the Haymarket—a piece of humour that will always be in season as long as extravagance and bombast shall dare to tread the stage. In 1786, and for several subsequent years, his little English opera, entitled "The Honest Yorkshireman," was almost always in constant run. The year 1787 was rendered memorable at Covent Garden theatre by the success of the burlesque opera of the "Dragon of Wantley," written by Carey and set by Lampe, "after the Italian manner." This excellent piece of humour had run twenty nights when it was stopped, with all other public amusements, by the death of her majesty Queen Caroline, on November 29, but was resumed again on the opening of the theatres in January following, and supported as many representations as the Beggar's Opera had done ten years before. Lampe, in the music of this farcical drama, has capitally burlesqued the style of the Handelian opera. In the following year, "Margery, or the Dragoness," a sequel to the "Dragon of Wantley," written with equal humour, and as well set by Lampe, was produced; but had the fate of all sequels. The "Dragoness" appeared but a few nights, and was never revived. "Nancy, or the Parting Lovers," written and composed by our author, next appeared, and was for a long period an especial favourite with the public. Carey's separate songs and cantatas are innumerable. His burlesque birthday odes turned the odes of Gibber into ridicule as effectually as Pope's Dunciad could do. In the latter part of his life Carey collected his scattered songs, and published them in folio under the title of "The Musical Century," 1737-40. His last publication was a collected edition of his dramatic works, which was printed in 1743 in quarto, with a long list of subscribers. He died Oct. 4, 1743, at his house in Warner Street, Coldbath-Fields. It is generally said that "he put a period to a life, which had been led without reproach, when at the advanced age of eighty, by suicide." But this seems not to have been the fact. In the *Daily Post* of October 5, 1743, we read—"Yesterday morning Mr. H. Carey, well known to the musical world for his droll compositions, got out of bed from his wife in perfect health, and was soon after found dead. He has left six children behind him." On November 17, of the same year, the performance at Drury Lane was for the benefit of "the widow and four small children of the late H. Carey." His age at the period of his decease was probably about fifty-five. It has been observed of Carey that "as a poet, he was the last of that class of which D'Urfey was the first; with this difference, that in all the songs and poems written by him on wine, love, and such kind of subjects, he seems to have manifested an inviolable regard for decency and good manners." This remark is not quite accurate. Dibdin was the last of that order of poets of which D'Urfey was the first.—(*Hawkins; Burney; and original sources.*)—E. F. R.

CAREY, MATTHEW, who became eminent in America as a book-publisher, author, and philanthropist, was born in Dublin, Ireland, January 28, 1760. After receiving a common English education, he was apprenticed, at his own earnest request, to a printer, though his father's circumstances were such that he

might have aimed at some higher occupation. At the age of seventeen, he wrote an essay against duels, and when but little more mature, he published a pamphlet on the wrongs endured by the Irish catholics. This was denounced as treasonable in the Irish parliament, and the writer was obliged to fly for safety to France, where he remained a year, being employed for most of the time by Dr. Franklin, who had a small printing-office at Passy for the convenience of printing his despatches and other papers. Returning to Dublin after the noise excited by his pamphlet had died away, he began in 1783 to publish the *Freeman's Journal*, a newspaper afterwards described by himself "as enthusiastic and violent," and which soon procured him the honour of imprisonment in Newgate by order of parliament, and a prosecution for libel on one of the ministry. Parliament adjourned for a few weeks, and he was then necessarily released; but to avoid trial on the other complaint, it was thought best that he should emigrate to America. Disguised in a female dress to escape the notice of the police, he embarked, and was landed in Philadelphia in November, 1784, with only a few guineas in his pocket. Fortunately, while in France he had become slightly acquainted with Lafayette, who now kindly recommended him to his friends, and lent him, without solicitation, 400 dollars to enable him to set up a newspaper. Accordingly, in January, 1785, he began to publish the *Pennsylvania Herald*, which had great success, because it contained, what was then a new thing in America, a full account, reported by himself, of the debates in the assembly. He afterwards began successively two monthly magazines; one of which, the *American Museum*, was continued for six years. In 1791 Mr. Carey began his career as a bookseller and publisher, in which he was afterwards so eminently successful. The noted William Cobbett was then pouring forth his political diatribes in Philadelphia under the name of Peter Porcupine; and Mr. Carey, nothing loath, entered into a fierce newspaper and pamphlet warfare with him, and showed himself no contemptible adversary of this great master of personal invective. In 1814 he wrote and published the "Olive Branch," a volume intended, "by a candid publication of the faults and errors of both sides, to calm the embittered feelings of the political parties." It struck the right note at the right time, and had extraordinary success. In 1818 it was followed by "Vindiciæ Hibernicæ," pronounced by high authority to be the best vindication of Ireland that was ever written. Mr. Carey then began his vindication of the American system of protecting domestic manufactures, and continued it for many years in a series which finally numbered fifty-nine distinct publications, forming by far the best and most successful plea ever published in America for protective duties, and the encouragement of native industry. Among his later publications were an autobiography contributed to the *New England Magazine*, and the "Philosophy of Common Sense." His business had now long been prosperous, and he had accumulated a large fortune, which was chiefly gratifying as it enabled him to indulge his charitable disposition. As a practical philanthropist, brave, munificent, and discreet, his adopted country is under lasting obligations to him. Few have ever done more good, or in a more disinterested and unostentatious manner. He was an untiring advocate of popular education, and a bold reformer of municipal abuses—labouring effectually to carry out the greatest good of the greatest number. His personal charities he reduced to system, by forming a long list of objects of benevolence, to whom he administered aid once a fortnight. At the age of eighty he met with an accident, being overturned in his carriage; and though the injury seemed slight at first, it hastened his death, which took place September 17, 1840. His funeral was one of the largest ever seen in Philadelphia.—HENRY C. CAREY, son of Matthew Carey, and his successor in the book-selling and publishing business, as well as in the advocacy of the American system of protecting domestic industry, was born in Philadelphia in 1793. From the time of his father's retirement in 1821, he conducted successfully the affairs of one of the largest publishing houses in America till the period of his own withdrawal, with a competent fortune, in 1838. Since that time he has been a diligent and effective writer upon subjects of political economy.—F. B.

CAREY, WILLIAM, D.D., the founder of the baptist mission in India, and a distinguished oriental scholar, was born at Paulerspury, Northamptonshire, 17th August, 1761. Having received a scanty education at a free-school, taught by his father, he was, when only fourteen years of age, apprenticed to

a shoemaker at Hackleton. In 1783 he joined the baptist communion and began preaching, and three years later was chosen pastor of a congregation at Moulton, where, however, he had still to labour at his trade to win a scanty support for his family, for he had by this time married. Nevertheless, he found time to acquire a knowledge of Latin, Greek, and Hebrew, and to prepare for missionary labour in distant lands. He prepared a rude outline map, which he hung upon the wall of his workshop, and on which he was in the habit of making notes concerning the population, religion, and manners of various countries. In 1787 he removed to the pastorate of a congregation in Leicester, where he employed his extended influence to excite an interest in the state of the heathen. The result was that a meeting of his brother ministers, among whom were Robert Hall, Fuller, and Ryland, was held at Kettering, Northamptonshire, October 2, 1792, when they formed themselves into a Baptist Missionary Society. They chose India as the field of labour, and Carey as their first missionary. Early in 1794 he landed in Bengal with his wife and family. He had to encounter early disaster, for all that he had provided for the establishment and support of the mission was lost by the upsetting of a boat on the Hooghly. Thus deprived of the means of subsistence, and desolate in a strange land, Carey and his party proceeded in an open boat, till about forty miles east of Calcutta they found refuge at Dehatta, the residence of Charles Short, Esq. Mr. Carey soon obtained a situation as manager of an indigo factory near Malda. He did not, however, lose sight of his great work, but erected a school near the factory, where he also preached in the language of the country on two days every week, making occasional journeys into neighbouring districts to prepare the way for missionary labour, when he should be joined by assistants from England. When these came, however, the East India Company refused them permission to settle, because they fancied the operations of the mission were in violation of the treaties they had made with the native governments. Mr. Carey, therefore, resolved to avail himself of the protection of the Danish governor, Colonel Bie, and removed in 1799 to Serampore, where, with Messrs. Ward, Marshman, and Fountain, he opened schools, began preaching, and established a printing-press. Early and marked success attended these varied labours. Mr. Carey's fame as an oriental scholar became so great, that in 1801 he was appointed by Marquis Wellesley to the chair of Sanscrit, Bengalhee, and Mahratta, in the new college at Fort-William. In 1805 he began to preach with great success in the Loll bazaar at Calcutta; but in the following year, on the breaking out of the Vellore mutiny, which was foolishly attributed to animosity against the missionaries, orders were issued by the Bengal council that their labours should cease. They still, however, found protection and encouragement in the Danish settlements, and ere long were able to resume operations even in the territory of the company, the true cause of the mutiny having come to light. In 1814 they had twenty stations; and in the following year the new charter act came into operation, which gave a legal sanction to their exertions as schoolmasters and teachers. In 1805 Mr. Carey received the degree of D.D. from a British university, and in 1806 was elected a member of the Asiatic Society. From about this time till his death on June 9, 1834, he continued to prosecute his missionary and philological labours with uninterrupted and increasing success. The extent of Dr. Carey's acquirements as a student of eastern languages, may be gathered from the fact, that he published a Mahratta grammar, 1805; a Sanscrit grammar, 1806; a Mahratta dictionary, 1810; a Pamjabee grammar, 1812; a Felingee grammar, 1814; the "Raymayana," in the original text, three vols. 4to, 1806-1810; a Bengalhee dictionary, 1818; a Bhotanta dictionary, 1826; and, with the assistance of Dr. Marshman, a grammar of the same language. From the Serampore press there issued during his lifetime, editions of the scriptures in the dialects of more than forty tribes, comprising nearly 200,000,000 of human beings. Dr. Carey had also no mean distinction as a man of science, from his researches into the botany of the East.—J. B.

CARGILL, DONALD, one of the foremost of Scotland's noble army of martyrs. He was minister of the Barony parish of Glasgow at the restoration of Charles II. in 1660. His refusing to observe a day of thanksgiving for the Restoration, which no presbyterian could consistently do, exposed him to the fierce opposition of the civil power; he was forbidden to preach, and

sentence of banishment was passed on him as a rebel. In spite of these tyrannical acts, however, he continued to proclaim the gospel whenever an opportunity offered. He took part with Richard Cameron in the Sanquhar Declaration in 1680. After that dauntless witness for truth and liberty fell, Cargill was one of the most distinguished in bearing aloft the banner of the covenant. He had the courage to pronounce in due form sentence of ecclesiastical excommunication on the king and a number of his associates among the nobility. This is known in history as the Torwood Excommunication, from the place in Stirlingshire where it occurred. The act, however much censured, has this to be said in its defence, that it was only too well merited by the character and conduct of those on whom it fell. After many remarkable escapes, Cargill was at length apprehended by his pursuers, was carried to Edinburgh, tried, and condemned to the gallows. He was, accordingly, along with some others, executed at the cross of Edinburgh in 1681. His behaviour at the scaffold, his dying speech and testimony, and some letters addressed to friends, bear ample and touching witness to the lofty piety, the ardent zeal, and the uncompromising fidelity of the venerable martyr.—(See *Scots Worthies*; *Cloud of Witnesses*; *Hind Let Loose*; *Biographia Presbyteriana*; *Wodrow's History*, &c.)—W. S.

CARGILL, JAMES, a Scotch physician and botanist, resided at Aberdeen during the sixteenth century. He studied botany and anatomy at Basle during the time that Caspar Bauhin held the professorship of those sciences, for whom a chair was first created in that city in 1589. Bauhin mentions Dr. Cargill as one who transmitted seeds and specimens to him. Gesner and Lobel also acknowledge his services, and the latter speaks of him as a philosopher, and as well skilled in the sciences of botany and anatomy. He appears to have been alive in 1603, when he sent specimens of fucus (*laminaria*) *digitatus* to Bauhin. He has not left any writings.—J. H. B.

CARIBERT or CHARIBERT, I. and II. See **MEROVINGIANS**.

CARIBERT or HARIBERT, eldest son of Clothaire I., lived in the sixth century. On the division of the dominions of Clothaire, at the death of that monarch in 561, Caribert had for his share the kingdom of Paris. He afterwards obtained some other towns, among which were Avanches and Marseilles. He died near Bourdeaux about the year 567.

CARIBERT or CHARIBERT, son of Clothaire II., and younger brother of Dagobert, whom he obliged to cede to him the realm of Aquitaine. He died in the year 681.

CARIBERT or CHAROBERT, son of Charles Martel, king of Naples and Hungary, born at Naples about 1292; died in 1342. His succession to the throne of Hungary having been disputed by Wenceslaus, fourth king of Bohemia, Pope Boniface VIII. summoned the rival princes to plead before his tribunal, and by a bull dated 30th May, 1303, decided in favour of Caribert, who, during a long and flourishing reign, greatly extended by conquest and diplomacy the frontiers of the kingdom.

CARIGNANO. The name of a branch of the royal house of Savoy, which ultimately succeeded to the throne of Sardinia. It took its name from Carignano, a small town in the province of Turin. The first prince of Carignano was **THOMAS FRANCIS**, son of Charles Emmanuel I., duke of Savoy. He was born in 1596, and at the age of sixteen gave signal proofs of courage and ability in the Italian war which his father waged against the Spaniards. In consequence of the hostility of Cardinal Richelieu, he abandoned the French and joined the Spanish interest, and gained considerable advantages over the French and their allies the Dutch. His ambition excited great troubles in Savoy during the minority of his nephew, but ultimately peace was established through the mediation of the pope, Urban VIII., and Carignano obtained the commission of lieutenant-general of the French and Piedmontese army. The great Turenne served under him when Asti and Trino were taken from the Spaniards. The favour of Cardinal Mazarin obtained for the prince the office of high-steward of France, in the room of the prince of Conde, who had been declared guilty of treason. He died at Turin in 1656. His grandson, **VICTOR AMADEUS**, who died in 1741, was lieutenant-general of the armies of France and Savoy. A grandson of this prince, bearing the same name, was a lieutenant-general in the service of France, and died in 1780, and **CHARLES ALBERT**, his grandson (see **CHARLES ALBERT**), ascended the throne of Sardinia, on the failure of the

main branch of the house of Savoy in 1831, in the person of CHARLES FELIX.—J. T.

CARILLO D'ACUNHA, ALFONSO, a Portuguese of the fifteenth century, who became known in Spanish history. In 1446 he became archbishop of Toledo, and rose to be minister of state to Henry IV., king of Castile, against whom he led a band of rebels, who, though defeated, and condemned by the pope, at length succeeded in compelling Henry to sign a treaty, declaring his daughter Jane illegitimate, and the celebrated Isabella, his sister, heiress to the throne. He afterwards deserted the interest of Isabella, and became the champion of the princess against whom he had before intrigued; but he failed, and was compelled to retire into a convent at Alcalá, where he died in 1482.—J. B.

CARINUS, MARCUS AURELIUS, a Roman emperor, associated with his father Carus in the government A.D. 283, and raised to the throne conjointly with his brother Numerianus in the following year, was assassinated by his own officers at the battle of Margum, 285. He was one of the most cruel and profligate of the Roman emperors.

CARISSIMI, GIACOMO, a musician, was born at Padua (some say at Venice) about 1582, and died, most likely at Rome, about 1672. In 1649, according to the statement of Kircher, who was his intimate friend, Carissimi held the office of *mastro di capella* at the church of S. Apollinari in the German college at Rome. Further than this nothing is known of his personal history. There is no valid ground for the assertion that he lived and wrote for some years at Paris, and Baini's valuable account of the pontifical chapel disproves the statement that Carissimi was once a member of that establishment. He lived to the advanced age of ninety, was greatly honoured by his contemporaries, and died in affluence. This composer importantly aided the progress of music by his development of recitative, which was originated in his own time by Caccini; but though Peri, Monteverdi, and Cavaliere, also wrote in this form before Carissimi, his is the merit of having first brought it to maturity. He, too, was the first who wrote cantatas on sacred subjects. This style of composition, an alternation of recitative and rhythmical melody, had already been employed for secular subjects by Barbara Strozze, but the merit of his productions established it in general esteem. He was one of the earliest who wrote for string instruments in ecclesiastical music, showing thus, in all he did, a tendency to break through the trammels of the old Roman school; and though little of his music is now known, his influence upon art is still in operation. The imperial library at Paris contains MSS. of many oratorios by Carissimi, one of which, "Jephtha," is esteemed his masterpiece. There are also a large number of motets, and some comic pieces of considerable humour. A series of twenty-two of his cantatas was published in London at the beginning of the last century; there are some works in MS. by him in the British museum; the most extensive collection of his music, however, is that presented by Dean Aldrich to the Christ Church library at Oxford, who also adapted several pieces of this master, as anthems, to English words. The most accessible specimen of his talent is "Perorate, filie Israel," a chorus in his "Jephtha," which Handel appropriated to the words "Hear, Jacob's God," in the oratorio of Samson. Carissimi bequeathed his flowing unlaboured style to his pupils, the most distinguished of whom were Bassani, M. A. Bononcini, Cesti, and A. Scarlatti.—G. A. M.

CARL, JOHANN SAMUEL, German physician and naturalist, born at Ehrlingen, principality of Hohenlohe, in 1676. He studied at Halle in Saxony under Hoffman and Stahl. He filled several important public situations, and finally was appointed first physician to Christian VI. of Denmark. His works are numerous, and on various medical and scientific subjects. He was the first to notice that fossil bones do not yield a volatile alkali by distillation, as recent bones are found to do. His medical works are remarkable for advanced views on the laws of hygiene, especially on the connection between mind and body.—J. B., G.

CARLE, PIERRE, a French engineer, born in 1666; died in 1730. He quitted France at the revocation of the edict of Nantes, entered the service of William III. of England, and was actively engaged in the war which was ended by the peace of Ryswick. On one occasion William signified his confidence in the abilities of the Frenchman in a manner offensive to his generals. At a council of war, the king terminated a long and acrimonious discussion by saying—"We shall follow the counsel

of the lame fellow," meaning Carle. Carle served also in the war of the succession in Spain. His last years were devoted to agriculture.

* CARLEN, EMILIE, born SMITH, a Swedish novelist, born in 1807, and widow of a country medical practitioner—Flygere—who died in 1833. In 1841 she married J. G. Carlen, a Swedish lawyer and author, and is now one of the most productive and universally read of all the novelists of her country. Whilst yet at school she wrote novels; but it was owing to the extreme poverty to which she was reduced, after the death of her first husband, that in 1838 she published her first and very popular work, "Valdemar Klein," anonymously. From the publication of this first work to the year 1853, she has produced twenty-four separate works, amongst which may be named—"Professorn och hans skyddslingar," 1846; "Rosen på Tistelön," 1842; "Bruden på Omberg," 1845; "En nat vid Bullarsjön," 1847; "Formyndaren," 1851; "Inom Sex Veckor," 1853; many of which, if not the greater number, have been translated into German, Danish, and English. The son of her first marriage, EDWARD FLYGERE, magister at the university of Upsala, also a promising novelist, was unfortunately cut off by death in 1852, since which time, his mother, who was deeply attached to him, has not written anything.—M. H.

CARLETON, SIR DUDLEY, afterwards LORD DORCHESTER, an English statesman in the reigns of James I. and Charles I., was born in 1573. He sat in James' first parliament. After discharging some less important embassies, he was sent as ambassador to the states-general of Holland, an office which he held from 1616 to 1628. He was the last English minister who sat in the council of state for the United Provinces. In the disputes between the Arminians and Gomarists, he embraced the cause of the latter, who were headed by Prince Maurice. On the death of his patron, the duke of Buckingham, Lord Dorchester was appointed by Charles I., secretary of state, an office which he held till his death in 1631. The letters to and from Sir Dudley Carleton, during the first part of his embassy in Holland, were published by the earl of Hardwick in 1757.—J. B.

CARLETON, GEORGE, an English divine and voluminous writer of the 17th century, was born at Norham in Northumberland, where his father was governor of the castle. He studied at Edmund hall, Oxford, took his master's degree in 1585, and became doctor of divinity in 1618. In 1618 he was consecrated bishop of Llandaff, and in the same year sent by King James I., with four other divines, to attend the synod of Dort, where he so ably defended episcopacy that on his return he was promoted to the see of Chichester, where he died in 1628. In addition to a large number of independent works on various subjects, he took part in preparing the Dutch annotations and the new translation of the bible, undertaken by order of the synod of Dort.—J. B.

CARLETON, GEORGE, Captain, an English officer who was employed in various negotiations by James II., and served in the war of the succession in Spain, under Lord Peterborough. He died about 1740. The interesting work entitled "Memoirs of an English Officer who served in the Dutch War in 1692," &c., by Captain George Carleton, has been sometimes attributed to Defoe, but on grounds that recent research has rendered extremely doubtful.—J. T.

CARLETON, SIR GUY, afterwards LORD DORCHESTER, a British general distinguished in the American war, was born at Strabane in Ireland in 1724. Having done good service in Canada, he was raised in 1772 to be governor of Quebec, and when the American war broke out in 1775, he bravely defended the town, and repulsed the besieging force under Generals Montgomery and Arnold. He then prepared for offensive operations, and in 1776 defeated Arnold's force on Lake Champlain, and took possession of Crownpoint. In the next year the command of the Canadian armament being unaccountably given to General Burgoyne, Carleton resigned his government; but in 1781 he was appointed to succeed Sir Henry Clinton as commander-in-chief in America, where he remained till the close of the war. In 1786 he was reappointed governor of Quebec, Nova Scotia, and New Brunswick, and raised to the peerage. After some years he returned to England, and died 10th Nov., 1808.—J. B.

CARLETON, RICHARD, an English priest and composer of madrigals in the reign of Elizabeth. Nothing seems to be known of his biography. He published "Madrigals to Five Voices" in 1601, dedicated to Thomas Farmer, Esq., of Norfolk; and contributed one of the compositions to Morley's celebrated

publication, in honour of the "virgin queen," the Triumphs of Oriana. He appears to have graduated Mus. Bac. at Oxford. —(Rimbault's *Bibliotheca Madrigaliana*.)—E. F. R.

* CARLETON, WILLIAM, an Irish novelist, well known for his unrivalled delineations of the habits and character of his countrymen, was born at Prillisk in the county of Tyrone. His parents were of the class known as small farmers. He received his education at one of those schools which he afterwards immortalized by the well-known tale entitled the "Abduction of Mat Kavanagh." His father and mother were both persons who, if not well educated, were at least better informed than most of their class, and seem to have been possessed of mental gifts, which, in another station, and with other culture, might have rendered them remarkable. The former was gifted with a memory of such marvellous grasp, that it is said he could repeat the greater part of the bible "by heart." He was also a repository of legendary lore, and could tell tales and sing songs from Christmas to Christmas. His mother was noted for her beautiful voice, and her powers in the wild Ossianic poetry of the *Caoine*. William was intended for a priest, and accordingly commenced the studies necessary to fit him for entering Maynooth. He has given to the world an interesting and humorous picture of himself at this period of his life in the story of "Denis O'Shaughnessy going to Maynooth," a character which has all the freshness and firmness of touch of a study from nature. At this critical period of his career his father died, and, with a fuller liberty, came a change of purpose. For reasons that can only be surmised, he abandoned all thoughts of the priesthood, and some years afterwards he left the Roman catholic church, and joined the church of England. Of a volatile and imaginative temperament, he was led to take the first independent step in life by the wafting of a feather. Chance threw in his way a copy of Gil Blas, which so worked upon his fancy that he determined to seek his fortune, and, full of the hopeful errantry of youth, left his native vale to battle with the world. His first effort at independence produced a very sombre result. He obtained a situation as tutor at a miserable salary in a farmer's house. Here his chivalry pined over strips of spelling, and languished over "Voster." It rose against them at last. He resigned the ungenial occupation in disgust, and started for Dublin, where he found himself, without any definite plan in his head, and with two-and-ninence in his pocket. Some years more elapsed, which were devoted to the ungenial labours of a tutor; but disciplined by hardship and heavy experience, he now patiently submitted to that toil from which the sanguine youth had revolted. In Dublin he was introduced to the Rev. Cæsar Otway, at whose suggestion he wrote the "Lough Derg Pilgrim," which appeared in the *Christian Examiner*, and attracted general notice. This sketch was followed by "Father Butler," which evidences the same graphic touch. In 1829 appeared the first series of the "Traits and Stories of the Irish Peasantry," which was followed in 1832 by the second series of the same. These sketches are masterpieces of art, and stories of inimitable fun: they are fresh and forcible because the author wrote what he had seen and felt before thought and feeling had become venal. He has continued his literary career ever since, with varied success. He became a regular contributor to the *Dublin University Magazine*, in which many of his best stories have appeared. In attempting to depict the life of the more wealthy classes he has been less successful, as might naturally be expected. Some of his novels exhibit singular power and skill. A finer or more striking work of fiction than "The Miser" has rarely appeared. This book is further interesting as giving an accurate description of Ribbonism as it existed in Ireland some years ago. In the "Black Prophet," a tale of the famine, he has portrayed the Irish female character with matchless strength and pathos.—W. W.

CARLI, GIOVANNI GIROLAMO, an eminent philosopher and biographer, born near Siena; became professor of eloquence, first at Colle in Tuscany, then at Gubbio in the papal dominions, where he was so much respected and beloved by the inhabitants as to be frequently employed in important public affairs. Returning to Siena he accepted the secretaryship of the academy. He subsequently removed to Mantua, where he was created perpetual secretary of the academy of arts. There he wrote the greater number of his scientific and literary works. Of these many are inedited. Carli published translations of elegies from Tibullus, Propertius, and Albinovanus, and several valuable biographies. He died at Florence in 1505.—A. C. M.

CARLI, GIOVANNI RINALDO, Count de, commonly called CARLI-RUBBI, one of the most prolific writers of the eighteenth century, was born at Capo d'Istria in 1720, and died in 1795. Such was the precocity of his intellect, that before he had completed his twentieth year he was admitted a member of a learned academy for having, by various publications, advanced the sciences of philology, archaeology, mathematics, and astronomy. To his skill in these branches of knowledge, he added a considerable mastery over the dramatic art, which he had cultivated almost from his infancy, publishing in his twelfth year a drama to which, in his old age, he often alluded with complacency. In his twenty-fourth year he was elected professor of astronomy and of nautical science by the Venetian senate, who had to thank him for the zeal with which he discharged the duties of the office. He corresponded with the most eminent savants of Italy, took part in all the leading questions, political as well as scientific, of his day, and enjoyed the double honours of philosopher and poet. Upon the death of his wife, who left him a large fortune, he resigned his chair at Venice, retired to Istria with the naturalist Donati, and occupied himself with archaeological pursuits; the results of which, particularly his discovery of the amphitheatre of Pola, he gave to the world in dissertations of remarkable elegance. Having transferred a cloth manufactory left by his wife to the neighbourhood of his residence, he undertook the superintendence of the business, and lost his entire fortune. In 1771, to compensate him for this disaster, he was named by the government of Austria president of the council of finance established at Milan. His great work on Italian antiquities appeared in 1788.—A. C. M.

CARLINGFORD, THEOBALD TAAFE, Earl of, was distinguished for the active part which he took with Lord Clanricarde in 1689 in suppressing the disturbances in Ireland, where he undertook to raise 2000 men to support the royal cause, and the lord-lieutenant granted him a commission to levy troops, with which he besieged and took several garrisons. He accompanied Ormonde into Westmeath, and was constituted general of the province of Munster in 1646. After the surrender of Cahir to Lord Inchiquin, Taafe retired with his army from Cashel, and subsequently encountered Inchiquin's forces at Knocknones, where, notwithstanding great personal bravery, the English troops were routed. On Inchiquin's giving his allegiance to the king, he was joined by Taafe, who, though he had reason to complain of a preference shown to Lord Castlehaven, yet continued his arduous efforts in the king's cause. He was soon after made master of the ordnance. Taafe went to Paris in order to raise a loan, and succeeded in obtaining £5000 to buy arms and ammunition. In Cromwell's act of parliament for the settlement of Ireland, Taafe was excepted from pardon for life and estate, but after the Restoration he was reinstated in his property, and in June, 1662, was created Earl of Carlingford, with a grant of £4000 a year. He died in 1677.—J. F. W.

CARLISLE, Earls of. The first person who bore this title was ANDREW DE HARTCLA, warden of the marches, a distinguished soldier in the Scottish wars. The earldom was conferred on him by Edward I., along with immense estates, for his victory over the rebel earl of Lancaster at Boroughbridge; but he was subsequently convicted of treason and executed in 1322. After the lapse of more than three centuries, the earldom of Carlisle was revived, and conferred upon a branch of the great house of Howard, descended from "Belted Will," famous in border tradition and song.—(See *Lay of the Last Minstrel*.)

CARLISLE, FREDERICK, fifth earl of, born in 1748, was distinguished both as a statesman and a poet. He was appointed lord-lieutenant of Ireland in 1780, and for several years took an active part in parliamentary discussions. He mixed largely in the gay world, to the serious detriment of his estate, and was the friend of Selwyn, Fox, and other leaders of fashion.—(See Hayward's *George Selwyn, his Life and Times*.) Lord Carlisle was the author of a number of fugitive pieces of poetry, and of two tragedies, "The Father's Revenge," and "Bellamere." But his poetical reputation has suffered serious injury from the unjust and acrimonious attack of Lord Byron in his English Bards and Scotch Reviewers, for which, however, his lordship subsequently made a beautiful atonement in the third canto of *Childe Harold*. Lord Carlisle died in 1826.

CARLISLE, GEORGE, sixth earl of, born in 1773; died in 1848; was employed in various diplomatic services, and was a member of Canning's government in 1827.—J. T.

* **CARLISLE, GEORGE WILLIAM FREDERICK HOWARD**, seventh earl of; an English statesman, or rather public man, whose rare urbanity, and many corresponding qualities of heart, have rendered him a favourite with all parties and all classes of men. Lord Carlisle was born in London on the 18th April, 1802. Known then as Lord Morpeth, he greatly distinguished himself at Oxford by his fine scholarship. Soon after quitting the university he became an attaché of the embassy of St. Petersburg. He entered parliament in 1826, representing successively the town of Morpeth and the West Riding of Yorkshire. He lost his seat for the latter very important district during the early struggles regarding the corn-laws, solely because of his attachment to the now triumphant doctrines of free-trade. Lord Carlisle has always been a pleasing and most acceptable speaker, the good sense forming the matter of his address being commended by the courtesy and candour of his manners, and the conviction of his hearers that the speaker is thoroughly sincere. He has held important offices under the various Whig governments. He has been chief-secretary for Ireland, commissioner of woods and forests, chancellor of the duchy of Lancaster; and in 1855 Lord Palmerston selected him as his Irish viceroy. Lord Carlisle's defect as a statesman, is the absence of a certain rough vigour—he cannot say, No. Probably, also, he lacks ambition. It may be that his natural tastes are rather literary than political. His essay on *Pope* (originally a lecture read to a mechanics' institution) is exceedingly creditable, evincing, if not the profoundest appreciation, at least a highly cultivated taste. His "Diary in Turkish and Greek Waters" has interested multitudes of readers; and recent as well as impending events, will probably reconcile many to the opinions expressed in that volume as to the certain and approaching fall of the Ottoman empire. Influenced, it would appear, by these forebodings, his lordship has recently wrought out and printed a poetical paraphrase and commentary on the Book of Daniel. It is no disgrace to him that, where many harder heads than his have not succeeded, he has utterly failed. His assertion, *inter alia*, that the authenticity of this much-disputed book has never been questioned, curiously manifests the state of knowledge prevailing in England regarding existing biblical criticism. It scarcely requires to be remarked that his lordship has been throughout a consistent Liberal—certainly not more on account of party ties or family connections, than in obedience to the essential liberality of an amiable, free, and generous nature. He travelled through America, that he might see personally the workings of its institutions; and even although his strong opinions regarding slavery were never concealed, his name is nowhere mentioned in the States he visited, but with respect and affection.—J. P. N.

CARLISLE, ANNE. This English lady painted portraits very dexterously, and, according to Walpole, had a repute for her copies of Italian works. She died about 1680. She was greatly favoured by Charles I., who presented her with more than £200 worth of ultramarine, a fitting tribute to a *blue*. She probably painted in oil as well as in miniature.—W. T.

CARLISLE, SIR ANTHONY, a distinguished surgeon, born near Durham in the year 1768; died in London on the 2nd November, 1840. The early part of his medical education was carried on first at York, and afterwards at Durham, under Mr. Green, the founder of the hospital in that city. He afterwards went to London and entered as a pupil at the Westminster hospital under Mr. Watson, then surgeon there. On the death of Mr. Watson in 1793, Mr. Carlisle was appointed his successor. He was very early elected on the council of the College of Surgeons, and was for many years a member of the examining board, and one of the curators of the Hunterian museum. He also held the appointment of professor of anatomy and surgery, and in 1829 became president of the college. He was surgeon to George IV. when he was prince regent, who conferred knighthood upon him at the first levee he held after he became king. In 1808 he succeeded Mr. Sheldon as professor of anatomy to the Royal Academy, which office he held for sixteen years. Sir Anthony Carlisle was, when a young man, in intimate and frequent communication with John Hunter. His early literary productions were chiefly on subjects connected with the studies to which he was introduced by that great master of comparative anatomy. In 1793 he wrote a paper on a case of an unusual formation in a part of the brain; and in 1794 contributed to the Transactions of the Linnæan Society, "Observations upon the structure and economy of those intestinal worms

called *Tæniæ*." In 1800 he was elected a fellow of the Royal Society, and contributed a paper to the Philosophical Transactions of that year, entitled "An account of a peculiar arrangement in the Arteries distributed on the Muscles of Slow-moving Animals." There are several other contributions of his in the same Transactions. In 1804 he gave the Croonian lecture on muscular motion. To medical literature Sir Anthony Carlisle made many contributions—"On the Nature of Corns and their Cure;" "A new method of applying the Tourniquet;" "On the general and indiscriminate use of Bougies;" "Letter to Sir Gilbert Blane on Blisters, Rubefacients, and Escharotics," giving an account of the employment of an instrument adapted to transmit a defined degree of heat to effect those several purposes. In 1817 he published a large work entitled "Essays on the Disorders of Old Age, and the means of prolonging Human Life;" a second edition was published in 1818. Many contributions by him to other branches of literature still exist, on plants, antiquities, and one of the most worthy of notice on "Galvanic Electricity," in *Nicholson's Journal*, in which he was the first to point out the fact that water might be decomposed by the galvanic battery.—E. L.

CARLOMAN: the name of some French princes of early date, of whom we notice—**CARLOMAN I.**, the eldest son of Charles Martel, and brother of Pepin le-Bref, who was for many years sovereign of Anstrasia, Suabia, and Thuringia. He died at Vienne in Dauphiné in 755.—**CARLOMAN**, second son of Pepin le-Bref, a younger brother of Charlemagne, born about 751. On the death of his father, he received as his share of the paternal dominions, Austrasia, Burgundy, and part of Aquitaine—the remainder falling to the lot of Charlemagne. He died in 771, after a reign of four years.—**CARLOMAN**, third of that name, the son of Louis II., the Stammerer, was king of Aquitaine and part of Burgundy, and married a daughter of Boson, king of Provence, who was first his ally, and afterwards his enemy. In 882, on the death of his brother, Louis III., whose assistance had enabled him to overcome his numerous adversaries, Carloman became sole king of France; but two years after he died, without issue, of a wound received in hunting the wild boar.—**CARLOMAN**, fourth son of Charles the Bald, lived about the end of the ninth century, and was appointed by his father abbot of St. Medard. In 870 he was accused of a conspiracy against Charles, deprived of his benefices, and put in prison at Senlis. In 871, after devastating, at the head of a band of brigands, Belgium, Lorraine, and Burgundy, he consented to return to his father, who a second time put him in prison at Senlis, and in 875 he was deposed from the office of priest by a synod assembled there, and condemned to be deprived of his eyes. He did not long survive the loss of his sight.—J. T.

CARLOMAN, king of Bavaria, was the eldest son of Louis I., king of Germany. At his father's death in 876 he succeeded to the sovereignty of Bavaria, including also Bohemia, Moravia, Carinthia, Austria, Slavonia, and part of Hungary. He invaded Italy, and having made himself master of several towns, assumed the title of king of that country. He was ultimately defeated by the Moravians, who took up arms against his authority.—J. T.

CARLONI, GIOVANNI, a Genoese painter, born in 1590. He was a pupil of Pietro Sorri, and afterwards studied under Domenico Passignani at Florence. Returning to Genoa he obtained celebrity as a painter in fresco. With his brother he completed an important work in the cathedral of the Guastato at Genoa. He was subsequently invited to Milan, and died in executing the ceiling of the church of the Theatins. He was remarkable for his correct drawing and glowing colour. He died in 1630.—W. T.

CARLONI, GIOVANNI BATTISTA. This painter, the younger brother of Giovanni Carloni, was born at Genoa in 1594. He studied in the school of Passignani at Florence. With his brother he painted the three naves of the cathedral at Genoa. In the same church he also painted the "Presentation in the Temple," and "Christ disputing with the Pharisees." He died at the advanced age of eighty-six. He was noted for his affluence of invention, the grace of his drawing, and the lucidity of his colour.—His son **ANDREA** was also a painter of some note. He was born in 1639, and died in 1697.

CARLOS, Don, of Navarre, born in 1421, was son of John, brother of Alfonso V., king of Aragon, and Blanche, queen of Navarre. On the death of the latter in 1441, a contest ensued between Carlos and his father for the throne of Navarre. Carlos

took refuge with his uncle, King Alfonso, who resided at Naples. On the death of Alfonso without issue in 1458, he became heir to the crown of Arragon, but was compelled to rouse the Spanish population to obtain from his father, John II., the acknowledgment of his right. Died without issue in 1461.—A. H. P.

CARLOS, DON, eldest son of Philip II. of Spain, by Mary of Portugal, his first wife, was born at Valladolid, July 8, 1545. A constant and bitter animosity prevailed between this unfortunate prince and his father. The disposition of Carlos was ambitious and uncontrollably passionate, but he was altogether destitute of capacity for the business of government, a defect at which Philip was greatly disappointed. Carlos, on his side, was deeply incensed at his father's marriage with Isabel, daughter of Henry II. of France, to whom he had himself been betrothed. It is said that Philip suspected an intrigue between them. In the beginning of 1568, the king, informed that Carlos had secretly expressed sympathy with the protestants of the Netherlands, and meditated quitting Spain and placing himself at their head, and had even attempted the life of the duke of Alva, who had accepted that government, repaired at midnight with a guard to his son's chamber, and placed him under arrest. Kept in a rigorous confinement, the unfortunate prince made several attempts upon his own life, which was at last terminated by poison, by order of the king, and on the sentence of the inquisition of Madrid, in July, 1568.—A. H. P.

CARLOS, DON, pretender to the crown of Spain, and next heir to the old French monarchy after the descendants of Charles X., was the second son of Charles IV., king of Spain, and Maria Louisa of Parma, and was born March 29, 1788. He shared the captivity of his family in France in 1807. In March, 1830, his brother, Ferdinand VII., repealed the *salic* law in favour of his own daughters, Isabella and Louisa. This law had been introduced by the Bourbon kings, and formed no part of the ancient Spanish constitution. Ferdinand died September 29, 1833, and the absolutist party immediately asserted the claim of Carlos. A sanguinary war followed, in which the pretender's cause was brilliantly sustained until his general, Zumalacarregui, was killed before Bilbao in June, 1835; after which he met with a series of reverses, and in September, 1839, was compelled to retreat into France, where the government placed him under surveillance at Bourges. He abdicated his claims, May 18, 1845, and retired into Italy, with the title of Count de Molina. He married in succession two daughters of John VI., king of Portugal, viz., Maria Francisca, September, 1816, and Maria Theresa, October, 1838. Died at Trieste in 1855.—His eldest son, COUNT DE MONTMOLIN, born in 1818; married in 1850, Maria Carolina, sister of Queen Christina, and of Ferdinand II., king of the Two Sicilies, but has no issue.—The younger, DON JUAN CARLOS, has two sons.—A. H. P.

CARLOWITZ, ALOISE CHRISTINE, Baronne de, born at Fiume, 15th February, 1797, and although of German origin, considered a French authoress. She has written historical and other romances of merit, yet her reputation rests chiefly on a translation of the Messiah of Klopstock, which, with her translation of Schiller's *History of the Thirty Years' War*, obtained the high approbation of the French Academy.—J. F. C.

CARLSON, GUSTAV, born in 1647, was a natural son of Charles X., king of Sweden; his mother was Brita Allertz. After the death of his father in 1660, the queen-dowager, Hederig Eleonora, took charge of his education. The estates of Byrninge and the convent of Lindholm in Skaane were settled upon him, and from the year 1658 to 1668, he travelled under the care of Count Linsköld through the greater part of Europe; after which he entered the French army, and served in the war between France, England, and Holland. In 1673 he was elevated to the rank of count and "friherre" of the before-mentioned estates in Skaane. During the war in Germany under Charles XI., he became prisoner in Brandenburg. On the conclusion of peace he returned to Sweden, but shortly afterwards, offended by his non-recognition by the royal family, left that country for ever, and entered the Dutch service as lieutenant-general, in which capacity he was employed by our William III. in his Irish campaign. After this he lived the remainder of his days in tranquillity in Holland, and died, without descendants, 1708. Carlson was a lover of learning and science, and left behind him a valuable library.—M. H.

CARLYLE, ALEXANDER, D.D., a well-known Scotch divine, was born in 1721, and in 1747 became minister of Inveresk,

near Edinburgh. He was a very zealous moderate, and strenuously supported those ecclesiastical measures with which the name of Principal Robertson is identified. Though he published little or nothing himself, Dr. Carlyle was the intimate friend and counsellor of David Hume, Hugh Blair, Adam Smith, John Home, and other illustrious writers who at that period flourished in Edinburgh. When the tragedy of Douglas was privately rehearsed, Carlyle enacted the part of Old Norval, and afterwards attended its first representation at the theatre. He was rebuked by the ecclesiastical courts, both for this offence and for the publication of some satirical *jeux-d'esprit* reflecting on his brethren for their proceedings in regard to this affair. The personal appearance of Dr. Carlyle was exceedingly imposing, and he obtained the nickname of Jupiter Carlyle, from the resemblance which his noble countenance bore to the Jupiter Tonans in the capitol. The world is indebted to him for the preservation of Collins' beautiful ode on the Superstitions of the Highlands. Dr. Carlyle died August 25, 1805, in the eighty-fourth year of his age. His valuable and deeply interesting memoirs of his own time which he left behind him were not published until 1860.—J. T.

CARLYLE, JOSEPH DACRE, celebrated as an Arabic scholar, was born at Carlisle in 1759. He was a student of Christ's college, Cambridge, where he took his master's degree in 1783. While resident at the university he studied Arabic with the assistance of David Zamo, a native of Bagdad. On the resignation of Dr. Paley, he became chancellor of the diocese of Carlisle, and in 1794 was elected professor of Arabic in Cambridge. Having been in 1799 appointed chaplain to Lord Elgin's embassy to Constantinople, he had an opportunity of visiting the libraries of that city, and of travelling through the countries of Asia Minor, as well as through Italy, Tyrol, and part of Germany. He returned to England in 1801, and was presented to the living of Newcastle-upon-Tyne. He published—"Rerum Egyptiacarum Annales, ab anno Christi 971 usque ad annum 1453," in Arabic and Latin, 1792; and "Specimens of Arabic Poetry from the earliest time to the extinction of the Khalifs, with some account of the Authors." After the author's death appeared his "Poems, suggested chiefly by scenes in Asia Minor, Syria, and Greece," 1805. Mr. Carlyle was engaged in preparing a correct edition of the Arabic Bible, and a very complete edition of the Greek New Testament, when he died in 1805.—J. B.

* CARLYLE, THOMAS, was born at his father's farm, near Ecclefechan in Dumfriesshire in 1795; and after some years of training in his own parish, went to the grammar-school of Annan to prepare for a course at the university. He became a student at Edinburgh in 1809, and remained there during seven sessions. Not much is known of his college life; we may infer from the hints we have, that he lived mainly with his own thoughts, and owed comparatively little to the system under which he was reared. Yet he distinguished himself as a pupil of Leslie, in the pursuit of mathematics. For some years after leaving the university, he was engaged as a teacher of this science at a school in Fifeshire, and in 1823 he became tutor to the late Mr. Buller. Carlyle had been originally destined for the Scottish ministry; but during his course of study his views regarding the church had become modified, and his thoughts were already turning towards a literary life. He commenced his career as a writer, by the contribution of articles to Brewster's Edinburgh Cyclopædia on Montesquieu, Montaigne, Nelson, and the two Pitts; articles not republished in his collected works. About this time he translated *Legendre*, and prefixed to his translation an original essay "On Proportion." The first part of his "Life of Schiller" appeared in the *London Magazine* in 1823; it was completed in the following year, and published in 1825 in a separate form. Among other encouraging signs, a German version of this biography was introduced by a favourable preface from Goethe himself, whose works had already begun to exercise a paramount influence over the mind of the rising author. Carlyle's translation of Wilhelm Meister's Apprenticeship was published in 1824. It was attacked in the *London Magazine* by a celebrated writer, who has made himself, on various occasions, notorious for the injustice of his criticism; but, on the whole, it met with a cordial reception. Even Jeffrey, in his absurd review of the book itself, speaks in high terms of the talent and skill displayed by the translator. The "Wanderyahre," which now composes the third volume of the English edition of Meister, first appeared as the last of four volumes of

German romance, published in 1827. Carlyle married in 1825, and about the same time retired to his country farm of Craignputtock in Dumfriesshire, where he remained for several years to cultivate, undisturbed, his own line of literature and contemplation. There is an interesting reference to his abode and manner of life in one of his letters to Goethe, with whom he at this period maintained a friendly correspondence:—"Here Rousseau would have been as happy as on his island of Saint Pierre. My town friends, indeed, ascribe my sojourn here to a similar disposition, and forebode me no good result. But I came here solely with the design to simplify my way of life, and to secure the independence through which I could be enabled to remain true to myself. This bit of earth is our own; here we can live, write, and think as best pleases ourselves, even though Zouls himself were to be crowned the monarch of literature....From some of our heights I can descry, about a day's journey to the west, the hill where Agricola and the Romans left a camp behind them. At the foot of it I was born, and there both father and mother still live to love me....The only piece of any importance that I have written since I came here, is an 'Essay on Burns.'" Besides this (1828), he had contributed to the *Edinburgh Review* his first article on Richter and a survey of German literature (1827). From that date till 1844 he continued to write at intervals for the *Edinburgh, Foreign Quarterly*, and *Frazer*, the series of critical and historical essays which make up his "Miscellanies." Those on Count Cagliostro and the Diamond Necklace form a sort of prelude to the "French Revolution." That work itself appeared in 1837; and with it Carlyle's name was for the first time brought before the public. "Sartor Resartus" was originally written in 1830, and after being rejected by several London firms, was printed in successive numbers of *Frazer's Magazine*. Published as a single volume only in 1838, it made its way in this country slowly but steadily, and helped to establish the author's place in the front rank of our thinkers. "Chartism" appeared in 1839. Meanwhile Carlyle, who had transferred his residence to the metropolis, had been distinguishing himself in another sphere. In the summer of 1837 he delivered a course of six lectures on German literature, and a second series of twelve on the history of literature (1838). In 1839 he gave a course on the revolutions of modern Europe; and in 1840 delivered the lectures on "Heroes and Hero-worship," which were afterwards published. Carlyle himself, at the conclusion of his last lecture, expressed his satisfaction with the cordial way in which his call for attention had been answered, but it was his last effort in this direction. He has confined himself since then to the other channels of literature, in which he judged, perhaps rightly, that his force more really lay. His "Past and Present" was published in 1843; "Oliver Cromwell's Letters and Speeches" in 1845. The rapid sale of this latter work bore testimony to the growing fame of its author. A new edition was called for a few weeks after its publication, and a third, with additions, appeared in 1849. The "Latter Day Pamphlets" came out in 1850, and the "Life of John Sterling" in 1851. The first instalment of his great work on Frederick II., 2 vols. 8vo, appeared in 1858.

When Carlyle's essay on German literature first appeared, it marked an era in the history of criticism. The writers who contributed to the early numbers of the *Edinburgh Review*, brought with them a large amount of taste and sound judgment, which they successfully applied to such works as fell within their sphere, and could fairly be tested by their canons. In dealing with a new literature they failed to criticise, because they had never made the necessary effort to comprehend it, and intolerantly proscribed all that did not conform to rules which, applied beyond that sphere, became mere arbitrary formulae. If such criterions have been dismissed as inadequate—and it is a first principle of our criticism that we must place ourselves as far as possible in the position of our author—it is mainly owing to the influence of the "Miscellanies." The literature of Germany—to which three-fourths of those papers are devoted—first became known in England through Carlyle, because he himself was the first to apprehend its meaning. At the close of one of his essays he gives two pieces of advice, salutary at all times, but more especially needful at the time they were given. The first records his conviction that careful study is necessary to understand well anything that is much worth understanding;—the belief, in his own phrase, that nothing great can be "adequately tasted." Nothing more impresses the student of his

works than his *thoroughness*. He never takes a task in hand without the obvious determination to perform it to the best of his ability; consequently, when he has satisfied himself that he is master of his subject, he will more than satisfy others. His second impresses the duty of trying to throw ourselves into the mind of others before we pronounce judgment on them. This is the grand secret of Carlyle's success as a critic: to it is chiefly owing his pre-eminent skill to interest us in the thoughts, feelings, and fortunes of every one of whom he writes. He has many of the minor requisites of a good critic; he knows how to distinguish the essential from the accidental—what to forget and what to remember—what to say and what not to say—where to begin and when to stop. Not only his biographies of Schiller and Sterling, but the shorter notices scattered among his essays, are intrinsically more complete, and throw more real light on character, than whole volumes of ordinary memoirs. He exhibits in prose the same penetrating imagination which distinguishes a great poet, and, *circum præcordia ludens*, brings out in bold relief the main features of the men whom he designs to commemorate. His desire to find good in all greatness—a charitable breadth of sympathy expressed in the saying, that we must judge a man not by the number of his faults, but by the amount of his deflection from the circle, narrow or wide, which bounds his being—enables him to appreciate those most widely differing in creed, sentiment, and lines of activity from each other and himself. We can understand how a native of the Scottish Lowlands, having much of his nature in common with their lyrists, should have written the best of essays on Robert Burns; or how one so remarkable for stern independence and strength of will, should find congenial themes of discourse in Johnson, Luther, Mirabeau, and Francia; but when the same searching criticism is applied to such names as Voltaire, Diderot, and Novalis, with the same generous liberality, we admire a genius as flexible as it is intense. Carlyle sums his view of history, when he calls it "the essence of innumerable biographies." Nothing is more characteristic than his tendency to *individualize* every thing he meets, and his dislike of abstractions, political or moral, which he cannot connect with something concrete, single, and definite. Most biographies are too vague for him; he delights in Boswell. He glides over dissertations and generalizations, to pick out some little bit of fact from the heart of Clarendon or Hume. The essence of history does not lie in laws, senate-houses, and battle-fields, but in the tide of thought and action—the world of existence that in gloom and brightness blossoms and fades apart from these. Other writers have expanded biography into history—Carlyle condenses history into biography. Even in the "French Revolution," where he has pre-eminently to deal with masses, he gives a striking prominence to their leaders. They pass before us as the writer gives them names, and calls them back again as they lived, and moved, and died, amid those stormy scenes. But this is only one of the aspects of the work. The "Revolution" has been compared to an epic poem. Its author recognizes in his theme the longest and fiercest fight the world ever saw—the death-wrestle of outworn feudalism and young democracy. Hence there is a deep back-ground to all these figures, in the rush and surge of contending multitudes. If the book is in prose, it is such prose as was never seen before. It is all a "flame picture," every page seems on fire; we read the whole as if we were listening to successive volleys of artillery. "Cromwell" is avowedly biographical. The events of the period are brought out in Carlyle's book only so far as they are connected with the career and character of his hero; but in its elucidation of that character it is without a rival. There never was a work which more completely reversed a historical verdict. The old notions of hypocrisy, fanaticism, and ambition are refuted out of his own mouth; but it required the illustrative genius of his editor to bring back life and meaning to those half-forgotten letters, and sweep away the clouds that so long obscured the august proportions of the Protector. "Frederick" abounds with evidences of the same revivifying power. The introductory portion, which has to lead us through one of the most tangled mazes of early Prussian history, is rendered interesting mainly by the restoration of a whole gallery of German worthies. In the main body of the book, the men and women connected with the Prussian court are brought out in fuller light and shade:—Frederick himself at Sans Souci, with his cocked hat, walking stick, and wonderful grey eyes; Sophie Charlotte, with her grace, wit, and

music; Wilhelmina and her book; the black artists, Seckendorf and Grumkow; George I. and his Bluebeard chamber; the Old Dessauer; August the Strong; Voltaire; Algoti. All these, and more are summoned as by a wizard's wand from the land of shadows to march or flutter past the central figure of his volumes. Carlyle as a historian is notably exact. What he himself calls "a transcendent capacity of taking trouble," and a genius for accuracy, preserves him from being carried away from the strict confines of fact. He has a keen eye for nature, and the reliance we come to have on their fidelity adds a new charm to his pictures. His descriptions of places and events, even the most trivial, have a freshness which one hardly finds anywhere else out of Homer. See especially in "Cromwell" the account of the battle and battle-field of Dunbar, where the narrative is sustained throughout with more than Homeric grandeur. His last work brings before us a host of places and scenes—all vividly realized, and enriched by the memories that are made to cluster round them.

Much of the power of this writing is connected with the peculiar fascination of the author's later style. Questionable as a model for others, his own manner suits him, for it is emphatically part of his matter. Its abruptness corresponds with the abruptness of his thought, which proceeds often by a series of electric shocks, as if—to borrow a simile from a criticism on St. Paul—it were breaking its bounds and breaking the sentence. It has a rugged energy which suggests a want of fluency in the writer, and gives the impression of his being compelled to write. He is at all hazards determined to convey his meaning; willing to borrow expressions from all lines of life and all languages, and even to invent new sounds and coin new words, for the expression of a new thought. He cares as little for rounded phrases as for logical arguments, and rather convinces and persuades by calling up a succession of feelings than a train of reasoning. Hence his love of repetitions, and his profuse use of *επιεικεια*. The most Protean quality of Carlyle's genius is his *humour*. Now lighting up the crevices of some quaint fancy; now shining over his serious thought like sunshine on the sea, it is as subtle as that of Cervantes, more humane than Swift's, and only less exuberant than Richter's. There is in it, as in all humour, a sense of ever-present contrasts and apparent contradictions, a sort of double sight, of matter for laughter in sorrow and tears in joy. It has besides a gloomy fervour of its own, and an irony which is more Socratic than Sophoclean, for it is as often at the expense of the writer as of others. He seems perpetually checking himself, as if afraid of betraying too much emotion, and throwing in absurd illustrations of serious propositions, partly to show their universal applicability, partly to escape the suspicion of sermonizing. Carlyle's humour is a mode in which he practises his doctrine of golden silence. It is, in one of its aspects, the offspring of intense reserve. Sometimes it takes a lighter form, and appears as side-splitting satire; sometimes it consists in drollery of description; sometimes in oddity of conception; sometimes it is a character sketch; sometimes it is prominent in the account of an event; now it is an antithesis—now a simile; sometimes it lurks in a word, sometimes in a sentence. Its most unfortunate use is where Carlyle forgets his own warning, and makes laughter a test of truth; its noblest accompanies the *purity* which enables him to handle fearlessly themes that in more awkward hands might have easily become disgusting. Unlike others, he can touch pitch and not be defiled. His humour is equal to that of Sterne; his *pathos* is profounder, in proportion as the man himself is more true. *Pathos* is the other side of humour. It is the same deep sympathy that laughs with those who laugh, and mourns with those who mourn. Its two phases are often simultaneously prominent in our author's works; but his reverence for the past makes him more touched by its sorrows than moved by its folly. With a sense of brotherhood he stretches out a hand of compassion to all that were weary; he feels even for the pedlars climbing the Hohenzollern valley, and pities the solitude of soul on the frozen Schreckhorn of power, whether in a dictator of Paraguay or a Prussian prince. He leads us to the death-chamber of Louis Quinze, of Mirabeau, of Cromwell, of Sterling, his own lost friend; and we feel with him in the presence of a mystery which solemnizes the errors as well as the greatness of men. Ever and anon amid the din of battle and the cares of state, some gentler feeling wells up in his pages like the chime of Sabbath bells. It is Teufelsdröckh left "alone with the night"

—Oliver remembering the old days at St. Ives—or the Electress Louisa bidding adieu to her Elector. "At the moment of her death, it is said, when speech had fled, he felt from her hand, which lay in his, three slight slight pressures—Farewell, thrice mutely spoken in that manner, not easy to forget in this world." There is nothing more pathetic than the whole account of the relations of father and son in the domestic history of the Prussian court, from the first estrangement between them—the young Frederick in his prison at Custrin, the old Frederick gliding about seeking shelter from ghosts, mourning for Absalom—to the reconciliation, the end, and the after-thoughts about the loved one—a scene never to be mentioned without thoughts that lie too deep for tears.

What Carlyle says of Dante's Francesca, that it is "a thing woven as of rainbows on a ground of eternal black," might be applied to his own tenderness. Every reader of his works has felt in them the presence—sometimes the excess—of an element of sternness. He is a good hater. What he loves most is truth; what he hates most is falsehood, and his denunciations of all its forms—as shams, hypocrisies, phantasms—often remind one of the Hebrew prophets, or Dante himself in their condensed ferocity. He is constantly drawing lessons from history to show their necessary overthrow, and in somewhat exaggerated terms proclaiming their essential weakness. A strong sympathy with strength is one of his characteristic qualities. A Titan himself, he is ever ready to shake hands with Titans, Gothic gods, burly Dantons, Mahomet, Knox, Columbus. Hence his connection of truth and strength; his view that virtue, valour, and victory, are inseparable; his assertion that Might is Right; that all power is moral—convictions which express a truth as yet but partially realized, and which in their premature anticipation of it lead this writer to partial verdicts even on questions of history and biography. He is apt to find excuse for all the tyranny of conquest, and withdraw his sympathy even from the greatness of conquered nations. His burden is too prevalently a "*Vae victis*." We may admit that right is might, and remember that wrong is might also. We can only hope for the ultimate triumph of the better power. There is nothing more difficult to guard against in speculation than schemes of crude optimism; it seems almost irreligious to draw no morals from history. Yet surely we do not honour God by being too eager to justify his ways to men. In the fraction of the universe we see, our notions of justice are but imperfectly borne out; we may try to enlarge them, but we only jump the difficulty by proclaiming loudly that they are borne out. When we make success or failure the test of national or individual merit, we revive in a new form the old error that made sorrow the sign of sin. Power may accompany the right to conquer, but they are not indissoluble, for the right is not derived from the power. Even the power to rule is an insufficient test; it is only the power to rule well that is a warrant of just victory. We may avoid the logical consequences of a partial view by a vague use of words. If power means moral force it is of course moral; but the assertion, explained, is tautological; unexplained, it is misleading. Carlyle's desire to reconcile the moral and intellectual powers, leads him to fill up the side of a character which is wanting from his imagination. He attacks other schemes of historical optimism, and yet frames one for himself which embraces only half the truth. We need only read it between the lines of his chapter on the Reformation to see its limitations. But his view of the past is comparatively a just one; in long periods the laws of the universe do at least dimly appear, and in the main assert their supremacy. It is when he turns to politics with the eye of a historian, and regards present relations as history accomplished instead of history in progress, that he falls into serious errors. While apprehending more, perhaps, than any previous writer the foundations of existing greatness, it is strange how seldom he tries to realize what may properly be called the new ideas of the age. He wars against the anarchy of passion, and yet respects that other anarchy which takes the name of order. Rebellion is generally but an indication of impatience; nations which cannot obey need not hope to command. He ridicules the American abolitionists in the assertion of a principle which is not based on his view of national deserts. Strength of mind and industry, the prime marks of merit, do not appear prominently in the negro race. It is a proof that it had better remain as it is, in slavery. He derides, in the same way, all female emancipation and other movements which rest

their sole authority on a recognition of the rights of weakness. He acknowledges the importance of new powers that have not yet found their place; but he despises new ideas that have not yet become powers. This is the negative aspect of Mr. Carlyle's political philosophy. Its positive side is *Hero-worship*—his notion of Order and Fealty. Feudalism had its chiefs, and flourished, or not, as it followed them well or ill. Democracy, the new idea of this age, must also find its representatives in great men. Political science consists in discovering the will of the people; but this will is not to be found by universal suffrage and ballot-boxes. It is only a sovereign, well chosen and loyally served, who can express it. Theoretically Carlyle's view ignores the conception of collective wisdom and the action of masses, different in kind as well as degree, from that of units. It is partly a result of his excessive individualism. He forgets the practical impossibility of finding wisdom before trial—the misery of mistakes which are irrevocable. What we want is the guidance of our wisest men; but how many of her wisest men has any nation been able to rank among her kings? In despotic governments we have a happy hit for how many unhappy misses? Carlyle assigns everywhere too wide a sphere to compulsion, and forgets that freedom itself is greater than any end. He is not altogether responsible for the use that has been made of his views to support theories of absolutism; but it cannot be concealed that some of these views lie athwart the best tendencies of the time, and have materially obstructed their progress. Even this, the weakest phase of Mr. Carlyle's philosophy, has some advantages. Standing aside from all political parties, he corrects in turn the errors of each, and checks their exaggerations even by his own. He sees deeply into the undercurrent evils of the time. He assails, with equal force and justice, our practice of leaving those evils to adjust themselves, or dealing with them by empty catchwords. He brands the meanness which too often marks our mercantile dealing, the selfishness which results from over-strained competition, and teaches a truth we are apt to ignore; viz., *that wealth is not the one thing needful for national prosperity*. Some of his direct suggestions are practical and excellent; as the advice to let merit rise from the ranks in all spheres—to employ our army and navy in time of peace—to provide a national education for the people—to fix more exactly the province of the executive and legislative bodies—to promote men of eminence who cannot face a popular election—to organize a new chivalry of labour—making industrial regiments of our able-bodied paupers, and enlarging the sphere of partnerships in all trades. Even on the vexed question of the negroes, his proposals to change their servitude into serfdom, and open the door to the purchase of liberty by the slaves themselves, indicate the best path towards securing their ultimate emancipation.

But it is neither as a politician nor a biographer, nor even in the domain of history proper, that Carlyle's greatness preeminently appears. Everything he writes has at bottom a personal reference. It is as an *ethical and religious* teacher that he has the largest claim on our gratitude. When he first came to London, everybody was making inquiries about the political and religious opinions of the rising author; was he a chartist, an absolutist, a calvinist, or an atheist?—inquiries which were then and ever doomed to disappointment. He had come from the Scottish moors and his study of the great German literature, a strange element into their society, not to promulgate a new set of opinions, but to infuse a new spirit into those already existing. He found Benthamism prevailing in philosophy; the Byronic vein in poetry; formalism in religion; society was regulated by fashion and routine; men wore their dogmata like their dress, and really believed only in that on which they could lay their hands. His mission was not to controvert any form of creed, but to show the insufficiency of this mode of belief. He raised the tone of literature by referring to higher standards; he tried to elevate men's minds to the contemplation of something better than themselves, and impress upon them the necessity of professing nothing with their lips which in their hearts they could not believe. He taught that we must make our own convictions, and that the matter of profoundest consequence is the degree of sincerity with which we hold them. Beliefs by hearsay are not merely barren but obstructive; it is only "when half gods go, the gods arrive." Carlyle had to war against credulity, in order to grapple with unbelief. A deep sense of *reverence* lies at the root of all his symbolism. He uses new phrases to express a meaning that old

ones have ceased to convey. After all that has been done to explain it, this world seems to him still a mystery, and we ourselves the miracle of miracles. There is beneath all the soundings of science a deeper deep. Content with what we see and know, we would need no religion. It is the feeling that mere sight and knowledge leave us only more forlorn, that creates the grand want. However Carlyle's own form of faith may differ from others (and we have no right to assume more than he chooses to announce), his appeal to the *sense* on which they all depend, has done service to the cause of religion which it is not easy to estimate. He has done much to shatter all existing schemes of utilitarianism. Our relation to our fellows is not a relation of repulsion merely; we are bound to them by invisible yet adamant chains of duty. Duty is with Carlyle something which cannot be derived. Bare calculation would leave the world a wilderness of mean contentions. It is through the sense of the infinite within and around us, that our moral, as well as our religious nature, first truly unfolds itself. "The hero gives his life, he does not sell it." We must be ready to renounce the pursuit of happiness, and in self-annihilation—merging our interests in our duties—we shall find blessedness. Thus alone are true ethics possible. There may be something of the spirit of the mystic in that portion of "Sartor Resartus" where this view is unfolded, but surely there is much of the essence of christianity. It is a firm grasp of the religious sentiment that qualifies any one to be the exponent of religious epochs in history. By this alone, says Dr. Chalmers, "Thomas Carlyle has done so much to vindicate and bring to light the Augustan age of christianity in England." It is the secret of his sympathy with the Puritans. It is the secret, also, of his appreciation of the higher Teutonic literature. "It is obvious from all his writings," we quote from the same authority, "that they are not the dogmata of Germany which he idolizes, but the lofty intellect, the high-souled independence, and above all, as most akin with the aspirations of his own chivalrous and undaunted nature, the noble-heartedness of Germany." Those are the common characteristics which have bound him so closely to Goethe. The relation between the great poet and his English interpreter is a remarkable one. There are many points of contrast between them. The one, self-centred, solitary in his calm, "totus teres atque rotundus," an Apollo sending forth notes of Memnonian music; the other, a rough giant, struggling, restless, suffering with the sorrows of all humanity; the one all symmetry, the other all strength. It is as if Shakespeare and Luther had been born again as master and disciple. Yet they are one at heart. They have the same deep insight—the same sense of the glory and mystery of the universe—the same great grasp of life—the same reverence for man as man—the same intense convictions and the earnestness they bring. The essential difference between Carlyle and the Germans is that of action and thought. To *know* is not his end, but to *be*. Either to know ourselves or others is in great measure impossible. "Know thy work and do it." A practical philosopher, he habitually depreciates metaphysicians. (*Vide* his treatment of Leibnitz.) He loves the lyre, but it is the lyre that builds the walls of cities. Truth is with him not so much a majestic vision, as an element to mould the character and rule the will. Carlyle does not rest in it—paint, sing, or prove it; but breathes, moves, fights, and dies for it. He loves the strife; like Luther's, his words are battles. Hence his *gospel of labour*, his sympathy with all its forms. *Laborare est orare*. He, and he alone, is honourable who does his day's task bravely, whether by the axe, or plough, or pen. Knowledge and strength are the rewards of toil. Action converts the ring of necessity that girds us into a ring of duty; it frees us from the unhealthy blight of self-consciousness—from morbid dreams—from childish fretfulness—from despair itself—and makes us men. There is nothing grander in literature than some of these litanies of labour. They have the roll of music that makes armies march; rousing us, as by a trumpet, to put forth new power, and force, and energy. They are among the most beneficial influences of Carlyle's philosophy, for they continue to present it on its most genial side. It has another and less consolatory aspect. The appreciation of what is wise and excellent involves, in a world like ours, an equally present sense of folly and crime; but it is unfortunate when the sense of evil predominates over the sense of good. Carlyle seems to forget his own best teaching when, turning from the past with its religious aisles and solemn memories—the past, softened and harmonized

by time—to the present, with its tumults, discord, and wrong, he addresses it in words of impatient anger. This mood has grown upon him. His accents come to us oftener in the thunder and the whirlwind, more rarely in the still small voice. We have had less in recent years of the sublime hopefulness that illumines "Sartor Resartus,"—that most beautiful of all his works, "written in star fire and immortal tears," so rich in tenderness and grace, full of all sights and sounds and modes of melody. Turning from this to the scorn and mockery of the "Latter Day Pamphlets," we are impressed with a somewhat saddening contrast. It is as if he who had led us so far on the way had himself lapsed backward into the Everlasting No. Loss of temper is not loss of faith; but the gloom which pervades some of Carlyle's later writings goes deeper than loss of temper. The "riddle of the painful earth" weighs too heavily upon him. The pressure of infinity itself threatens to overwhelm his liberty; the old doubts ever and anon recur, and the shadow of a dreary fatalism seems to pass over his mind. But the doubts are never quite victorious. There is a profound sense in the remark of one who loved him—He is never at rest in his fatalism, and while he resists it, it is not fatalism. It is a struggle, "yet a struggle never ended, ever with true unconquerable purpose begun anew." His fiery unrest is a sign of the presence and conflict of the spirit of freedom, and an unwearied will.

We have accorded a greater length to this than is generally due to contemporary notices, from a sense of the paramount influence Carlyle's works are exercising, and are long destined to exercise, on the whole speculation of the age. They have already made a deeper impression on the literature of England than the works of any writer who has lived for a century. They have done much to mould some of the best thinkers in America; and are extending their influence to the continent of Europe. Thomas Carlyle has been, by his advice and guidance, the Greatheart to many a pilgrim. Not a few could speak in the words of the friend whose memory he has so affectionately preserved:—"Towards me it is still more true than towards England, that no man has been and done like you." He is one of those regarding whom we are constrained to acknowledge, after all is said that can be said about their works, the man is mightier than them all.—J. N.

CARMAGNOLA, FRANCESCO, a celebrated Italian general, was born in Piedmont about the year 1390. His original name was Busone, but after his elevation he assumed the designation of Carmagnola, from the place of his nativity. In his youth he was a swineherd, but enlisted as a private soldier in the service of Philip Maria Visconti, duke of Milan. His courage and abilities attracted the notice of that prince, who made him commander-in-chief of his army. His brilliant successes soon showed the wisdom of the choice. Carmagnola inflicted several severe defeats on the enemies of the duke, restored to him the whole of Lombardy, and afterwards added to his dominions Piacenza, Brescia, Bergamo, and other towns, and made him the most powerful prince in Italy. In return for these important services, Philip created him Count of Castelnovo, gave him in marriage one of his natural daughters, and made him governor of Genoa. These honours, and the great wealth he had accumulated, raised up many enemies to the fortunate soldier, and excited the jealousy of the duke, who was of a dark and suspicious temper. In 1424 he deprived Carmagnola of his military command, and refused to listen to his defence, or even to grant him an audience. Indignant at this treatment, the count immediately quitted the territory of Milan, and ultimately repaired to Venice, and revealed to the senate the intrigues and ambitious designs of Philip, who meanwhile had confiscated the immense possessions of Carmagnola, and had sent an assassin to murder him. War was immediately resolved on against Visconti, and Carmagnola was appointed commander-in-chief of the united army of Venetians and Florentines. In the campaigns of 1426 and 1427 he was eminently successful, and the duke was compelled to purchase peace in 1428, by ceding to the Venetians Brescia, Bergamo, and one half of the province of Cremona. But in 1431, war having again broken out between Venice and Philip, Carmagnola was appointed to his former office, but met with various reverses, which excited the suspicion of the Venetian senate, and he was eventually invited to Venice, for the purpose, it was pretended, of assisting the government with his advice. On his arrival he was received with marked distinction, and conducted to the ducal palace, where he was suddenly

arrested, charged with treason, put to the torture, and then beheaded on the 5th of May, 1432. Considerable diversity of opinion prevails as to the question of Carmagnola's guilt or innocence; but the base treachery of the Venetian senators cannot be too severely condemned.—J. T.

CARMATH or **CARMATHI**, the founder of the sect of Carmathians among the Mahommedans of the tenth century. He belonged originally to the sect of the Ismaili, but openly avowing and carrying to excess their infamous secret doctrines, he at length separated from their chief, and founded the sect which bears his name, and which existed for some time after his death.—J. B.

CARMEI, MICHEL ANGELO, a distinguished Greek and Hebrew scholar, born at Cittadella, near Vicenza, in 1686; died in 1766. He entered the Franciscan order, and became professor of theology and sacred history. Carmei translated Euripides into Italian verse in a style which Piattoni has pronounced classic. On the subject of this translation the author had to maintain a long controversy with Reiske. He has also left a translation of Aristophanes' *Pluto*, and a version from the Hebrew of *Ecclesiastes* and the *Canticles*. A complete list of his works, which are exceedingly numerous, is given by Tiplado.—A. C. M.

CARMICHAEL, GERRHOM, a Scottish minister at Monimail, Fifeshire, and afterwards professor of moral philosophy in Glasgow university, was born in 1682, and died in 1738. He wrote some learned notes on Puffendorf's *De Officiis Hominis*. His son **FREDERICK**—born in 1708; died in 1751—succeeded his father in Monimail, became afterwards one of the ministers of Edinburgh, and left a volume of elegant sermons.—J. B.

CARMICHAEL, JAMES, a practical engineer, well known as the inventor of the fan-blowing machines, was born in Glasgow in 1776. In 1810 he became a partner with his brother Charles, who had commenced business as a millwright in Dundee some years before. The brothers soon became famous as ingenious workmen, and were reputed especially successful in the construction of stationary engines. In 1821 they constructed the first twin steamboat for the ferry across the Tay at Dundee. For this vessel James invented an apparatus commonly described as reversing gear, which entitles him to honourable mention among the improvers of steam navigation. In 1829 Mr. Carmichael succeeded, after numerous experiments, in constructing his fan-blast, and with a liberality of which there are few examples, declined to patent the invention. He died in 1853.—J. S., G.

CARMICHAEL, RICHARD, M.R.I.A., for many years a surgeon of the first eminence in Dublin, was the fourth son of Hugh Carmichael, solicitor in that city, and was born on the 6th of February, 1779. After graduating in the schools of the College of Surgeons in Ireland, he was appointed to the Wexford militia. In 1803 he settled as a practitioner in Dublin, and was in the same year elected surgeon to St. George's hospital and dispensary, where his attention was particularly directed to the nature and treatment of cancerous disease. This was the subject of his first publication, an essay which appeared in 1806, and was reprinted in 1809. In 1810 he published an essay on scrofula, and in the course of that year was nominated one of the surgeons to the Lock hospital. This appointment led to the appearance of the great work in which he put forward his ideas on the use and abuse of mercury—views which have undoubtedly ever since modified the practice of the profession, in the therapeutic employment of that mineral. In 1816 Mr. Carmichael was appointed one of the surgeons of the Richmond, Hardwicke, and Whitworth hospital, which office he resigned in 1836. He continued, however, as consultant surgeon to the institution up to the period of his death, and in that capacity gave from time to time clinical lectures on his favourite subjects—scrofula, cancerous diseases, and syphilis. In 1826 Mr. Carmichael, in conjunction with Dr. Robert Adams and the late Mr. McDowell, founded the "Richmond," now known as the "Carmichael" school of medicine. To this school he gave annually during the last eight years of his life, the sum of £50 to be distributed in premiums to the students, and by his will he left £2000 as a premium fund. He also left £8000, under certain regulations, for the improvement of the school. In 1808 Mr. Carmichael was one of the censors, and a member of the court of examiners of the Royal College of Surgeons in Ireland, and in 1813, 1826, and 1846, he filled the office of president of the college. He was also a member of the Royal Irish Academy, and of the Royal Dublin Society; and in February, 1835, he

received the sparingly bestowed honour of the corresponding membership of the Royal Academy of Medicine in France. A complete list of his writings, thirty-one in number, is given in the ninth volume of the *Dublin Quarterly Journal of Medical Science*. Mr. Carmichael's active and useful career was, on the 8th of June, 1849, brought to a sudden and melancholy close by drowning in a rapid stream, while endeavouring to cross on horseback the Strand, in the neighbourhood of Dublin. The bequests made by his will to the medical institutions of Dublin were worthy of his generous nature.—W. D. M.

CARMICHAEL, WILLIAM, an American diplomatist of the revolutionary epoch, was a native of Maryland, of Scotch extraction. In 1775 he was in England, and went to Paris, on his way home, with despatches from Arthur Lee. Being detained by sickness, he aided Silas Deane in his official correspondence, and went to Berlin to give information to the king of Prussia respecting American commerce. He returned to America in May, 1788, and soon afterwards was made a delegate from Maryland to congress, where he seems to have borne testimony against Deane. In 1779 congress appointed him secretary of legation to Mr. Jay in his mission to Spain. He went to Madrid in this capacity, and when Mr. Jay left in June, 1782, he remained as chargé d'affaires. Congress soon appointed him to this office, and he remained in it at Madrid for several years. Carmichael returned to the United States, and died early in 1795.—F. B.

CARMIGNANI, GIOVANNI ALESSANDRO, was born at Pisa in 1768, and educated at the college of Arezzo, where he obtained the degree of LL.D. He was called to the bar at Florence, and in 1799 appointed to a magistracy at San Minato. Selected by the government of Tuscany for the post of professor of jurisprudence in the university of Pisa, he accepted the appointment, but under protest that he would teach from the chair his views of the inutility, injustice, and inhumanity of capital punishments. The rest of his life was devoted to the task of rescuing human victims from the hand of the executioner, and he was often rewarded by success. In his leisure hours he occupied himself with literature, and his comments on the *Teatro d'Alfieri* are of high merit. He died in his native city in 1847.—A. C. M.

CARMONTELE: born at Paris in 1717. He merits a place amongst literary celebrities, for being the inventor of that charming entertainment which the French call "Proverbe." It is a drama which, depending altogether on dialogue, without aid of scenery or decoration, may be acted in a drawing-room, or got up by a party enjoying a day in the country. Carmonnelle obtained a place in the household of the duke of Orleans, which he lost by the Revolution. He died in 1806.—J. F. C.

CARNE, JOHN, the author of several pleasant volumes of travel, particularly "Letters from the East," and "Letters from Switzerland;" died at Penzance, in his fifty-fifth year, in 1844. Born in affluent circumstances, he cultivated literature merely as a recreation, and probably was as much astonished as delighted at the success of his productions. The latter part of his life was spent at Penzance, where, although accustomed to the pleasures of London literary society, he lived in kindly and contented intercourse with his rustic neighbours.—J. S., G.

* CARNE, LOUIS MARCIEN, Comte de, a French publicist and politician, was born at Quimper in 1804 of an ancient and distinguished family. After passing through the offices of attaché and ambassador's secretary, he became a member of the general council of Finisterre in 1833, and a deputy in 1839. In 1845 he supplanted M. Drouyn-de-Lhuys in the ministry of foreign affairs, and held this office till the revolution in 1848. He is the author of numerous articles in the *Revue des Deux Mondes* and other periodicals, and of sundry political works.—J. D. E.

CARNEADES, a Greek philosopher, famous as the founder of the Third or New Academy, was an African, a native of Cyrene, and was born about 213 B.C. In company with Critolaus and Diogenes, he was sent by the Athenians to Rome in 155 to complain of the injustice of a fine which, under the authority of the Romans, had been imposed upon Athens by the Sicyonians for having laid waste Oropus, a town in Boetia. Each of the three ambassadors excited the attention of the learned men of Rome by some display of learning or eloquence, and particularly Carneades, who harangued in praise of justice before Galba and Cato the censor, with such subtlety of reasoning and copiousness of diction, that when on the day following he undertook to refute all his

own arguments, Cato, in dread of the effect such displays of tongue-fence might have upon the youth of the capital, in diverting them from the pursuit of arms to that of Grecian learning, abruptly dismissed the three Athenians. Carneades died in 129. The leading doctrine of the New Academy was that neither our senses nor our understanding supply us with sure criteria of truth. It was also distinguished by its opposition to the tenets of the stoics.—J. S., G.

CARNEAU, ETIENNE, born at Chartres in the beginning of the seventeenth century, and died in 1671. He first studied jurisprudence under the care of his father, a distinguished avocat, then devoted himself to polite literature. In 1630 he joined the Celestines, and died in their monastery at Paris. Carneau amused himself by writing verse, and published among other volumes one which has been often reprinted, and which still has some interest, "*L'Economie du Petit Monde*." The "*Petit Monde*" was in the language of the alchemists, the microcosmos, or man. He translated into verse some tracts of St. Augustine.

CARNEGIE, SIR ROBERT, a Scottish lawyer and statesman, appointed in 1647 a lord of session. His father, John de Carnegie, had fallen at Flodden. Sir Robert attached himself to the regent, Arran, in whose service he visited England and France. After the assumption of the regency by the queen dowager, Carnegie was clerk to the treasurer of Scotland, and one of the commission for concluding peace with England. At the Reformation he treated with the lords of the congregation in name of the regent, but having gone over to their party he was sent as their ambassador to France and England. He died in 1556, leaving a work on Scots law named "*Carnegie's Book*."—J. B.

CARNOT, JOSEPH FRANÇOIS CLAUDE, an eminent French criminal lawyer, born at Nolai, department of Côte-d'Or, 22d May, 1752; died in 1835.—W. J. M. R.

* CARNOT, LAZARE-HIPPOLYTE, son of the illustrious member of convention, born at St. Omer in 1801. The associate of his great father in his exile—in Belgium, Bavaria, Poland, and various parts of Germany, he returned to France in 1823, and devoted himself to the bar. Led away, like many other of the young sanguine and intelligent spirits of Paris in those days, Carnot was deluded by the dreams of St. Simon, and united himself closely to *Enfantin*. Repelled, however, by the excesses of this enthusiast in reference to the question of marriage, Carnot, along with Jean Reynaud, Leroux, and others, unfurled a flag of his own; and propagated more chastened ideas through the columns of the *Globe*. He has never quite escaped from the impressions ruling this early period of his life; but he has gained sufficient wisdom to know that the statesman and the politician must, as such, stand apart at present from all these theories,—that the thing to be asked for is simple liberty to test them through private enterprises and organizations. Carnot was elected deputy in 1839, 1842, and 1846, and took his place prominently among the *Mountain*, or the party of radical opposition. On the occurrence of the revolution of 1848, the portfolio of the ministry of public instruction was confided to him; and it cannot be denied, that, during his brief tenure of office—aided by his friends, Reynaud, Renouvier, &c.—he acted with an intelligence and good faith not unworthy of his descent. He fell chiefly through the imprudence of Renouvier, with whom Socialism was still all in all—being replaced by Vaulabelle. He was subsequently elected to the constituent assembly for the department of the Seine by 200,000 suffrages; but notwithstanding his strongly-pronounced republicanism, he had the manliness to concur in the vote that "the General Cavaignac had deserved well of his country." After the *coup d'état*, three republicans, Cavaignac, Carnot, and Henon, were returned to the legislative assembly. Their seats were vacated on their refusal to take the required oath. Carnot was again returned in 1857 for one of the districts of Paris, but he persisted in his refusal to acknowledge the legitimacy of the power of Louis-Napoleon. He now pursues in Paris important literary labours, being engaged on a History of Germany during the War of Liberation, and the Memoirs of his Father. He has already written and published much—for instance, his curious "*Memoires de Bertrand Barrere*," in 4 vols., and of "*Henri Gregoire, Bishop of Blois*." There is also an interesting volume by him—"*Quelques reflexions sur la domesticité*."—J. P. N.

CARNOT, LAZARE-NICOLAS-MARGUERITE, a mathematician, man of letters, engineer, and military administrator of the highest order, and the most able, honest, and brave of French

republican statesmen, was born at Nolai in the department of Côte-d'Or, and province of Burgundy, on the 13th of May, 1753, and died at Magdeburg on the 23d of August, 1823. His father was a member of a respectable family of middle rank, and the parent of eighteen children. In 1771, the young Carnot having passed the necessary examination with distinction, was admitted to the government school of engineering at Mézières, where for two years he received the instruction of several distinguished professors, and especially of the famous Monge. In 1773 he received his commission as lieutenant, and was sent to Calais to superintend the progress of military and hydraulic works. In the course of the ensuing year, besides distinguishing himself in his profession, he published various lyric poems and scientific essays. The most remarkable of the latter was his "Essai sur les Machines en général," first published in 1783, republished in 1786, and again republished and remodelled under the title of "Essai sur les principes de l'équilibre et du mouvement," in 1803. In that essay we first meet with a distinct term—"force vive latente"—to designate what is now called "potential energy." In 1784 he obtained much celebrity by gaining the prize offered by the Academy of Dijon for the éloge of Marshal Vauban, and was elected a member of that academy. The science and art of fortification were amongst the special subjects of Carnot's study, and he did much to improve them. In 1786 he married Mademoiselle Dupont, a lady of the Pas de Calais. On the breaking out of the Revolution, Carnot strongly avowed republican principles. In 1791 he was elected, along with his brother, deputy to the legislative assembly from the department of the Pas de Calais. In August, 1792, he took an active part in the suspension of the royal power. In 1793 he was one of those who voted for the execution of Louis XVI. In the summer of 1793, having gone, as republican commissioner, to superintend the operations for the defence of Dunkirk, threatened by the army of the duke of York, Carnot in person led the successful assault of the important position of Furnes. On the revolt and flight of Dumouriez, Carnot, being present with the army of the north, exerted himself with success to prevent the defection of the soldiers. He soon afterwards again distinguished himself in actual combat, by leading in person, and on foot, one of the attacking columns of the army commanded by Jourdan, which dislodged the Austrians from Wattignies, and forced them to raise the siege of Maubeuge. On the 14th of August, 1793, Carnot was appointed a member of the equally famous and infamous committee of public safety. To Carnot alone was intrusted the whole conduct of affairs of war. To his skill in directing and combining the operations of sometimes as many as fourteen armies at once, and to his judgment in choosing officers to command them, are to be ascribed all the honour which belongs to the central organization of the glorious career of victory that marked the early wars of the French republic. Fully occupied by his own duty of guarding the frontier of France, Carnot had no share in the domestic butchery by which his colleagues earned for the period of their domination, the name of the "reign of terror." By the leaders amongst them he was regarded with fear and hatred, which he repaid with contempt and abhorrence. After the fall of the terrorists, Carnot continued to direct the military affairs of the nation with the same success as before. The original idea of the polytechnic school is by many ascribed to him. In 1795 he was appointed one of the five directors, and was elected a member of the Institute. Soon afterwards he encountered a military genius, before which his own had to give way; for on his attempting to control the movements of Bonaparte in Italy, the young general threatened to resign, unless he were allowed to conduct his campaign according to his own plans, and Carnot yielded. The jealousy of Carnot's colleagues in the directory led to a plot for his assassination in 1797, from which he narrowly escaped; but was proscribed as a conspirator and compelled to fly to Germany. In 1799, when Bonaparte seized the supreme power, Carnot was recalled to France, and appointed minister of war. In 1800, disapproving of the consular government, as being opposed to his republican principles, he resigned his office, and retired to a country seat at Étampes, where he passed about two years in scientific labours and in the education of his family. About this time he rose to the rank of colonel of engineers by seniority alone, never having used his former great authority for his own promotion or profit. He ultimately attained the rank of lieutenant-general.

In 1802 Carnot was appointed a tribune; in that capacity he steadily opposed all measures of the consular government having an aristocratic or monarchical tendency; and finally stood alone in opposing the elevation of Napoleon to the empire. It is to the honour of both those great men that, to the end of his career, Napoleon never ceased to evince the highest esteem and even personal regard towards this inveterate political adversary. On the abolition of the tribunate in 1806 Carnot retired into private life. In 1809 the emperor granted him an annual pension of 10,000 francs, which he lost at the restoration of the Bourbons. Shortly after the former date he was elected to the senate by his native department of the Côte-d'Or, and was most favourably received by the emperor, who offered him his choice of offices and dignities, but in vain. At length, in 1814, when the power of Napoleon was tottering to its fall, Carnot, believing the safety of his country to be involved in the maintenance of the empire against its threatened overthrow by foreign powers, came forward to offer those services which he had refused in the time of Napoleon's highest prosperity. The offer was gladly accepted by the emperor, who appointed Carnot to be governor of Antwerp, the most important fortress in his dominions. The day after Carnot's arrival in Antwerp its bombardment by the allies commenced. Carnot practised with success those principles which he had previously published respecting the defence of fortresses; he held out firmly against force and negotiation for nearly three months, and even after the news of Napoleon's abdication had reached him; and it was not until he was assured of the acceptance of Louis XVIII. by the French nation as its sovereign that he surrendered, on the 18th of April, 1814. Carnot on arriving in Paris was coldly received by the king, to whom he afterwards addressed a memorial on political affairs.

On the return of Napoleon from Elba, he created Carnot a count and peer, and minister of the interior. In that capacity Carnot recommended liberal measures to the emperor, and forbade the practice of opening letters in the post-office. On the final overthrow of Napoleon, it was Carnot whom he charged with the reading of his abdication to the chamber of peers. Carnot then became a member of the provisional government, and published an exposition of his political conduct. He alone, of all Napoleon's ministers, was proscribed by the government of Louis XVIII. Being in danger of arrest, he quitted France by the aid of a passport furnished to him by the Emperor Alexander I. of Russia. That sovereign, having a mind capable of appreciating the great and good qualities of Carnot, offered him the rank of lieutenant-general in his army, which he declined, preferring to settle at Magdeburg, where he passed the remainder of his life in the cultivation of literature and science, and died on the 23rd of August, 1823.

We are informed that Carnot was of tall stature, and a noble carriage; that his features were expressive and regular, his forehead broad and high, his eyes blue, lively, and full of intelligence, his nose slightly aquiline; and that his mouth was expressive of serenity and kindness.

Carnot's poetry is marked by simplicity and tenderness, his political writings by truthfulness and energy. His works on geometry and mechanics, full as they are of genius and originality, would be sufficient of themselves to immortalize his name; but their lustre grows pale before the splendour of his political virtue. In him we see the man who rejected wealth, rank, power, and all that common men prize—who braved the mob, the demagogue, the despot, and all that common men fear—who showed by his every act that patriotism, to common men a pretext or a fable, was to him a reality, and the ruling principle of his life—one of the few men of whom Horace's description is true:—

"Justum et tenacem propositi virum;
Non civium ardor prava jubentium,
Non vultus instanti tyranti,
Mente quatit solidâ."

Besides the life of Carnot by Körte, his memoirs, chiefly compiled from his own documents, have been written by Tissot. His life, by one of his sons, has long been announced as forthcoming; but so far as the author of this article has been able to ascertain, it has not yet been published.—W. J. M. R.

CARNOT, SADY, son of Lazare Carnot, and captain of engineers, discovered one of the laws of the motive power of heat, and published it in 1824, in an essay called "Réflexions sur la Puissance Motrice du Feu."—W. J. M. R.

CARO, ANNIBALE, a celebrated Italian poet, born at Nova, near Ancona, in 1507; died in 1566. At an early age, compelled by the poverty of his parents to do something for his own support, he was taken into the service of a nobleman, first as tutor to his family, and then as his secretary, and so won the favour of his patron as to be appointed to a priory and a rich abbey. In 1543, after the death of this nobleman, Caro found a patron of like munificence in Pierluigi Farnese, who supplied him so liberally with money that he could gratify his taste for archaeology by collecting a museum of antiquities. This in course of time became one of the richest in Europe. Caro's fame rests principally on his translation of the *Æneid* into blank verse, a work which has been warmly praised by Maffei, Sismondi, and others. He left a volume of rhymes, a play, "Gli Straccioni," and some translations from the Greek. His "Lettere Famigliari" are admirable both in style and matter.—A. C. M.

CAROLAN, TURLOUGH O', the celebrated Irish bard, was born in the year 1670, at Nobber, or, as some assert, at a neighbouring village in the county of Westmeath, and died at the age of sixty-eight in 1738. Early deprived of his sight by the small-pox, the inhabitant of a country recently desolated by a civil war, and add to these his propensity to dissipation, we must wonder at the proofs he has given of the depth and versatility of his talents. Some idea of the fertility of his invention may be formed from the circumstance, that one harper who attended the Belfast meeting in 1792, and who had never seen Carolan, nor been taught by any person who had an opportunity of imitating him, had acquired upwards of one hundred of his tunes, which he asserted constituted but an inconsiderable portion of them. As an instance of the facility with which he committed tunes to memory, as well as of the astonishing ease with which he could produce new melodies, take the following fact, vouched for by the *Monthly Review*:—"At the house of an Irish nobleman, where Geminiani was present, Carolan challenged that eminent composer to a trial of skill. The musician played over on his violin the fifth concerto of Vivaldi. It was instantly repeated by Carolan on his harp, although he had never heard it before. The surprise of the company was increased when he asserted that he would compose a concerto himself at the moment; and the more so when he actually played that admirable piece known ever since as Carolan's Concerto." Carolan was the first who departed from the purely Irish style in composition; but, although he delighted in the polished compositions of the Italian and German schools, with which style many of his melodies are strongly tinged, yet he felt the full excellence of the ancient music of his own country, and has been heard to say that he would rather have been the author of Molly M'Alpine—a charming original air by O'Connellon—than of any melody he himself had ever composed. Yet, it must be admitted that he has produced some airs of surpassing tenderness and of purely Irish structure. We are not informed as to the exact time or cause of Carolan's commencing his career as an itinerant musician; whether he "n'eut abord d'autre Apollon que le besoin"—whether it was necessity or a love of music which induced him to adopt that mode of profession. However, without further dwelling on this question, we can fancy our bard mounted on a good horse, and attended by a harper in the character of a servant. Wherever he goes, the gates of the mansions of the nobility and gentry are thrown open to him. Like the Demodocus of Homer, he is received with respect, and a distinguished place assigned him at the table; near him is his harper, ready to accompany his voice. Ritson considers him the genuine representative of the ancient bard.

It was during these peregrinations that Carolan composed most of those airs which continue to afford delight, and he seldom failed to pay the tribute of a song for the kindness and respect shown to him; thus, as Goldsmith remarks, "his songs in general (for he wrote both words and music) may be compared to those of Pindar, as they have frequently the same flights of imagination, and are composed (I don't say written, for he could not write), merely to flatter some man of fortune upon some excellence of the same kind." Thus, like Pindar's, one is praised for his hospitality, another for the beauty or the good qualities of his family, and the like. His playful song of

"O'Rourke's noble feast will ne'er be forgot,

By those who were there, or those who were not,"

is generally known as being translated by the witty Dean Swift,

but it by no means takes the first place amongst our bard's numerous compositions. Our "Irish Orpheus" was inordinately fond of "Irish wine," as Pierre le Grand used to call the whisky; but it is remarked that he seldom used it to excess, and that he only imbibed that spirit from the feeling that it was not ungrateful to the muse. Carolan was not the only bard who drew inspiration from that generous source, for "there have been several planets in the poetical hemisphere that seldom shone but when illuminated by the rays of rosy wine." Though Carolan died universally lamented, he would have died unsung, had not the humble muse of M'Cabe poured a few elegiac strains over his cold remains. He left seven children, six daughters and one son. The latter, who had studied music, went to London, where he taught the Irish harp. He published in 1747 a collection of his father's music. To this work a short preface is prefixed, in which most fulsome praise is lavished on our bard, and a parallel drawn between him and Horace.—(Walker's *Irish Bards*; Bunting's *Third Collection*, &c.)—E. F. R.

CAROLINE (AMELIA ELIZABETH), daughter of Charles William, duke of Brunswick, was born 17th May, 1768, and married in 1795 to George, prince of Wales, afterwards George IV. As the marriage was one of mere convenience on the part of the prince, he from the first treated the unfortunate princess with indifference, which speedily deepened into hatred, and three months after the birth of their daughter, the Princess Charlotte, a separation took place at his instance. Caroline took up her residence at Blackheath, where she dispensed her charities with a liberal, though not always with a prudent hand. Meanwhile unfavourable rumours arose regarding her conduct, and in 1808 the most serious accusations were brought against her by her husband. But a secret commission appointed by the king to inquire into these charges, after a rigid scrutiny, acquitted her of all guilt. At length, goaded beyond endurance by the insults heaped upon her by her husband and his infamous associates, she resolved to seek peace and comfort abroad; and, contrary to the urgent advice of her friends, she quitted England in 1814, with the view of travelling in Italy and Greece. She spent six years on the continent, and on the accession of her husband to the British throne in 1820, the most liberal offers of money were made to induce her to renounce the title of queen, and to remain permanently abroad. These proposals, however, were indignantly spurned by her, and she immediately declared her determination to return home, for the purpose of asserting her rights. On her arrival in England the ministry, at the urgent demand of the king, proceeded to take steps for her degradation and divorce, on the alleged ground that, during her residence on the continent, she had been guilty of adultery with one of her attendants, an Italian named Bergami. The premier, Lord Liverpool, accordingly laid before the house of lords on July 5th, 1820, a bill of pains and penalties against the queen. Her defence was conducted with transcendent ability by her counsel, Messrs. Brougham and Denman, and the speech of the former in particular is one of the finest specimens of forensic eloquence in the English language. Meanwhile the tide of popular feeling ran high in favour of Caroline. The shameful treatment which she had throughout received from her husband, the mode in which the investigation into her conduct had been conducted, and the character of the witnesses adduced against her, roused the indignation of the public to such a pitch, that there can be little doubt a serious insurrection would have broken out, if the obnoxious measure had been carried. But the majority for the second reading having dwindled down to nine, the bill was withdrawn on the 10th of November. Further indignity, however, was yet in store for the hapless princess. In July, 1821, when the coronation of George IV. was about to take place, Caroline demanded that she should be crowned along with her husband, but the privy council decided against her claim. In spite of this decision, she presented herself at the door of Westminster abbey on the day of the coronation (19th July), but was refused admission. This was her last contest with her husband, for on the 2nd of August following she was attacked with inflammation, which in five days terminated her troubled career. (See Lord Brougham's *Speeches*, vol. i.)—J. T.

CAROLINE (WILHELMINA DOROTHEA), daughter of John Frederick, marquis of Brandenburg-Anspach, and wife of George II., king of Great Britain, was born in 1683, and married George, then electoral prince of Hanover, in 1705. On the death of George I. in 1727, her husband succeeded to the throne; and

from this period till her death she and Walpole were the real governors of the country. The king, who rarely took any step against her will, had implicit confidence in her judgment and affection, though he was in continual dread of the imputation of being governed by his wife. But she had the dexterity to persuade him that in adopting the course which she and Walpole had previously settled, he was only following the dictates of his own judgment. Her power, however, was dearly bought; for she often sacrificed her own inclinations and tastes to his wishes, connived at his sinful connection with Lady Suffolk, and even submitted to bear the imputation of his avarice and other vices. She possessed considerable personal attractions, together with a vigorous understanding and indomitable resolution, combined with great tact and address, which, however, not unfrequently degenerated into duplicity. When inoculation for the small-pox was first introduced into England, she had the courage to cause her own daughters to be inoculated by Dr. Mead. Her learning was considerable, and she was fond of patronizing literary and scientific men. It was at her request that Newton drew up an abstract of a treatise on Ancient Chronology, and she pressed Halley to become the tutor of her second son, William, duke of Cumberland. Her favourite study was divinity; she delighted in controversial treatises, and Butler's Analogy was the work most frequently perused by her. Walpole says she had rather weakened her faith than enlightened it by study. She was certainly not orthodox in her creed, but though, as Walpole affirms, she patronized "the less-believing clergy," such as Whiston and Clarke, yet, on the other hand, it is no less certain that Butler, Berkeley, and Secker owed their advancement to her influence. She died 20th November, 1737. A minute and graphic description has been given by Walpole, Hervey, and Chesterfield of the character and habits of Caroline, and of the mingled gaiety and grossness of the court during her reign.—J. T.

CAROLINE MARIA, queen of Naples, daughter of Francis I. and Maria Theresa, was married to Ferdinand the Neapolitan monarch in 1768. The French invasion of Italy compelled her, with the rest of the royal family, to take refuge in Sicily in 1798. She participated in the restoration which followed the fall of Napoleon. Born in 1752; died in 1814.—W. B.

CAROLINE MATILDA, queen of Denmark, daughter of Frederick Lewis, prince of Wales, and sister of George III. of England, born in 1751, was married to Christian VII. in 1766. Her beauty and amiable disposition encountered in the weak intellect, fickle temper, and dissipated habits of her husband an adverse influence, which speedily consigned her to neglect, cruelty, and insult. A reconciliation was effected through the representations of Count Struensee; but it was followed by reports prejudicial to the honour of the queen, who seems to have been imprudent, though not guilty, in her intercourse with the minister. On his downfall she was arrested, tried on a charge of infidelity, and divorced. Three years afterwards she died a prisoner in the castle of Zell in Hanover, at the age of twenty-four.—W. B.

CARLOSTADT or **CARLSTADT**, **ANDREW BODENSTEIN**, one of the first reformers, was a native of Carlostadt in Franconia. Being professor of divinity, and archdeacon at Wittenberg, he early joined Luther and did good service to the Reformation. But in 1522, while Luther was at Wartburg, Carlostadt became the leader of the iconoclasts at Wittenberg, inciting them to great excesses. Laying claim to a peculiar spiritual enlightenment, he taught that learning was useless, and through his influence many of the students renounced their studies. Luther of course opposed this fanaticism, and the breach between the two was widened by Carlostadt's embracing the sacramentarian doctrines. After retiring for a time to Orlamund and Jena, he was banished from the elector's dominions and wandered through various German towns, encouraging the disturbances then so rife. Recalled in 1525, chiefly through Luther's intercession, he recanted some of his more extreme opinions, and afterwards retired to Switzerland, where he was received by Zwingli, who sympathized with his doctrine of the sacrament. He seems to have spent his later years in something of the calmer zeal that had at first distinguished him. He died at Basle in 1541. Carlostadt was the first of the reformers who ventured to marry.—J. B.

CAROSELLI, ANTONIO: this painter was born at Rome in 1573. He was a pupil of Caravaggio, whose manner he imitated, adding a grace and elegance of his own. He was remarkable for the extreme felicity of his copies of more renowned artists. He died at Rome in 1651.—W. T.

CAROSO, FABRITIO, "da Sermoneta," was the author of a valuable book on dancing, entitled "Il Ballarino," published at Venice in 1581, 4to. This singular volume contains engraved plates of the various dances used in Italy in the sixteenth century, as also the music in tablature for the lute.—E. F. R.

CAROVÉ, FRIEDRICH WILHELM, a German philosophical and controversial writer, was born at Coblenz, June 20, 1789, and studied the law. After having been employed for some years in the French administrative service in Holland, he retired from office in 1815, and devoted himself to the study of philosophy under Hegel at Heidelberg. Here he became one of the originators of the Burschenschaft, and was one of their representatives at the famous Wartburgfest. In 1818 he followed Hegel to Berlin, lectured some time at Breslau, and finally retired to Frankfort-on-the-Maine, in order to devote himself exclusively to literary labours. In 1848-49, he took a prominent part in the proceedings of the Vorparliament, and of the peace congress, and died at Heidelberg in 1852. Several of his works are directed against papacy, and the rest are descriptive of the philosophical and religious state of France.—K. E.

CARPANI, GIUSEPPE, born at Rome on the 2nd of May, 1683; died in 1765. He entered the order of Jesuits in 1704, and became professor of rhetoric, philosophy, and theology, in the Roman college. Under his academic name of Tiro Creopolita he published two ascetic works, entitled "De Jesu Infante," which have been translated into many languages. He is also the author of seven tragedies in Latin which have been highly praised, and of some theological essays.—A. C. M.

CARPANI or **CARPINI, GATANO**, a musician of the middle of the eighteenth century. He held the office of maestro di capella in the Jesus Church at Rome, and was also connected with several other jesuitical establishments. He was celebrated as the most profound contrapuntist of his time, and he produced many ecclesiastical compositions of elaborate character. He was the instructor of Jannaconi and Lorenzo Baini, both eminent masters of the same Roman school, and also of Clementi. The roughness of his manner is as much spoken of as the extent of his learning.—G. A. M.

CARPENTER, GEORGE, a British officer, who rose to be Baron Carpenter of Killaghy in Ireland. Entering the army in 1672, he served in Ireland, Flanders, and Spain, distinguishing himself at the unfortunate battle of Almanza, at Almonara, and especially at Britmege, where he bravely defended in person a breach in the wall, and received a wound which nearly proved fatal. In 1714 he entered parliament, but had soon to be sent north to quell the rebellion in Scotland. In 1716 he was made governor of Minorca, and commander-in-chief of the forces in Scotland. He died in 1731-32.—J. B.

CARPENTER, DR. LANT, a learned unitarian clergyman, was born in 1780, and received his education first at the dissenting academy, Northampton, and afterwards at the university of Glasgow. He became in 1805 the pastor of a unitarian congregation in Exeter, where he remained twelve years. The university of Glasgow conferred on him the degree of LL.D. in 1806. He removed to Bristol in 1817, and performed the duties of the ministerial office there for nineteen years. While travelling for the recovery of his health, he accidentally fell overboard on his passage from Naples to Leghorn, and was drowned, 5th April, 1840. Dr. Carpenter was a voluminous author. His principal work is entitled "A Harmony or Synoptical Arrangement of the Gospels." He also wrote "An Introduction to the Geography of the New Testament;" "Unitarianism, the doctrine of the Gospel;" "Principles of Education, Intellectual, Moral, and Physical;" "Sermons on Practical Subjects;" various other polemical works, and articles on grammar, and on mental and moral philosophy, &c.—J. T.

* **CARPENTER, MRS. MARGARET**, born at Salisbury in 1793. She is the daughter of Alexander R. Geddes, Esq., an associate of the academy. She received her earliest lessons in painting from an artist of her native town. The earl of Radnor was her first patron, and did much to foster her talents as well as her ambition, by throwing open to her his fine gallery of paintings. On his recommendation she sent pictures for three seasons to the exhibition of the Society of Arts, and in 1813 she obtained the gold medal for a child's head, afterwards purchased by the marquiss of Stafford. The following year she removed to London, where she married in 1815 Mr. W. H. Carpenter, then a curator, and since keeper of the prints and

drawings of the British museum. For thirty years Mrs. Carpenter has been a constant contributor to the exhibitions of the Royal Academy and British Institution. Firmness of touch and fineness of colour are the remarkable qualities of her art. She contributed to the General Exhibition of 1855 a portrait of an aged woman, which excited attention. The sister of Mrs. Carpenter married in 1822 the late William Collins, R.A.—W. T.

CARPENTER, NATHANIEL, an English divine, born in 1588 at North-Lew in Devonshire, where his father, John Carpenter, the author of some sermons well known in their day, was rector. He was appointed by Archbishop Usher one of his chaplains in Dublin, and was intrusted with the education of a number of sons of Roman catholics, who, as king's wards, were to be brought up in the protestant faith. He seems to have risen to the dignity of dean, and died in Dublin about 1625 or 1638. He published "*Philosophia libera, triplici exercitationum decade proposita*," 1621—one of the earliest attacks on the Aristotelian philosophy; "*Geography*," in two books, 1625; and a number of sermons bearing on political subjects.—J. B.

CARPENTER, RICHARD, an English divine and poet of the seventeenth century, was a student of Cambridge, but having gone to study abroad, he became a Roman catholic. Entering the Benedictine order, he came to England to proselytize; but while there he returned to the protestant faith, and became rector of Poling in Sussex. At the time of the civil war he went to Paris, became again a Roman catholic; returned once more to England, and once more left the bosom of mother church, only, however, to return a third time and to die in her communion. He published a number of works, of which only two are worthy of note—a treatise, entitled "*Experience, History, and Divinity*," 1642; and a comedy, published after the Restoration, named "*The Pragmatical Jesuit*."—J. B.

* CARPENTER, WILLIAM BENJAMIN, M.D., one of the most distinguished physiologists and writers on physiology of the present day. He is the son of the late Dr. Lant Carpenter of Bristol. On leaving school he was destined for the career of a civil engineer, and commenced a course of study accordingly. His tastes, however, led him ultimately to choose the medical profession, and he entered at University College about the year 1833, where, as a student, he was distinguished for his accurate knowledge, and for the elegance of his written compositions. He passed his examination at the College of Surgeons, and the Society of Apothecaries, in 1835, and afterwards pursued his studies at Edinburgh, where his capacity for original thought and dealing with the most profound physiological discussions became apparent. One of his earliest papers on the subject of physiology was published in the *Edinburgh Medical and Surgical Journal* (No. 132), entitled "*On the Voluntary and Instinctive Actions of Living Beings*." In this paper may be discovered the germs of those views he has so fully developed in his various works on physiology. He graduated at Edinburgh in 1839, but not until he had published the three following papers—"On the Unity of Function in Organized Beings;" "On the Differences of the Laws Regulating Vital and Physical Phenomena;" "Dissertation on the Physiological Inferences to be deduced from the Structure of the Nervous System in the invertebrate class of Animals." This paper was published in Edinburgh in 1838, and translated in Muller's *Archiv* for 1840. In these papers he laid the foundation of those principles which he afterwards developed more fully in an independent work, entitled "*Principles of General and Comparative Physiology*," 1839. This was one of the first works in our language, giving a general view of the science of life, and pointing out the relation of physical laws to vital phenomena. It was a very remarkable production for so young a man, and soon gained for Dr. Carpenter the recognition of physiologists, and the position amongst them which he so well deserved. A second edition appeared in 1841. He now settled at Bristol, with the intention of practising his profession, and was appointed lecturer on medical jurisprudence in the medical school of that city. The practice of his profession was, however, less in accordance with his tastes than the pursuit of those studies by which alone the science of medicine can be advanced. With an almost unrivalled facility of acquiring and communicating knowledge, it is not to be wondered at that he found it more agreeable to write books on science than to submit to the drudgery of medical practice. In 1843 and subsequent years he wrote the "*Popular Cyclopædia of Science*," embracing the subjects of mechanics, vegetable physio-

logy and botany, animal physiology and zoology. These works were professedly only compilations; but they contain many of the author's original views, and are written in a very agreeable style. In 1846 Dr. Carpenter published a work on the "*Principles of Human Physiology*," which reached a fourth edition in 1853. It may be truly said that this is the best work extant on the subject, and has done much to establish the author's reputation as a great physiologist. Whilst the "*Human Physiology*" was passing through its several editions, the "*Principles of Comparative and General Physiology*" reached a third edition, thus forming a companion volume. It was, however, thought desirable to separate the general from the comparative physiology, and in 1854 a volume entitled the "*Principles of Comparative Physiology*" was published. This will be followed by the "*Principles of General Physiology*," in one volume. These three volumes will form a cyclopædia of biological science in themselves. This work indicates not only a vast amount of labour in its production, but a large extent of careful reading and research. Such works might well have occupied a lifetime, but Dr. Carpenter, with indefatigable industry, has been a constant contributor to the *Cyclopædia of Anatomy and Physiology*, where some of the most important articles are from his pen. In addition to the works above mentioned, Dr. Carpenter has published a "*Manual of Human Physiology*," for the use of students, which has gone through several editions. For many years he edited the *British and Foreign Medico-Chirurgical Review*, and was for some time lecturer on general anatomy and physiology at the London Hospital school of medicine; and an examiner in physiology and comparative anatomy in the university of London. In 1856 he resigned these positions, on being elected registrar to the university of London, which office he now holds. He is also the professor of medical jurisprudence at University College. Dr. Carpenter has since published a work "*On the Microscope, its Revelations and its Uses*." It displays the same industry, accuracy, and impartiality, as his other writings, and undoubtedly deserves a high position amongst works devoted to an account of the uses and structure of this instrument. Dr. Carpenter has been for some time engaged in preparing a work for publication by the Ray Society, containing the results of his researches on the structure, functions, and general history of the family Foraminifera. In 1849 he gained a prize of one hundred guineas offered for the best essay on alcoholic liquors. His essay was published in 1850, under the title of the "*Use and Abuse of Alcoholic Liquors*." He advocates the principles of total abstinence, and has acquired great popularity among the friends of this system. Dr. Carpenter occupies the position of resident director at University Hall, an establishment built for the purpose of insuring a comfortable home and personal supervision to young men pursuing their studies at University College, chiefly connected with the Unitarian denomination.—E. L.

CARPENTIER, PIERRE, a member of the Benedictine order of St. Maur, born on the 2nd February, 1697. He distinguished himself for the zeal with which he pursued his painstaking research into old MSS., following the footsteps of Ducange. The latter had in his *Glossarium ad Scriptores mediæ et infimæ Latinitatis*, gone through the corrupt Latin of the middle ages, but not so perfectly as not to leave room for the mighty erudition of Carpentier to correct errors and supply deficiencies. Ducange's glossary, as enlarged by Carpentier, is a most useful work of reference. He died in Paris, December, 1769.—J. F. C.

CARPI, GIROLAMO DA. this artist was born at Ferrara in 1501. He was a pupil of Benvenuto Garofolo, and was accounted one of the most promising of his scholars. He went to Bologna and practised portrait painting, visiting subsequently Parma and Modena, and other cities of Italy. He was early imbued with a sense of reverence for the works of Correggio, and applied himself to the imitation of the graces of that master. He succeeded in this to the full. Many of his copies were accepted as the genuine original works. But he was not a skilful copyist only; his own unaided efforts brought him extraordinary commendation. His most celebrated works are his "*Adoration of the Magi*," and his "*Madonna and Saints*," at Bologna. He died in 1556.—W. T.

CARPI, UGO DA: this painter and engraver was born at Rome about 1486. To him is generally attributed the invention of that method of wood-engraving known as *chiaro-oscuro*, per-

formed with three blocks of oak wood of different gradations of shadow. This manner of art was afterwards carried to perfection by Baldassarre Peruzzi and by Parmegiano. Carpi's works are chiefly copies of the works of Raffaele, including the Cartoons. He died about 1530.—W. T.

CARPINI, JOHN DE PLANO, a celebrated traveller, was born probably in the kingdom of Naples, early in the thirteenth century, and became a friar of the Franciscan order. One of six monks sent into Chinese Tartary in 1246, to negotiate on the part of Pope Innocent IV. with the reigning descendant of the Mongol conqueror, Jenghis Khan, he wrote an account of the journey and was the first to give Europeans any true idea of the country and customs of the dreaded Tartars. His book, or the substance of it, was inserted by Ramusio in his "Raccolta di Navigazioni e Viaggi," Venice, 1556, and from it copied by Hakluyt into his Navigations and Discoveries.—J. B.

CARPIONI, GIULIO. This painter was born at Venice in 1611, and was a pupil of Alessandro Varotari, called Paduanino. He painted after the manner of Paolo Veronese. His paintings are principally of a small size. The subjects are often of a Bacchanalian character, and are remarkable for spirit of execution and beauty of colour. Considerable resemblance has been found in them to the works of Poussin. He also painted sacred subjects for the Venetian churches. His pictures are rare and highly valued. He died in 1674.—His son CARLO had some success as a portrait painter.—W. T.

CARPOCRATES, or CARPOCRAS, OF ALEXANDRIA, a gnostic, founder of the sect of Carpoctratians, lived in the reign of the Emperor Hadrian. Like the other gnostics, he maintained the existence of one Supreme Principle, and the formation of the universe by angels. Others of his tenets were that Jesus was but human, having been born in the ordinary course of nature of Joseph and Mary; and that although endowed, in consequence of what he had seen in a pre-existent state, with wonderful firmness and purity of mind, it was not impossible to equal and even excel him in these respects. The sect of the Carpoctratians, according to some historians, was distinguished even from all other gnostic sects by the immoral practices of its members, who, deducing from their system the maxim that there is no distinction between right and wrong not depending merely on human opinion, and taking their lusts for monitors of the will of the Supreme—indulged in the most open and flagrant licentiousness. Other historians have defended the character of the sect, and treated this charge of systematic immorality as a calumny.—J. S., G.

CARPZOV, the name of a German family, various members of which have attained distinction as jurists or as theologians:—

CARPZOV, BENEDICT, an eminent German jurisconsult, was born at Wittenberg in May 27, 1595, and died at Leipzig, August 30, 1666. Besides the chair of criminal law in the university of Leipzig, he held several high posts, and wrote a number of important works on jurisprudence. According to the spirit of his age, he was a great defender of the rack and of capital punishment. He is said to have pronounced more than twenty thousand sentences of death, and to have read his bible fifty-two times.—K. E.

CARPZOV, JOHANN GOTTLÖB, a German protestant theologian and orientalist, born at Dresden in 1679, became, after many years' service in the church and in various universities, first pastor of the cathedral of Lübeck, where he died in 1767. His works are numerous and display an uncommon acquaintance with biblical literature.—J. S., G.

CARR, JOHN, an English architect, a native of Yorkshire, was born in 1721, and died in 1807. He belonged to the Anglo-Palladian school, and adorned his native county and the districts of England adjoining with many noble buildings. He realized a very large fortune.

CARR, SIR JOHN, a writer of poetry and books of travel, was born in Devonshire in 1772, and died in 1832. His first publication was named "The Fury of Discord, a poem," 1803. Afterwards he wrote "The Stranger in France;" "The Sea-side Hero, a drama;" "A Northern Summer, or Travels Round the Baltic;" and "The Stranger in Ireland"—a work severely satirized by Edward Dubois in a volume entitled *My Pocket-book, or Hints for a righte merrie and conceited tour to be called the Stranger in Ireland*. Sir John also published an account of travels in Scotland, in Spain, and in the Balearic Isles, and in 1809 a volume of poems.—J. B.

CARRA, JEAN LOUIS, born in 1743 at Pont de Veyle. While a young man he entered the service of the hospodar of Moldavia, and on his return to France became employed in the king's library; but on the Revolution breaking out, entered into the ranks of the enemies of the court. Becoming a member of the Jacobin club, he was one of the loudest in calling for war against foreign despots; and for the sake of more efficaciously putting forward his ultra-democratic views, founded the *Journal de L'Etat et du Citoyen*. Elected a member of the convention, he took a leading part in denouncing military operations which did not seem vigorous enough, and on account of his presumed military knowledge and ardour, was sent to watch Dumouriez. The commission was fatal to himself; for, whether rightly or wrongly, he was in turn accused of having allowed himself to be captivated by that suspected general, and, at the instance of the terrible Murat, tried and executed, 31st October, 1793.—J. F. C.

CARRA-SAINT-CYR, JEAN FRANÇOIS, Count de, a French general, born in 1756, began his military career in the American war, and attained the rank of general of brigade in 1794. He contributed greatly to gain the battles of Marengo, Hohenlinden, and Eylau, and in 1805, as commander of the army of occupation in Naples, took 6000 prisoners after the retreat of the Archduke Charles. He was created baron of the empire in 1808, and was appointed governor of Dresden and of the Illyrian provinces. His abandonment of Hamburg in 1813 brought him into disgrace with Napoleon, but in 1814 the emperor again availed himself of St. Cyr's great military talents, and confided to him the defence of Bouchain, Valenciennes, and Condé. After the return of the Bourbons, St. Cyr was nominated by Louis XVIII. count and chevalier of the order of St. Louis, and appointed governor of French Guienne. He retired from active life in 1824, and died in 1834.—J. T.

CARRACCI: the name of three cousins, LODOVICO, AGOSTINO, and ANNIBALE, celebrated painters of Bologna of the close of the sixteenth century, and the founders of the famous school of painting of that city, distinguished for its numerous able disciples:—

CARRACCI, LODOVICO, the eldest, the actual founder of the school, was born at Bologna, April 21, 1555. He was educated in the school of the painter Prospero Fontana, and appeared so inapt in his art, that he acquired the nickname of *il Bue* (the Ox) among his fellow pupils. What he wanted in quickness, he made up for by his perseverance. After leaving Fontana, he studied with Passignano in Florence, and then successively visited Parma, Mantua, and Venice, to make himself acquainted with the works of the great masters of these celebrated cities of the arts—Correggio, Giulio Romano, and Titian. Having discovered distinct excellencies in these several masters, and exclusively possessed, it occurred to him that by combining their qualities, a really perfect style might be developed. This became the great effort and ambition of his after life, and was the origin of the designation *eclectic*, as given to the school and style of the Carracci, as explained in the sonnet afterwards written by Agostino:—

"Let him who a good painter would be
Acquire the drawing of Rome,
Venetian action, and Venetian shadow,
And the dignified colouring of Lombardy;
The terrible manner of Michelangelo,
Titian's truth and nature,
The sovereign purity of Correggio's style,
And the true symmetry of a Raphael;
The decorum and thoroughness of Tibaldi,
The invention of the learned Primaticcio,
And a little of Parmegiano's grace.
But without so much study and toil,
Let him only apply himself to imitate the works
Which our Niccolino has left us here."

This sonnet sufficiently explains the principles of the eclectic school, and shows their purely technical tendency.

Lodovico opened his school in 1589, his cousins, Agostino and Annibale, assisting him in his labours. They worked together until the year 1600, when it was carried on by Lodovico alone until his death, December, 13, 1619. Domenichino, Guido, Albani, and Lanfranco, were all pupils of this school, which produced a change in the principles of most other schools in Italy. General excellence of execution became the common aim—drawing, colouring, and *chiaro-oscuro*; the higher qualities of expression and composition being practically neglected in the eager pursuit after the more palpable and material qualities.

Such is the nature, and such were the consequences of the academic eclecticism of the Carracci. Lodovico was equally distinguished for his oil paintings and his frescos. In the opinion of Sir Joshua Reynolds, no painter knew better how to harmonize the treatment of a picture with its subject than Lodovico Carracci. His style was sombre, and his pictures were generally of grave and dignified subjects; indeed, both somewhat of the ascetic in taste. In the gallery of Bologna are thirteen of his oil pictures. His chief frescos were those in the convent of San Michele in Bosco, but now known only by the prints of Giovanni.—(*Il Claustro di San Michele in Bosco di Bologna*, &c., 1694.) "Susannah and the Two Elders," in the National Gallery, is a very fine example of the works of this painter, and of unusual excellence in colour.—(Belvisi, *Elogio Storico del Pittore Lodovico Carracci*, Bologna, 1825.)

CARRACCI, AGOSTINO, was born at Bologna in the summer of 1559, according to the inscription on his tomb, published by Bellori—"OB. V. ID. MART. MDCII. ÆT. SUE. AN. XLIII." Malvasia fixes his birth two years earlier. His father, Antonio, was a tailor, and Agostino was at first articled to a jeweller, but was afterwards, through the influence of his cousin, Lodovico, placed with Fontana to learn painting. He studied afterwards with Domenico Tibaldi and Cornelius Cort, under whom he took up engraving; and though he never wholly gave up painting, his chief occupation was that of an engraver, and there are many excellent plates by him in most public collections. Agostino also studied at Parma and Venice. Towards the beginning of the seventeenth century, Agostino joined his brother at Rome, who was then engaged painting the Farnese gallery. Agostino assisted Annibale in the paintings of the ceiling. He not only designed the two great compositions of Galatea and Aurora, of which the cartoons are now in the National Gallery, but executed the frescos themselves; and with such success, that it was reported in the art circles of Rome that the engraver had surpassed the painter in the Farnese, for Agostino had until then been chiefly known as an engraver. This rivalry caused some jealousy between the brothers, and a rude jest of Annibale's caused their final separation. Agostino was fond of what is considered great society, a weakness of which Annibale was well aware, and taking advantage of it, he, on one occasion, while Agostino was surrounded by some of his distinguished friends, placed in his hands a caricature of their father and mother busy at their tailoring work. Agostino was so much offended that he left Rome for Parma, where he entered the service of the Duke Ranuccio, but after painting a very few pictures there, he died on the 22nd of March, 1602, in his forty-third year only, and was buried in the cathedral of Parma. The artists of Bologna, however, honoured his memory with the ceremony of a public funeral, which was celebrated with great pomp. A description of the ceremony was published by Vittorio Benacci in 1603, which is reprinted without the cuts in the *Felsina Pittrice* of Malvasia. Agostino's masterpiece is the "Communion of St. Jerome," now in the gallery of Bologna. It is said to be the only picture on which he wrote his name. The treatment of this picture in its main features was borrowed by Domenichino in his celebrated composition of the same subject, which is now in the Vatican, hanging opposite the Transfiguration by Raphael. Among the most celebrated engravings of Agostino, are an unfinished plate of St. Jerome, which was completed by Francesco Brizzio; the Crucifixion by Tintoretto in the scuola of San Rocco at Venice, and by which he won the affections of the old Venetian painter. Also the St. Jerome of Vanni; the Marriage of St. Catherine, after Paul Veronese; and the Adoration of the Kings, by Baldassare Peruzzi, from the drawing in the National Gallery. Agostino was considered the most learned of the Carracci. Malvasia observes that he was always more correct than Annibale, and sometimes more correct than Lodovico.

CARRACCI, ANNIBALE, the younger brother of Agostino, was born at Bologna in 1560. His father designed to bring him up as a tailor, but his cousin Lodovico persuaded him to turn his attention to painting, and became his instructor in the art. In 1580 he went to Parma, and there devoted himself to the study of the works of Correggio. From Parma he went to Venice, and returned to Bologna to take part in the academy proposed by Lodovico, which was established in 1589. The three worked this academy conjointly for about ten years, when Annibale was invited to Rome by the Cardinal Odoardo

Farnese, to decorate the great hall of his palace in the Piazza Farnese. He was well received by the prince, says his biographer, being allowed a monthly salary of ten scudi (about two guineas), and maintenance for himself and two servants. The works were completed in 1604, and Annibale received a present of five hundred scudi, over and above his moderate salary; which, however, his friends considered very unhandsome treatment, after the production of so great a work as the Farnese gallery, which was preferred by Nicolas Poussin to all the paintings in Rome after those of Raphael. It comprises many subjects from ancient mythology. It has been several times engraved, first by Carlo Cesio in 1657, in thirty sheets, with descriptions by Bellori.—(*Galleria nel Palazzo Farnese in Roma*, &c.) The several compositions are of a good dramatic effect, and of a grand style of form, but inferior in colouring, and devoid of expression. Annibale's health seems to have declined after the completion of this work. He painted little more during the remaining five years of his life. The altarpiece in the chapel of San Diego in San Giacomo degli Spagnoli, must have been completed about the same period. The frescos of the chapel were painted chiefly by Albani from Annibale's designs. Annibale received 2000 scudi for the entire work, half of which he gave to Albani for his assistance, though he had endeavoured in vain to persuade his friend to accept a much larger proportion of the amount of the commission, maintaining that the great merit was in executing the frescos, not in the designing them. The transaction showed a generous heart on the part of both painters. Annibale Carracci died at Rome, July 15, 1609, and was buried near Raphael in the Pantheon. Fine works by this painter are common in England; among the best are—the "Three Marys" at Castle Howard; the "Coronation of the Virgin" at Clumber; and "Erminia and the Shepherds," "St. John in the Wilderness," and "Silenus Gathering Grapes," in the National Gallery. He was a good landscape painter, and also engraved a few plates.—(Malvasia, *Felsina Pittrice*; Bellori, *Vite de Pittori Moderni*; Baglione, *Vite de Pittori*, &c.)—R. N. W.

CARRACCI, ANTONIO, surnamed IL GOBBO, a natural son of Agostino, born at Venice in 1583. He was a pupil of Annibale, and accompanied him to Rome. He was an artist of singular promise, and, under the patronage of Cardinal Tonti, executed several frescos, representing scenes from the life of the Virgin and the passion of the Saviour, in the church of St. Bartolomeo nell' Isola. A highly-esteemed work is his frieze in the palace of Monte Cavallo. He attended Annibale in his last moments, and honoured his remains with a superb funeral. He died at Rome in his thirty-fifth year.—W. T.

CARRACCI, FRANCESCO, the brother of Agostino and Annibale, and pupil of Lodovico, born at Bologna in 1595. He was expert as a painter of the nude, and was highly accounted by his preceptor for his correctness and general freedom of execution. But his vanity lured him on to the breakers. He re-enacted the old frog and the bull fable. He set up an academy in opposition to Lodovico, and inscribed over the door—"This is the true school of the Carracci." He thought that the greatness of his name exempted him from the ordinary labours which work men up to success. He stopped, therefore, at mediocrity—the usual goal of impudence and indolence. He died in 1622. He painted "St. Roch and the Angel," in the church of St. Rocco at Bologna; and, aided by Lodovico, "The Death of the Virgin," in the church of St. Maria Maggiore. He engraved a few plates from the designs of his brothers.—W. T.

CARRADORI, GIOVACCHINO, an Italian physician, was born at Prato in 1758, and died in 1818. He was for some time professor of philosophy at Pistoga, but had to resign his chair in consequence of a dispute with the bishop. He afterwards practised medicine in his native town, and wrote upon agriculture and natural science. He was a powerful advocate of vaccination. Among his published works are the following—"Della trasformazione del Nostoc in Tremella verrucosa, in Lichen fascicularis e in Lichen rupestris, 1797;" "On the Reproduction of some of the Lower Plants;" "On Plant Life;" "On the absorbing organs of the roots of Plants;" "On the irritability of Plants;" "On Heat;" "On Animal Electricity;" "On Epizootic Diseases;" "On the fertility of the Earth;" "On the History of Galvanism;" and "On the Contagious Fevers."

CARRANZA, BARTHOLOMEW, a Spanish bishop, born at Miranda in Navarre in 1504. In 1546 he was sent by Charles V. to the council of Trent, where he read a paper, "De neces-

saria residentia Episcoporum et aliorum pastorum"—afterwards published. He attended upon Philip when he went into England to espouse Queen Mary, and was employed by the queen in the endeavour to convert her protestant subjects. He was afterwards created archbishop of Toledo, 1557. Having published a work named "Commentarios sobre el Catechismo Christiano," Antwerp, 1588, he was accused of heresy by the inquisition, and subjected to imprisonment and persecution, which lasted till his death in 1576. In addition to the works referred to, he wrote "A Summary of the Councils," Venice, 1546.—J. B.

CARRARA, a family of Longobard origin, who long held the sovereignty of Padua. JACOPO was elected lord of Padua in 1318. FRANCESCO I., who, in 1355, became sole sovereign, was at the head of the Guelph league against the Visconti of Milan. He joined in 1378 the Genoese in their attack on Venice. Allied against Verona with Gian Galeazzo Visconti, he was betrayed by his ally, who took Padua and Treviso, and arrested Francesco in 1388, keeping him prisoner till his death in 1393. This Francesco was the friend of Petrarch. His son, FRANCESCO II., regained Padua in 1390 with the assistance of Venice, forming an alliance with that government, which he afterwards broke, and in consequence lost his territory, which was never regained by the family. He was put to death in 1406.—J. B.

CARRÉ, FRANCIS, an artist, born in Friesland in 1630. His pictures are not greatly known out of his own country. He painted landscapes and rural festivals. He was appointed chief painter to the stadtholder, William Frederick, prince of Orange. He died at Amsterdam in 1669.—W. T.

CARRÉ, GUILLAUME-LOUIS-JULIEN, a French lawyer, born in 1777; died in 1832. He distinguished himself first at the bar, and afterwards as a teacher of law, having in 1806 been made professor to the faculty of Rennes. Carré exhibited some courage in defending the victims of the reactionary politics of 1815; but he shrank from the task, imposed on him by his eminent position, of urging the necessary reforms in the law. After 1830 he was offered high preferment in Paris, but chose to abide by his chair, in the duties of which, and in correcting his numerous writings, he passed the rest of his life.—R. M., A.

CARRÉ, HENRY: this painter was the eldest son of Francis Carré, and was born at Amsterdam in 1656. He was a scholar of Juriaen Jacobsz and Jacques Jordaens. He served for some years in the army in the regiment of the princess of Orange, and was present at the siege of Groningen. Subsequently, however, he returned to the arts of peace, and was appointed state painter at the court of Friesland. He painted chase and animal subjects after the manner of Snyders. He died in 1721.—W. T.

CARRÉ, LOUIS, a French mathematician, born in 1663. Cast off by his father because he refused to become a priest, he was employed by Malebranche as his amanuensis. Under him he studied mathematics and philosophy, which he soon undertook to teach. In 1687 he was admitted into the Academy, of which he speedily became associate and then pensioner. Thus provided for, he devoted himself to study and investigations connected with mechanics, and died in 1711. In 1700 he published "A method of Measuring Surfaces and Solids, and finding their centres of gravitation, percussion, and oscillation."—J. B.

CARRÉ, MICHAEL, born at Amsterdam in 1666, and the younger brother of Henry Carré. This painter first studied with his brother, and subsequently in the school of Nicholas Berghem. He is stated to have visited England, but to have met with little encouragement. He was afterwards invited to the court of Berlin, and appointed one of the principal painters to the king. He died at Alkmaar in 1728. His best work is a saloon at the Hague—a landscape with figures, from the story of Jacob and Esau. He had a bold and facile manner, and his landscape and cattle pieces are esteemed.—W. T.

* CARRÉ, NARCISSE-EPAMINONDAS, a French magistrate, now occupying the chair of councillor in the *Cour Imperiale* at Paris; born in 1794. Of course he is chevalier of the Legion of Honour. Carré is not a mere judge, he has devoted himself to the study of civil jurisprudence in its largest sense, and produced a number of excellent and instructive works. Among these ranks foremost his edition of DOMAT, in nine volumes. He wrote also the "Code des Femmes," a useful repository and analysis of the laws especially affecting women. Other treatises from his pen are well known in France.—J. P. N.

CARREL, NICOLAS ARMAND, a celebrated French journalist, was born at Rouen, May 8, 1800, and educated at the military

school at St. Cyr. He obtained a commission in 1821, but in 1823 repaired to Barcelona, and fought in the foreign liberalist legion on the side of the Spanish revolutionists, but in the cause of Napoleon II. For this conduct he was tried for high treason, but acquitted, in 1824. He then acted for six months as secretary to M. Augustin Thierry, author of the Norman Conquest of England. During the next three years he published the following works—"Résumé de l'Histoire d'Ecosse;" "Résumé de l'Histoire des Grecs Modernes;" and "Histoire de la Contre-revolution en Angleterre." He also at one time kept a bookseller's shop. In August, 1830, he became principal editor of the *National*, in which capacity, after supporting the Orleanist government for some time, he gradually adopted republican sentiments. The freedom of his expressions brought him into repeated collision with the government, as well as with private persons. He fell by the hand of M. Emile de Girardin in a duel, July 22, 1836, and died two days after. Thirty thousand people attended his funeral.—A. H. P.

CARRENNO DE MIRANDA, DON JUAN: this Spanish painter was the descendant of an old family, and was born at Abiles in Asturias in 1614. He entered the school of Pedro de las Cuevas at Madrid, but subsequently studied under Bartolomeo Roman. He was employed in decorating some of the palaces of Philip IV. with fresco painting, and so satisfied that monarch, that he received the appointment of painter to the court about 1651. He painted also for many of the churches of Madrid, Toledo, Alcalá de Henares, Segovia, and Pamplona. His colour is described as something between Titian's and Vandyck's—rich, brilliant, and very superior to his drawing. As a painter of expression and feeling, he has been ranked next to Murillo. He died at Madrid in 1685.—W. T.

* CARRERA, RAFAEL, born in 1814 in Guatemala of poor parents, was in his early days employed as a drummer boy and cattle-driver. An insurrection, consequent on the distress caused by the appearance of cholera, having broken out in 1837, Carrera joined it, and soon became its leader. In 1839 he obtained possession of the town of Guatemala, and in the following year the triumph of the popular party was completed by the defeat of General Morasan. Since then Carrera has almost constantly remained at the head of public affairs, which he has conducted with singular wisdom.—J. B.

CARRICHTER, BARTHOLOMÆUS, a German physician, flourished about the middle of the sixteenth century. He was a believer in astrology, and published several works in which he advocates the virtues of herbs as depending on the influence of the stars. In his "Krauterbuch," published at Strasburg in 1573 and 1575, he mentions the medicinal properties of plants in connection with the signs of the zodiac; in another *Krauterbuch* he describes the plants of Germany in relation to the influences which they receive from the heavenly bodies. He also wrote on German dietetics, and on the harmony, sympathy, and antipathy of plants. The early editions of his works appear under the name of Philomousus.—J. H. B.

CARRIER, JEAN-BAPTISTE, one of the most infamous names in the history of the Revolution. This bloody demagogue was born at Zolai in 1756. Entering the convention in 1792 he helped to set up the revolutionary tribunal, and voted for the death of the king. At Nantes, whither he was sent from Normandy, he perpetrated, in name of the convention, but really without its knowledge, the most shocking atrocities. The detail of his crimes is, at the present day, read almost with incredulity. The world was rid of a monster who, on a throne, would have been a worse Nero, when Carrier was brought to the block in December, 1794.

CARRIERA. See ROSALBA.

* CARRIERE, MORITZ, a German philosophical writer, was born at Griedel, grand duchy of Hesse, March 5, 1817, studied philosophy at Giessen, Göttingen, and Berlin, and then travelled for some years in Italy. In 1849 he obtained the chair of philosophy at Giessen, and in 1855 was translated to Munich as professor of the history of art.—K. E.

CARRINGTON, NOEL THOMAS, author of some volumes of poetry, was born at Plymouth in 1777, and died in 1830. He wrote "The Banks of Tamar" in 1830; "Dartmoor, a descriptive poem," in 1826; and "My Native Village, with other Poems," published after his death.

CARRION-NISAS, MARIE HENRI FRANÇOIS ELISABETH, Marquis de, born at Montpellier in March, 1787. The Revolu-

tion found him a cavalry officer, at a time when every young nobleman felt it incumbent on him to be in the king's service. He was arrested in 1793, but was liberated on the fall of Robespierre. Turning to the rising star of Napoleon after the 18th Brumaire, he became a member of the tribunate, and was, through the interest of Cambacères, with whom he was connected by marriage, raised to the presidency of that assembly; which favour he repaid by supporting the ambitious wish of the first consul to be recognized emperor, and more signally by helping to extinguish what little appearance of constitutional liberty the tribunate still presented. He afterwards returned to the military profession, for which he proved his capacity by saving Junot in Portugal from being made prisoner. After the defeat of the French at Talavera, it was Carrion who was selected to bear the unhappy tidings to the emperor; and he put so good a face upon the matter, that he who entered a poor major with bad news, quitted the imperial presence a baron of the empire. That there was something better in him than command of plausible language, he proved. When disgraced for having failed in an enterprise, he re-entered the army a private soldier, and fought his way up to a colonelcy. On the return of the Bourbons he was allowed to resume his old title of marquis, was made secretary-at-war, and having in that capacity done all he could to stop the miraculous progress of Napoleon on his escape from Elba, joined the conqueror as soon as he reached the Tuileries, for which he lost the favour of Louis XVIII. His literary attempts were not successful; for his two tragedies of "Peter the Great" and "Montmorency" failed. He died in 1841.—J. F. C.

CARROLL, CHARLES, the latest surviving signer of the declaration of American independence, was of a Roman catholic family of Irish origin. He was born at Annapolis, Maryland, September 20, 1737. He studied at Paris and at Bourges, and in 1757 went to London, and became a member of the inner temple. In 1764 he returned to his native colony in the midst of the excitement consequent on the stamp act, in which he zealously espoused the cause of the colonies. Elected to congress in 1775, along with the other members, he signed the declaration on August 2nd of the following year. In 1778 he resigned his seat in congress, and returned to his place in the state legislature, where he was actively engaged in settling the difficult questions consequent on the revolution. In 1804 he withdrew to private life at Carrollton, his patrimonial estate, where, as his life advanced, he became an object of universal veneration. His mind was highly cultivated, and his manners were graceful and attractive. He survived by six years all the other signers of the declaration of independence, and in his 96th year died at Baltimore, November 14, 1832.—F. B.

CARROLL, JOHN, D.D., LL.D., brother of the preceding, and first Roman catholic bishop in the United States, was born at Upper Marlborough in Maryland in 1734. He was sent to Europe at the age of thirteen for his education, which he received chiefly at the famous institution at St. Omer. When the order of the jesuits, to which he belonged, was suppressed by the pope, he went to England, and acted as secretary to the dispersed fathers in their efforts to obtain, from the various courts in Europe, a mitigation of their sentence. In 1775 he returned to America, and acted for some time as a parish priest in Maryland. When it was first determined to establish a catholic spiritual hierarchy in the United States in 1786, Mr. Carroll was appointed vicar-general, and took up his residence in Baltimore. Three years afterwards he was made bishop, and went to England in 1790 to be consecrated. He was made an archbishop a few years before his death in 1815.—F. B.

CARRON, GUY-TOUSSAINT-JULIEN, l'Abbé, a celebrated French moralist, was born at Rennes in 1760; died in 1821. Carron early manifested an earnest and enlightened spirit of philanthropy. Driven from France in 1792, he went first to Jersey and then to London, where he opened a college and a school—the one for the sons and the other for the daughters of French emigrants; built chapels, established hospitals, and in many ways wrought unweariedly for the benefit of his exiled countrymen. After his return to France he obtained from Louis XVIII. the endowment of l'Institut Royal de Marie Thérèse, in which were educated the children of those who had died in exile. Carron found time to write many books of practical religion, which, with many recommendations, boast none so weighty as the name of the venerable author.—R. M., A.

CARRUCL. See PONTORMO.

CARRUTHERS, WILLIAM A., an American novelist, born in Virginia about 1800, and educated in part at Washington college in that state. He began to publish in New York about 1834. Among his works are—"The Cavaliers of Virginia, a Historical Romance of the Old Dominion;" "The Kentuckian in New York;" and "The Knights of the Horseshoe." Carruthers passed the latter years of his life at Savannah, Georgia, where he practised medicine, and wrote for the southern magazines.—F. B.

CARSON, ALEXANDER ROSS, LL.D., rector of the High school of Edinburgh, born about the year 1778, in the county of Dumfries. At the age of twenty-four he was appointed head-master of the grammar school of Dumfries, and four years afterwards, having already given proof of the acuteness of intellect and energy of character which distinguished him throughout his professional career, he was promoted to a mastership in the High school of Edinburgh, of which he was rector for twenty-five years previous to his retirement in 1845. He published "Exercises on Attic Greek." He died in 1851.—J. S., G.

CARSTAIRS, WILLIAM, an eminent Scotch divine and politician, and one of the most remarkable men of the Revolution era, was born at Cathcart, near Glasgow, in 1649. His father was presbyterian minister of the High church, Glasgow, and was ejected from his church at the Restoration. Young Carstairs was educated first at the university of Edinburgh, and afterwards at Utrecht, under the celebrated professors Leusden, Witsius, and Grævius. In the distracted state of his native country, he resolved to remain in Holland, and was there licensed as a preacher of the gospel. Having been introduced to William of Orange, he so completely gained the confidence of that prince, that nothing of importance was undertaken by him respecting the British court without the advice of Carstairs. He was repeatedly sent on important missions to Scotland and England, and was admitted into the councils of William Lord Russell, Sydney, Argyle, and the other patriots who were in constant correspondence with the prince of Orange. After the discovery of the Rye-house plot in 1684, and the execution of Lord Russell, Carstairs was apprehended and brought before the privy council; but as he steadfastly refused to make any disclosures, he was illegally sent down to Scotland, to be tried and examined by torture before that infamous tribunal, the Scottish privy council. He bore the excruciating suffering inflicted by the thumbscrew for an hour and a half with the utmost fortitude. But on being threatened with a repetition of the question, and having learned that the government had made certain discoveries by torturing Spence, the earl of Argyle's secretary, he gave way, and answered the questions put to him, on condition that his answers should not be used as evidence against any person. He confessed, however, nothing more than the government already knew, and the council had no suspicion that he withheld from them secrets of vast importance, which had been intrusted to him by Pensionary Fagel, the discovery of which, at this time, might not improbably have been fatal to the Revolution. On his release from prison he returned to Holland, and was appointed one of the chaplains of the prince of Orange, and was elected minister of the English protestant congregation at Leyden. He accompanied William to England in 1688; and when the landing of the troops had taken place at Torbay, performed divine service at their head. He was mainly instrumental in procuring the peaceable settlement of the presbyterian church in his native country; and became, indeed, the real prime minister for Scotland. He was appointed his majesty's chaplain for that kingdom; and as he was constantly in attendance upon the king, he had apartments assigned him in the palace when at home, and when abroad with the army was allowed £500 a year for camp equipage. He enjoyed more of William's confidence and esteem than any other Scotchman, or indeed than any other of his councillors, except Bentinck. In consequence of his vast influence, he obtained the significant nickname of Cardinal Carstairs. On one occasion in 1693, when a collision between the Scottish church and the government was imminent, he ventured even to stop the messenger who was about to hasten down to Scotland with instructions, which the king and his ministers had agreed to issue in the absence of their confidential adviser. William, though highly displeased at first, when Carstairs showed him the packet which he had taken from the messenger and confessed what he had done, speedily yielded to the remonstrances of his trusty

friend, and ordered the despatches to be destroyed, and others of a different tenor to be drawn out by Carstairs himself, which happily removed the grounds of dissatisfaction on the part of the Scottish people, and averted the impending danger of an open quarrel between them and the court. After the death of King William, Carstairs was in 1704 appointed principal of Edinburgh college and minister of the Greyfriars', and three years later of the High church. He was a liberal benefactor to all the Scottish universities, and contributed greatly to promote the cause of learning in Scotland. His influence in the Scottish church was as powerful as in the court; and in the space of eleven years he was four times elected moderator of the general assembly. He strenuously opposed the restoration of patronage in 1712; and though his efforts were unavailing in regard to this obnoxious measure, he succeeded in defeating some other schemes of the tory ministry for curtailing the privileges of the Scottish church. He did not long survive the accession of George I., who gratefully acknowledged the services he had rendered to the Hanoverian dynasty. He died in 1715, in the sixty-seventh year of his age. Carstairs was probably the most sagacious statesman Scotland has ever produced. He exhibited the rare combination of profound learning and genuine piety with great shrewdness and knowledge of the world, and what is even more worthy of notice, the firmest adherence to his own principles, along with remarkable benevolence and liberality towards the members of other religious bodies. Amid all the intrigues and treacheries of the Revolution era, the integrity of Carstairs was unquestioned; and his piety, humility, and warm affection for his relatives and friends remained uninjured either by the possession of great power, or by courtly adulation.—(Rev. D. McCormick, *The Carstairs State Papers*, &c.)—J. T.

CARSTENS, ASMUS JACOB, an artist, born in 1754 at St. Gergen, near Schleswig. He commenced life as an apprentice to a wine merchant; but when not engaged in drawing corks, drew portraits with considerable success. After painting an "Adam and Eve," which was purchased by the crown prince, he entered the academy of Copenhagen as a student, but, quarrelling with his professor, he quitted it in 1783 for Italy. His funds failed him at Milan, however, and with his brother he commenced to journey to Germany on foot. At Lubec he took up his residence for five years, and obtained some success as a portrait painter. He then moved to Berlin in 1788, and remained there two years, giving lessons in art, and making drawings for the booksellers. He was employed on the decoration of the Dorvill palace, and there became known to the minister, who afterwards introduced him to the king, from whom he obtained a pension. In 1792 he was enabled to visit Rome. He studied the works of Michel Angelo and Raffaele, and produced several classical works in imitation of the latter. His last work was an "Edipus Tyrannus," and he died while executing a "Golden Age," May 25, 1758.—W. T.

CARTE, THOMAS, a learned English historian, was born in Warwickshire in 1686. After studying at Oxford and Cambridge he was appointed reader in the Abbey church at Bath; but refusing to sign the oath of allegiance to George I. he had to resign the preferment. Suspected of some share in the rebellion of 1715, and afterwards of being concerned in the treason of which Bishop Atterbury, to whom he was secretary, was accused, he had at length to flee to France, where he remained till about 1730, when, on the intercession of Queen Caroline, he was allowed to return to England. Soon after this he issued "The History of the Life of James, Duke of Ormonde," and applied himself to the preparation of a "General History of England," the proposals for which excited considerable attention, and procured many subscribers. This work is valuable for its research, but is disfigured by an obtrusion of the author's ultra-political opinions. He wrote many minor works.—J. B.

CARTER, ELIZABETH, a learned lady, was born in 1717 at Deal in Kent, where her father, Dr. Nicholas Carter, was perpetual curate. She was educated along with her brothers, under her father's care. She showed at first but little aptitude for learning; but as the result of great perseverance, she acquired a knowledge of Latin, Greek, French, German, Italian, Spanish, Portuguese, Hebrew, and Arabic. When only seventeen she began to write verses for the *Gentleman's Magazine*, which appeared with the signature "Eliza." A collection of these earlier poems was published in 1738 by Mr. Cave, the proprietor of the magazine, to whom Dr. Johnson thus writes—"I have composed a Greek epigram to Eliza, and think she ought to be

celebrated in as many different languages as Lewis le Grand." Her fame was greatly extended by her publication in 1739 of a translation from the Italian of Crousaz's Examen of Pope's Essay on Man—a work which Boswell tells us was ascribed to Dr. Johnson. In the same year she published a translation of Algarotti's Explanation of Newton's Philosophy, for the use of Ladies. These works brought Miss Carter into correspondence with such men as Butler, Benson, Johnson, Burke, Reynolds, and Archbishop Secker. Her translation of Epictetus appeared in 1758. In 1762 she published another volume of poems. She wrote two papers, Nos. 44 and 100, for Johnson's Rambler. The later years of her life were spent in the enjoyment of the society of her literary friends, by whom she was held in great esteem for her varied accomplishments. She died in London, 19th Feb., 1806. In the year after her death there appeared "Memoirs of her Life," &c.—J. B.

CARTER, GEORGE. This painter was more renowned for his eccentricity than his art. He was born of poor parents, was educated at the free school in his native town, Colchester, became a shopman, then a shopkeeper, a bankrupt, then a painter—felicitous stepping-stones to art. He journeyed to Rome, St. Petersburg, Gibraltar, and the East Indies—was despised for his want of ability, and yet somehow seemed to thrive upon contempt, and to coin incompetence. He realized a fortune, retired, and died at Hendon in 1795.

CARTER, NATHANIEL HAZELTINE, an American author, born at Concord, New Hampshire, in 1787; graduated at Dartmouth college in 1811. When the legislature in 1817 altered Dartmouth college into a university, he was appointed professor of languages in the new institution; but lost this place a year or two afterwards, when the supreme court abrogated this act of the legislature as unconstitutional, and reconstituted the college. Then he became editor of a newspaper in New York, which advocated the interests of De Witt Clinton. In 1824 he wrote and delivered a poem called "The Pains of the Imagination." The next year he visited Europe, and on his return published in two octavo volumes, "Letters from Europe, comprising the Journal of a Tour through England, Scotland, France, Italy, and Switzerland in the years 1825-27." This work was received with well-merited favour. Ill health obliged him, after spending the winter of 1828 in Cuba, to sail for Marseilles in France, where he died a few days after his arrival.—F. B.

CARTER, THOMAS, a distinguished composer of vocal music, was born in Ireland about the year 1758 (not 1768 as generally stated), and in the early part of his life held the situation of an organist in that country. Having paid considerable attention to the study of vocal music, he was patronized by the earl of Inchiquin, who appears to have contributed towards defraying the expenses of a journey into Italy, which he undertook for the purpose of completing his musical education. At Naples he was much noticed by Sir William and Lady Hamilton. After this he went to India, where for a short time he conducted the musical department of the theatre in Bengal; but his health suffering from the heat of the climate, he was under the necessity of returning to England. As a composer Carter had considerable merit. He was a large contributor to the theatres, and amongst the pieces for which he composed the music are the following—the Rival Candidates, 1775; the Milesian, 1777; the Fair American, 1785; the Soldier's Farewell, 1791; Just in Time, 1792; the Birthday, 1799. He is popularly known as the composer of the music of the pleasing ballad, "O, Nanny, wilt thou Gang wi' Me," and the celebrated description of a sea fight, "Stand to your Guns, my Hearts of Oak." In the year 1793 he married one of the daughters of the Rev. Mr. Wells of Cookham in Berkshire; and worn down by a complaint in his liver, supposed to have been the consequence of his residence in India, he died on the 8th of November, 1800, leaving a widow and two children.—E. F. R.

CARTERET, SIR GEORGE, distinguished during the civil war for his steadfast loyalty to the house of Stuart, was born in 1599 in Jersey, of which island he rose to be governor in 1626. On the outbreak of the civil war he was appointed by parliament vice-admiral of the fleet, but at the command of the king he declined the office and retired to Jersey, where, and in the neighbouring counties, he was active in the royal cause. On the death of the king he at once proclaimed Charles II., whom he entertained for six months in Jersey. But the government sent a fleet under Blake in 1651, and after an obstinate resistance Carteret had to abandon the island and betake himself to the

king, whom he followed in his wanderings till the Restoration. He was rewarded with the appointment to some high offices of state, and was about to be made a baron, when he died in 1679.—J. B.

CARTERET, JOHN, afterwards EARL GRANVILLE, a distinguished statesman in the time of the first two Georges, was born 22nd April, 1690. He was early distinguished for his profound and extensive learning. This gave weight to his speeches when he was introduced to the house of peers in 1711. He rose through various grades, and by the successful discharge of various embassies, to be secretary of state in 1721. He was an especial favourite with George I., being, it is said, the only one of his ministers who could converse with him in his native German. In 1724 he became lord-lieutenant of Ireland, an office to which he was reappointed in 1727, after the accession of George II., and in which he won the regard of the people, and the special friendship of Dean Swift and the other literary men of the country. He returned to parliament in 1730, and joined, indeed became the leader of the opposition against Sir Robert Walpole. When the fall of that minister was, after a twelve years' contest, accomplished in 1742, Lord Carteret became secretary of state and chief minister. In great favour with the king, and supporting measures which he had before condemned, he had in turn to confront a formidable opposition, and was at length displaced in 1744 by the duke of Newcastle. Now Earl Granville, he regained, but could only retain for four days, the seals of office in 1746. He still, however, continued in favour with the king. He died in 1763. In the most exciting times of his political career, he found time to discuss questions of scholarship with Bentley, who undertook at Granville's request his edition of Homer. Even Horace Walpole, of whose father he was the bitter opponent, confesses that, of the statesmen of the day, none equalled Lord Carteret in genius.—J. B.

CARTERET, PHILIP, an English voyager of the eighteenth century. In 1766 he was appointed commander of the *Swallow*, to sail under the orders of Captain Wallis in the *Dolphin*, on a voyage of discovery. The ships were parted by foul weather in the Straits of Magellan, and the *Swallow* proceeded alone. Sailing in the Southern Pacific, Carteret discovered and named a large number of little islands; proceeding westward, and touching at Borneo and Celebes, he doubled the Cape of Good Hope, and arrived in England in 1769, winning thus accidentally a place among the circumnavigators of the globe.—J. B.

CARTES. See DES CARTES.

CARTHEUSER, JOHANN FRIEDRICH, a German physician and chemist, born at Hayn in Prussia in 1704; died in 1777 at Frankfort-on-the-Oder. In the university of the latter town he held several professorships. His works were valuable and very numerous; but his chief merit consisted in the salutary reform he effected in materia medica. He subjected the plants used in medicine to the most careful analyses, determining their composition, the nature of the vegetable oils and salts, and was thus enabled to make many improvements in the pharmacopoeia.

CARTIER, JACQUES, a French navigator and explorer, was born at St. Malo, December 31, 1494. The French government, desiring to found a settlement near the banks where many of their vessels were engaged in the fisheries, sent out Cartier in command of an expedition consisting of two vessels in April, 1534. He passed through the Straits of Belleisle—sailed round the Gulf of St. Lawrence—discovered the great river which empties into it—gave a name to the bay of Chaleurs, and returned to France in September of the same year. The next May he was sent again, in command of three vessels, with a more ample outfit, to prosecute his discoveries. He now sailed up the St. Lawrence, discovered the island of Orleans, near Quebec, and in his pinnace and small boats ascended as far as where Montreal now stands—opening friendly relations with the natives by the way. Returning to his ships, he selected a place which he called La Croix, near Quebec, where he landed his company and passed the winter. Next May they all returned to France, carrying with them several of the Indians, all of whom died soon after their arrival. Cartier published an account of this voyage, which contains some useful information and many strange and incredible stories. In 1540 a third expedition was set on foot, under Roberval, who was commissioned as lieutenant-governor of Canada. Cartier was made his pilot, and second in command, and sailed first with five vessels. He passed up the river about four miles above his former position at La Croix, and there landed his company, and built a fort called

Charlesbourg. But again experience of the hardships of a new settlement in the wilderness sickened the people of their undertaking, and in less than two years they all embarked, and turned their faces homeward. At Newfoundland, however, they met Roberval, who was now first coming out, and were ordered by him to return. But Cartier chose to disobey, and sailing away privately in the night reached France. Roberval persevered, and founded a colony. Of Cartier's subsequent history nothing is known.—F. B.

CARTISAMUNDA, the queen of the Brigantes in Britain, who perfidiously delivered up Caractacus to the Romans. Having discarded her husband, Venusius, and married Vellocatus, his armour-bearer, her subjects revolted. She asked the assistance of the Romans, who thus obtained possession of the country.

CARTOUCHE, LOUIS DOMINIQUE, a famous brigand, born at Paris about 1693. He commenced his larcenous career with petty depredations, and ultimately became the chief of a numerous band of robbers, over whom his courage, craft, and prodigious strength gained him absolute authority. The Parisian police were at that time exceedingly inefficient, and Cartouche kept the citizens of the capital in constant terror by the number and audacity of his depredations. He was at length captured by the authorities, and after a lengthened trial, which excited extraordinary interest, he was condemned, and executed on the 28th of November, 1721. A well-known French proverb says—"Cartouche began by stealing pins."—J. T.

CARTWRIGHT, EDMUND, the inventor of the power-loom, was born at Marnham, Nottinghamshire, in 1743. He studied at University college, Oxford, was elected a fellow of Magdalen, and held successively the livings of Brampton and Goadby-Marwood. Before he directed his attention to mechanical invention, he occupied himself with literary pursuits, contributing for some time to the *Monthly Review*, and publishing some little poems—"Arminia and Elvira;" "The Prince of Peace;" and "Sonnets to Eminent Men." Cartwright had completed his fortieth year when, in 1784, being on a visit to Matlock, he chanced to meet some gentlemen from Manchester, whose conversation turned on the mechanical appliances for weaving. He became interested in the subject, began to study it, and made so rapid progress that, early in the following year, he was able to set his first power-loom in motion. It was met by great opposition on the part of the workmen, and of many of the manufacturers, who were afraid to offend their labourers, and it did not soon come into general favour. The first mill that was built for working the new looms, and which contained 500 of them, was wilfully burned to the ground. So late as the year 1813 there were no more than 2300 of these power-looms in the United Kingdom. But Cartwright was nothing daunted, and persevered in devising improvements, till he had brought to very great perfection what was at first a rude unwieldy machine, but what has since become a prime necessity of British manufacture. Nor did he confine himself to this, but took ten different patents for inventions of various kinds. One of them was a patent for combing wool, taken out in 1799. His great invention brought him no increase of fortune. In 1807 a petition was sent to government by the principal cotton-spinners, craving for some recognition of his numerous services to the manufacturing interest, and in 1809 a grant of £10,000 was given—a sum which did not nearly compensate him for his outlay. He died October 30, 1823.—J. B.

CARTWRIGHT, JOHN, known as Major Cartwright, was the brother of Edmund, and was born at Marnham in 1740. He entered the navy, and took part in the capture of Cherbourg and some other important engagements. When the war with America broke out in 1774, he refused to serve against the colonies, because of his views on the subject of constitutional liberty, which he embodied in a work entitled "Letters on American Independence." In 1775 he received a major's commission in the Nottinghamshire militia, and retained through life the title which that appointment gave him. He was early known as zealous in the cause of parliamentary reform, being, indeed, one of its first advocates. He took part with Dr. Jebb and Granville Sharp in forming, in 1780, the "Society for Constitutional Reformation," and was known to have co-operated with Tooke, Hardy, and Thelwall, who were tried for their zeal in the cause of reform. He died in 1824, and a statue was erected to his memory in Burton crescent, London.—J. B.

CARTWRIGHT, THOMAS, an eminent puritan divine, born

in Hertfordshire about 1535. He studied at St. John's college, Cambridge, of which he was chosen fellow in 1560. Ten years later, having meanwhile been elected to a fellowship in Trinity, he was appointed Lady Margaret's divinity reader. His lectures and sermons attracted very great attention, the more especially that he took occasion to deliver his sentiments on church discipline, which were unfavourable to the established hierarchy. He was cited before the vice-chancellor and heads of the university, but defended his conduct by asserting that he had only taught what seemed to him to flow from the texts he was expounding, and that he had never done so in any spirit of controversy. One of his principal opponents, Dr. Whitgift, having in 1571 become vice-chancellor, Cartwright was at once deprived of his professorship, and very soon after of his fellowship. He then went to the continent, and became acquainted with Beza and many other eminent scholars. During his exile he officiated as minister to English merchants, first at Antwerp, afterwards at Middelburg. Returning to England, he soon came into fresh trouble. "An Admonition to Parliament" concerning the discipline of the church and the measures which had been taken against the puritans, having been presented, its authors, Messrs. Field and Wilcox, were committed to Newgate in 1572. Mr. Cartwright ventured to address the parliament in a "Second Admonition," which involved him in a long controversy with Whitgift, and compelled him once more to leave the country. He was abroad for five years, officiating as minister at some English factories. He was offered by James VI. of Scotland a professorship at St. Andrews, which he declined, choosing rather to return to England, where, however, he was soon apprehended and committed to prison. He was released through the interest of the earl of Leicester, and by that nobleman appointed master of a newly-founded hospital in Warwick. At the request of many protestant divines, he undertook to write against the Rheinish translation of the New Testament; and notwithstanding the prohibition of Archbishop Whitgift, prepared the work—which was published in 1618, many years after his death—entitled "A Confutation of the Rheinish translation, glosses, and annotations on the New Testament." By the command of Aylmer, bishop of London, he was again sent to prison in 1585, was released, and again imprisoned till 1592. He was finally set at liberty through the intercession of Lady Russell and of King James, who had always admired him, and who wrote a letter to the queen on his behalf. His health was sadly impaired by his wanderings and imprisonments, and he died December 27, 1603. Besides the works referred to, Mr. Cartwright published "Commentaria Practica, in totam Historiam Evangelicam, ex quatuor Evangelistis harmonice concinnatam," 1630; Commentaries on the Proverbs and on Ecclesiastes; "A Directory of Church Government;" and "A Body of Divinity."—J. B.

CARTWRIGHT, WILLIAM, an English poet of some reputation in his day, was born at Northway, near Tewkesbury, September, 1611. He studied at Oxford, and having taken orders, became a preacher of note in the university—one of his sermons finding a place, as a specimen of university preaching, in a volume of Five Sermons in Five several Styles or Ways of Preaching. In 1642 he received an appointment to an office in the church of Salisbury, and was in the same year made one of the Oxford council of war, appointed to provide for the king's troops stationed in the town. In 1643 he was chosen junior proctor in the university, and reader in metaphysics; but he did not long hold these offices, for he died in December of the same year. He had attained very great reputation, and was spoken of in terms of the highest commendation by Ben Jonson and others of his time. His works are now scarcely remembered. His "Comedies, Tragi-Comedies, and other Poems," appeared in 1647, and again in 1651. Wood praises his scholarship, and mentions that he wrote "Poemata Græca et Latina."—J. B.

CARUS, FRIEDRICH AUGUSTUS, a German philosopher, author of several works on the history of psychology, containing some of the most original views on that branch of science which have illustrated its annals in the present century, was born at Bautzen in 1770, and died at Leipzig in 1807. He was for some time pastor of a protestant congregation at Leipzig, and latterly professor of philosophy in the university. His most remarkable publication is a "History of the Psychology of the Hebrews," a subject on which he has lavished all the resources of his great talents and remarkable erudition. He wrote also "Elements of Psychology," and "History of Psychology."

* CARUS, KARL GUSTAF, a distinguished German physician and naturalist, was born in 1780, at Leipzig, where his father practised the art of a dyer. His early education was conducted in the gymnasium of his native city, and he studied chemistry in the university, with the view of following his father's business. Having, however, acquired a taste for anatomy he determined on the pursuit of medicine as a profession. He pursued his studies with so much success, that in 1811 he was appointed extraordinary professor to the university, and delivered lectures on comparative anatomy, which had not till that time been taught in the university. Whilst devoting himself to the pursuit of the science which he taught, he practised more especially the obstetrical branch of his profession, and wrote many able papers and two works on the subject. He also cultivated with great success the art of drawing, as the illustrations to many of his works on comparative anatomy show. In 1813 he caught a fever during his professional labours, which rendered him for some time incapable of scientific research. In 1815, on the foundation of the medico-chirurgical academy of Dresden, he was appointed to the chair of clinical midwifery. In 1822 he published his "Manual of Midwifery," and in 1828 his "Handbook of Gynæcology," in two volumes. These works display great practical acquaintance with the science of obstetrics, and the physiology of the human female. In 1829 he was appointed physician to the king of Saxony, a post he held till the death of the king. In 1829 he accompanied the Prince Frederick-Augustus in a journey through Switzerland and Italy. He also subsequently came to England with the king. The works of Carus on the subject of comparative anatomy are very numerous. He is best known in this country for his researches on the typical forms assumed by the vertebrate skeleton, a subject to which he has devoted several of the numerous papers he has published in the Transactions of scientific societies, and in philosophical journals. He has written several systematic works on zoology, comparative anatomy, and physiology, amongst which may be mentioned his "Introduction to Comparative Anatomy," published in 1827. This work was translated into English by Gore, and published in two volumes with an atlas. In 1834 he published an "Elementary Treatise on Comparative Anatomy," which was translated into French, and published in Paris in 1835. In 1840 he completed in three volumes a work entitled "A System of Physiology." His papers are very numerous, and contain much original and valuable observation, especially those devoted to the subject of embryology. Most of his works are illustrated with drawings from his own pencil, and possess considerable artistic merit. The list of his works published in 1850 in the Bibliographia Zoologica et Geologica of Agassiz and Strickland, contains forty-nine titles. These probably do not exhaust the whole of the contributions of this indefatigable observer and writer to the literature of natural history and the medical profession.—E. L.

CARUS, MARCUS AURELIUS, a Roman emperor, died in 283. He was proconsul of Cilicia, and prætorian prefect of the Emperor Probus, whom he succeeded, but not without the suspicion of having been accessory to his murder. The reign of Carus was short, but brilliant. Of an austere nature, he disregarded the senate, enforced a rigorous simplicity in the camp, and maintained an uncompromising hostility against the enemies of Rome. Having defeated the Sarmatians in Illyricum, he prepared to execute the long-suspended design of the Persian war, and had already carried his victorious arms beyond the Tigris, when death suddenly overtook him. It is believed that his fate was similar to that of his predecessor. Carus was succeeded by his two sons, on whom he had conferred the title of Cæsar. His reception of the Persian ambassadors is well known.—R. M., A.

CARUSO, LUIGI, a musician, was born at Naples, September 25, 1754; the time and place of his death are unknown. He studied his art first under his father, and subsequently under Nicolo Sala. He is said to have been designed for a singer; but failing in this capacity, turned his attention to composition. His first opera, "Il Barone di Trocchia," was produced at Brescia in 1773. In the summer of 1774, he brought out "Artaserse" in London. He wrote in all sixty operas, the last of which, "L'Avviso ai Maritati," was given at Rome in 1810. Besides these voluminous dramatic works, he composed many pieces for the church, like them in a very light style; he produced also four oratorios and several sacred and secular cantatas.

There is no satisfactory foundation for the statements that he lived for some time in Germany and in Paris, and that he was maestro di capella in Palermo.—His brother EMMANUELE was also a musician.—G. A. M.

CARVALHO DA CASTA, ANTONIO, a Portuguese ecclesiastic, born in 1650; died in 1715. In spite of the discouragements arising from a deformed person and extreme poverty, he resolutely applied himself to study. Mathematics and cosmography were his favourite pursuits, the best part of his life having been spent on his great work "*Corographia Portugueza*."

CARVER, JOHN, first governor of Plymouth in North America. Little is known of his early life. He joined at Leyden the congregation of separatists, who had followed Richard Clifton and John Robinson from Nottinghamshire to Amsterdam in 1608, and to Leyden in the following year. When they determined in 1617 to remove to America, Carver, along with Robert Cushman, was sent to England, to solicit from the king an assurance of religious toleration, and to negotiate with the Virginia company for a grant of land. In the same year he was despatched a second time to London on the same errand, and two or three years after, when the arrangements had been completed, including a partnership with some London merchants who were to furnish an outfit, he went to Southampton "to receive the money, and provide for the voyage." The *Speedwell*, having brought over from Holland a portion of the Leyden congregation, was joined at Southampton by the *Mayflower*, and the two vessels put to sea with about a hundred and twenty passengers. The leaky condition of the *Speedwell* compelled her twice to put back, and the *Mayflower* sailed a third time with a company of a hundred and two persons, of whom Carver was one. After a passage of nine or ten weeks, she arrived on the 11th of November, 1620, in the harbour of Cape Cod, where an instrument was signed on the same day, which has been called by President Adams, "the first example in modern times of a social compact, or system of government, instituted by voluntary agreement." On the same day Carver was chosen governor of the colony. In the following month Plymouth was selected for the site of the plantation, by an exploring party which Carver commanded. His death in the first week of the ensuing April caused great sorrow in the community.—F. B.

CARVER, JONATHAN, was born at Stillwater in Connecticut in 1732, and died 31st January, 1780. He studied medicine, but afterwards entered the army, and served in the English regiments during the American war. On the restoration of peace, he travelled in America, and published an account of his travels during the years 1766, 1767, and 1768. He seems to have been in reduced circumstances during the latter period of his life, and to have accepted a mean situation in a lottery office in London. He published in 1779 a work on the culture of the tobacco plant.—J. H. B.

CARY. See **FALKLAND**.

CARY, HENRY FRANCIS, the accomplished and well-known translator of Dante, was born at Birmingham in 1772. He early displayed a taste for poetry, publishing in 1787 "An Irregular Ode to General Elliot," and in the following year a collection of "Sonnets and Odes." Having entered as a commoner of Christ's church, Oxford, he applied himself not only to the study of Latin and Greek, but to acquiring a very extensive acquaintance with the languages of modern Europe. In 1797 he was presented to the vicarage of Bromley Abbot's in Staffordshire, and then devoted himself to his task of furnishing English readers with a version of the work of the great Italian. In 1805 the *Inferno* appeared, accompanied with the original, and in 1814 Cary was able to issue his translation of the whole poem, which he chose to name the "Vision"—a title, he says, "more conformable to the genius of our language than that of the 'Divine Comedy.'" A second edition was called for in 1819, and in issuing it Cary acknowledges his obligation to Coleridge, to whose "prompt and strenuous exertions in recommending the book to public notice," the fame to which this translation has attained is mainly owing. A third edition was called for in 1831, but it was not till February, 1844—in the August of which year he died—that Cary found time to prepare it for the press. From 1826 to 1832 he held the office of assistant-librarian in the British museum; and for some years before his death he enjoyed an annual pension of £200 conferred by government. Of his other works, we may mention verse translations of the *Birds of Aristophanes*, and of the *Odes*

of Pindar; "*Lives of English Poets*," in continuation of Johnson; "*Lives of early French Poets*;" and editions of Pope, Cowper, Milton, Thomson, and Young.—J. B.

CARY, LOTT, a negro clergyman and missionary, one of the founders of the civilized African colony of Liberia, was born a slave in Virginia about 1780. At Richmond, where he joined a congregation of Baptists, he learned to read and write, studied the scriptures and many other books, and preached regularly to the blacks in the town and its neighbourhood. He was employed at a tobacco warehouse, where his services were highly valued, and where, from the presents which he received, and the profits of some little trade on his own account, he saved up money enough to buy his own liberty, and that of two of his children, at the cost of 850 dollars, or about £170. He soon rose to be the owner of a little farm near the city, received a salary of 800 dollars for his services in the warehouse, and became much esteemed as a preacher. But as soon as the American Colonization Society began active operations, he resolved to leave all, and emigrate under their auspices to Africa. He sailed from Richmond in January, 1821, and went first to Sierra Leone, where he worked as a cooper and missionary, till the Colonization Society obtained Cape Mesurado for their settlement. The next year he went thither, and soon proved himself one of the most active and useful members of the little community. In 1826 he was appointed vice-agent of the colony, and two years afterwards, when Mr. Ashman was obliged by sickness to return to America, the whole government devolved on Cary. He administered the affairs of the colony successfully till November, 1828, when he was killed, with seven others, by an accidental explosion in the magazine where they were making cartridges, against a threatened attack upon the settlement by the native tribes.—F. B.

CARY, ROBERT, a learned chronologer, was born at Cockington in Devonshire about 1615. He belonged to an old and famous family. Having studied at Oxford, where he won considerable distinction, and having travelled on the continent for some time, he was, on his return, presented to the rectory of Portsmouth in Devon. In 1662 he was preferred to the archdeaconry of Exeter, but he only held that dignity for two years. Returning to his rectory of Portsmouth, he lived there till his death in 1688. The book in connection with which he is remembered is named "*Paleologia Chronica*," a chronological account of ancient time, in three parts—didactical, apodeictical, and canonical, London, 1677.—J. B.

CARYL, JOHN, a dramatic writer of the latter part of the seventeenth century. He was secretary to Mary, James II.'s queen, and seems to have followed the fortunes of the exiled king, who rewarded him with knighthood, and the honorary titles of Earl Caryl and Baron Dartford. He, however, returned to England, for we find him in London in the time of Queen Anne, living on terms of intimate friendship with Pope, who addressed to him the *Rape of the Lock*, the subject of which he is said to have suggested. Caryl wrote two plays, "*The English Princess*," or the *Death of Richard III.*" 1667; "*Sir Salomon*," or the *Cautious Coxcomb*, 1671. He also published the *Psalms of David*, translated from the Vulgate, 1700. The date of his death is uncertain; he was living in 1717.—J. B.

CARYL, JOSEPH, a nonconformist divine, author of a commentary on *Job*, was born in London in 1602. He took a prominent part in the public questions of the day, was appointed by parliament to attend Charles I. at Holmby house, was one of the commissioners to the Isle of Wight, and in 1650 was sent along with Dr. Owen to officiate as minister, and to attend on Cromwell in the Scottish expedition. After the passing of the act of uniformity, he collected a congregation in the neighbourhood of London bridge, where he continued to officiate till his death in 1673.—J. B.

CASA, GIOVANNI DELLA, a celebrated Italian poet, orator, and philosopher, born of noble parentage at Mugello in Tuscany in 1503; died in 1556. Having prosecuted his elementary studies at Bologna and at Florence, he was sent to Rome, where he completed his acquaintance with the classics and studied theology. In 1538 his reputation for scholastic learning drew on him the attention of Cardinal Alexander Farnese, who obtained for him a secretaryship in the apostolic chamber. The talents he displayed in that office secured him early promotion. He was sent as nuncio to Florence, and soon after intrusted with an important embassy to the court of Venice. On this latter occasion

Della Casa pronounced before the senate two of his most celebrated orations. In 1544 he was raised to the archbishopric of Benevento as the reward of his diplomatic success. Involved in the disgrace of his early patron, Farnese, and obliged to quit Rome, he sought consolation in his studies at a small villa in the province of Treviso. In this retreat he remained till the elevation of his protector to the pontifical throne, under the name of Paul IV., when he was raised to the dignity of secretary of state. His licentious life, or perhaps rather the immoral character of his works alone prevented his being dignified with the purple. Both in prose and verse his style is singularly felicitous. "Della Casa," says Gioberti, "is the first of lyric poets who abandoned the servile imitation of Laura's bard, and sang of love in strains never heard before, combining the wisdom of a philosopher with the graceful melody of a poet." His principal prose works are—"Il Galateo," and a treatise in Latin entitled "De Officiis," of which he left an Italian translation. All his works are considered classic, and his name has been enrolled amongst those of the greatest writers of the sixteenth century.—A. C. M.

CASABIANCA, LOUIS, a French naval officer born in 1755; died in 1798. He entered the service young, and soon acquired such a reputation for bravery, that he was elected a deputy to the national convention, and afterwards became a member of the council of five hundred under the directory. In the French expedition to Egypt he was appointed flag-captain to Admiral Brueys; and in the battle of Aboukir was mortally wounded by a splinter at the time the *Orient* caught fire. His son, a boy of ten years of age, refused to abandon his father when the opportunity was offered of escaping in a small boat, and perished with him in the explosion of the ship.—J. T.

CASAL or CAZAL, EMMANUEL AYRES DE, a Portuguese geographer of the seventeenth century. He took orders, and went while still young to Brazil. His book, "Corografia Brasílica," has not yet been superseded. Casal spent much labour on it, diligently examining records, and gathering information from the most recent travellers; its accuracy has been recognized by Humboldt.—R. M., A.

CASANOVA, FRANCESCO: this artist, brother of Giacomo, was born in London in 1732. At a very early period of his life he was sent to Venice to study under Francesco Simonini, a painter of battles in the style of Borgonone. Casanova imitated his master—himself an imitator. But his imitative skill was leavened by a considerable creative talent of his own. He painted landscapes bloody with battle, and landscapes benign with peace. He painted marine and pastoral subjects. Some years of his life he spent at Dresden; some at Paris, where his reputation spread, and he was received into the Academy. Subsequently he appeared at Vienna, where his works were highly accounted, and he etched royal plates. He died in 1805.—W. T.

CASANOVA, GIACOMO, a notorious adventurer, born at Venice in 1725. The family of Casanova was of Spanish origin, and, from the fourteenth century, addicted to the same irregular habits which were so perfectly developed in the famous Giacomo. Casanova began life as an ecclesiastic, but soon quitted the church to enter on his vagrant career. A recital of his adventures, which he has minutely detailed in his "Memoirs," is here impossible. Their name is legion. Some of the incidents taken by themselves—such as his imprisonment at Venice and subsequent escape—are surpassingly interesting; but the effect of the whole is that of a dreary record of repulsive scoundrelism. His life was a succession of intrigues, impostures, duels, imprisonments, escapes, arrests, amours, brawls, conjurings, and debaucheries. And yet, strange to say, he found favour for a short time almost wherever he came; managed to get himself presented at most of the European courts, and lived familiarly with the noble and learned. He could hoodwink a marquise d'Urfé, talk learnedly with a d'Alembert, or bandy irreverent sarcasms with a Voltaire. The resources of his consummate impudence were boundless, provided only the liberty of moving about from capital to capital were allowed him. Casanova reminds us of Cagliostro, although he deals less in the black art, and has scarcely any of the archquack's solemn pretence of respectability, trusting more in his native impudence and swiftness of heels. The last years of his life were spent—discontentedly, as might be expected—at the castle of a Bohemian count. It is uncertain whether he died in 1799 or 1803. One of his last sayings was—"I have lived a philosopher, but I die a christian."—R. M., A.

CASAS. See LAS CASAS.

CASATI, the name of four musicians much esteemed in their day:—

CASATI, FRANCESCO, was an organist and composer at Milan in 1600, first at the church of St. Maria della Passione, and afterwards at that of St. Marco; his compositions are all ecclesiastical.

CASATI, GASPARO, lived at Venice in 1650; he was distinguished as a vocal composer, and his works, though not all designed for the church, are all of a sacred character; this makes it remarkable, considering the severe style then employed for religious music, that many of his canzonets are written in triple measure, which at that period was regarded as light, if not trivial.

CASATI, GIROLAMO, was maestro di capella at Mantua in the middle of the sixteenth century; he produced many sacred compositions for one or more voices.

CASATI, TEODORO, lived at Milan in the latter half of the seventeenth century; he was organist successively of the churches of S. Fidele and S. Sepolcro, and finally of the cathedral; he held this last office in 1667, when he was one of the umpires who elected the celebrated San Romano to be organist of St. Celso. Maria Anna, queen of Spain, was so pleased with an opera of this composer, that she offered him an appointment at her court, which, however, he did not accept.—G. A. M.

CASAUBON, ISAAC, one of those great scholars of the middle ages who studied classical literature with an affection and self-devotion almost apostolic in its intensity and fervour. He was born at Geneva, February 8, 1559, of a proscribed family from Dauphiné; and when a young man of twenty-four succeeded Portus as professor of Greek in the university of that city. His anxiety to be worthy of his position as a classical scholar, was sufficiently pure and noble to partake of a certain religious character. In 1586 he married Florence, daughter of the eccentric printer and scholar, Henri Estienne (Henry Stephens), and from time to time issued editions and translations of Greek and Latin authors, with notes and commentaries. In 1596 he was appointed professor of Greek and belles-lettres at Montpellier; but in consequence of miserable treatment as to pecuniary matters, he accepted an invitation to Paris given him by Henry IV., who wished to place him in one of the university chairs. Henry, however, on account of the opposition raised because of Casaubon's protestant opinions, ultimately substituted the appointment of royal librarian. The scholarship of Casaubon was varied, and probably no man has published commentaries on a greater number of authors; but his chief delight was in Greek. The Greek language may, indeed, be called *le démon familier* of his life, solacing his worst troubles, and creating his most grateful pleasures.—The scholars of the middle ages may be arranged in several distinct classes. Around Cardinal Bessarion, in the fourteenth century, may be grouped those who dug out from the hard soil of oblivion the remains of antiquity, as a Layard might excavate Nineveh. In the beginning of the sixteenth century, we may group around Erasmus those who loved the ancient spirit more than the letter, and sought to breathe into the present the glory of the past, and rival classical productions upon actually existent grounds. These men were less famous as excavators than as new builders upon old foundations. Around Casaubon, at the end of the sixteenth century, may be grouped scholars who combined both these previous tendencies, and who sought by original critical commentary to give life to the excavated remains. The bible had not yet gained its commanding authority over the critical intellect of Europe, although that time drew near; and Casaubon once or twice turned from classical to scriptural commentary. This tendency occurred, however, after a severe illness, and did not hold its ground when returning health gave strength to his natural tastes. His memory was wonderful, and he could correct author by author with apt quotations; while he possessed that sagacity in the detection of textual corruptions, which in the true scholar is a fine instinct; and he must be numbered amongst those who carried into philology that self-same rigorous method of observation which was brought by Bacon to bear upon the study of nature. Casaubon's devotion to study was an enthusiasm so single-minded as to be lovable. In a rude and troubled time how could learning have lived had it not thus been served with a completeness of self-surrender? The life of Casaubon, in relation to his age, may have been one-sided;

but an overstress on commentary alone preserved literature in times when mind was generally undervalued in comparison with the sword. Casaubon published an edition of Aristotle in Greek and Latin, and a similar edition of Polybius—the latter being the more excellent of the two—with commentaries on Diogenes Laertius, Theophrastus, Theocritus, Persius, Suetonius, Pliny the younger, and many others. His commentary on the *Deipnos Sophistæ* of Athenæus is probably the most notable of all. He remained a protestant throughout life, although his modest and kindly spirit, and his anxiety to be fair and just, exposed him to constant proselytizing efforts on the one hand, and to suspicions among his fellow-believers on the other. One of the most honourable facts of his life exposed him to the greatest annoyance. At the conference of Fontainebleau, the protestant champion, Duplessis was convicted of misquoting the Fathers; and Casaubon, who had been nominated one of the judges on the protestant side, not being able to resist the evidence, honourably decided against his own party. One of his friends concluded from this conscientious fairness that he must be a catholic in disguise, and was thus indignantly rebuked—“I conjure you by the immortal God do not soil my life with this stain, that like a masker my countenance belies my heart. Such a one I am not, I never have been, and I never will be.” His conversion to catholicism being found impossible he was accused of atheism. To this charge he pointedly answered—“Had I been an atheist, I should have been at Rome, where I have frequently been invited.” Upon the assassination of Henry IV. he went to England, where he was favourably received by James I., and becoming that monarch's chief theological adviser, so pursued the even tenor of his way that the puritans were even scandalized at the moderation of his polemics, and the jesuits thought him deserving of every imaginable reproach. At James' request he prepared an examination of the *Annals* of Baronius, but his ecclesiastical was not equal to his classical learning. Casaubon died July 6, 1614, and was buried in Westminster abbey. Some time previous to his death he had been offered various Oxford degrees, and had replied with mingled modesty and pride, that as long as he lived his name should be his only title.—L. L. P.

CASAUBON, MÉRIC, son of the more famous Isaac Casaubon, was born at Geneva in 1599. He came to England with his father in 1610, and was entered at Christ church, Oxford, where he took his master's degree in 1621, and in the same year published a defence of his father, named “*Pietas contra maledictos patrii nominis et religionis hostes*,” which brought him into notice, and secured for him the favour of the king, at whose command he published a second defence in 1624. He received various preferments in the church, which he held till about 1644, when the violence of the civil wars deprived him of his livings. He was, however, honoured by a request from Cromwell to write the history of the war, which he declined, as well as the offer of a pension. He also refused a flattering offer from Christiana of Sweden, who wished him to undertake the inspection of her universities. At the Restoration he received his ecclesiastical preferments once more, and enjoyed them till his death in 1671. His works were very numerous. Sir William Temple praises his work on Enthusiasm; and his treatise “Of Credulity and Incredulity in things natural, civil, and divine,” is remarkable as avowing his belief in “spirits, witches, and supernatural operations.”—J. B.

CASE, JOHN, M.D., a learned physician of the sixteenth century, and the author of an interesting little work, entitled “The Praise of Musick; wherein, besides the antiquity and dignity, &c., is declared the sober and lawful use of the same in the congregation and church of God;” printed at Oxford, 12mo, 1586, with a dedicatory epistle to Sir Walter Raleigh. He was born at Woodstock about the year 1550, and died in 1599. A list of his works, which, with the above exception, possess little interest at the present day, may be seen in Wood's *Athenæ Oxonienses* (ed. Bliss. i. 686).—E. F. R.

CASE, JOHN, M.D., a noted astrologer of Queen Anne's time. He was a native of Lyme-Regis in Dorsetshire, and succeeded to the magical apparatus of Lilly and Salford. A work entitled “*Compendium Anatomicum, nova arte institutum*,” is with much probability ascribed to Case. It is a defence of De Graaf's opinion as to the generation of all animals *ab ovo*.—J. B.

CASEARIUS, JOHN, a Dutch botanist, lived during the second half of the seventeenth century. He resided as a mis-

sionary at Cochin, and assisted Rheede in his *Hortus Malabaricus*. He arranged the plan of that great work, and described the plants in the first two volumes. An Angerian genus of plants is called *Casearia* in honour of him.—J. H. B.

CASES. See LAS CASES.

CASES, PIERRE JACQUES, a French painter, born at Paris in 1676. He obtained the grand prize for painting in 1699, and was received into the academy in 1704. He painted a great number of works, but towards the end of his life he stooped to become a mere art-machine for the rapid production of pictures. He was the instructor of Le Moine. He died in 1754 at Paris.

CASIMIR. See SARBIEUSKY.

CASIMIR, the name of five kings of Poland:—

CASIMIR I., surnamed THE RESTORER, and also THE MONK, son of Miecislav II., and of Riksha, niece of the emperor, Otho III., died in 1058. At the death of his father, which occurred in 1034, when Casimir was still a minor, his mother undertook the government with the title of regent; but her administration proving unpopular she fled with the young prince to France. Becoming a member of the Benedictine order of Cluni, he remained in France till recalled by his subjects in 1041. He was a just and liberal monarch, and did much to foster the civilization of the kingdom by his patronage of letters, and by repressing idolatry.

CASIMIR II., called THE JUST, younger son of Boleslas III., born in 1017, succeeded his brother, Miecislav III., in 1177, and reigned till his death in 1194. He defeated the heathen tribes of Prussia, and compelled them to adopt the christian faith, and at home protected the common people from the tyranny of the nobles.

CASIMIR III., styled THE GREAT, born in 1309; died in 1370. He succeeded his father, Wladislas, in 1333, commencing a reign of singular lustre and beneficence with the character, only too well deserved, of a reckless libertine. His first public acts augured little for the prosperity of the kingdom under his rule. Absorbed in pleasure he allowed several provinces to be wrested from the crown, purchased peace with his enemies at the price of dishonour, and connived at the most shameful abuses of the administration and the courts of justice. The memory of these delinquencies, however, he gradually effaced by successful wars with the Tartars, Cossacks, Livonians, and Bohemians, and at length completely obliterated, by the introduction of reforms into every branch of the public service, which only the talents of a great legislator, and the wisdom and beneficence of a great sovereign, could have been effectual in inaugurating. A higher title than that by which he is commonly distinguished in history, was that by which the nobles of the kingdom sought to point the finger of scorn at his administration, calling him “the peasants' king,” with a contempt which it was his glory to have earned, not by the vulgar acts of display and condescension, but by earnest, although not always successful exertions to relieve the great body of his subjects from the oppression of feudal institutions. He abolished the arbitrary powers of the judges by the introduction of a double code of laws (for the Greater and the Lesser Poland), established a supreme court of appeal at Cracovia, projected and endowed schools and hospitals for the poor, and on the model of the university of Paris founded that of Cracovia (1347). In contrast to all this beneficence, however, was his absurd submission to a Jewish mistress, who had the art to obtain from him for her countrymen commercial monopolies, which throughout the reign of Casimir continued to weigh heavily on the enterprise of other classes of his subjects. Casimir III. was twice married, to Anne, daughter of Gedemin, grand duke of Lithuania, and to Adelaide of Hesse, but left no children by either of his wives. At his death in 1370, the two kingdoms of Hungary and Poland were united, under the rule of his nephew and successor, Louis of Anjou.

CASIMIR IV., second son of Jagello, grand duke of Lithuania, who married a daughter of King Lewis, and afterwards became king of Poland, under the title of Wladislas III. Casimir succeeded to the crowns of Poland and Lithuania at the death of his brother, Wladislas IV., who fell gloriously at the battle of Varna in 1444. Personally little entitled to distinction, his character being that of an indolent although not incompetent sovereign, Casimir gave his name to a period in the history of Prussia, which was illustrated by the subjection of the Teutonic knights, and by the introduction of deputies from provinces into the diet of the kingdom. He died in 1492.

CASIMIR V., JOHN, son of Sigismund III., king of Poland,

and of Constance of Austria, born in 1609; died in 1672. His brother, Wladislas V., succeeding to the crown on the death of his father in 1633, Casimir undertook in 1638 the hazardous task of assisting, by a naval armament collected at Genoa, the designs of Philip III. of Spain against the commerce of the French on the Mediterranean. His fleet being driven by contrary winds on the coast of Provence, he was taken prisoner, and confined by order of Richelieu at Vincennes. After two years' imprisonment he was allowed to return to Poland. He was at Rome, where he had entered the church, and been promoted to the rank of cardinal, when the news of his election to the sovereignty of Poland, following the tidings of his brother's death, reached him, and necessitated an appeal to the pontiff for a dispensation from his clerical vows. With this, which was readily granted, and with a license to marry his brother's widow, he returned to Poland, and commenced his long wars with the Tartars and Cossacks, the evils of which were shortly to be increased by an incursion of Swedes under the formidable Charles Gustavus. Charles overran the greater part of Poland, and defeated the Polish army in a great battle, near Warsaw. By the treaty of Oliva in 1660, Casimir gave up Livonia to the Swedes, and Smolensk and Kiev to the Russians. In 1667 he abdicated the crown and retired to France, where the abbacy of St. Germain-des-Prés and other benefices were conferred upon him by Louis XIV. His death occurred at Nevers.—J. S., G.

CASLEY, DAVID, an English bibliographer of the first half of the eighteenth century. He was subkeeper of the Cottonian library; published "Report of Committee on the Cottonian Library, &c., with an Appendix," 1732; and compiled a catalogue of the MSS. of the king's library, and of the Harleian MSS. from 2405 to 5709.

CASLON, WILLIAM, a distinguished letter-founder, was born in Shropshire in 1692. His original occupation was that of an engraver of ornaments on gun-barrels, with which he combined the making of tools for bookbinders, and the chasing of silver plate. Mr. Bowyer, the printer, having seen the lettering on the back of a book, which was executed with peculiar neatness, inquired who had furnished the letters. Finding that it was Mr. Caslon, he waited on him, and persuaded him to devote himself to letter-founding, for which he soon showed peculiar aptitude. He was first employed to cut the letters for an edition of the New Testament and Psalter, printed in Arabic by the Society for Promoting Christian Knowledge. After this he began to cut pica, and in 1722 furnished the fount for printing an edition of Selden. Encouraged by Mr. Bowyer he opened a foundry, and soon, by his peculiar excellence in the art, made the importation of types from Holland unnecessary. Indeed, ere long, the productions of his foundry began to be exported to the continent. Mr. Caslon realized a considerable fortune, and died at his country seat at Bethnal-green in 1766.—J. B.

CASMANN, OTTO, a German divine of the sixteenth century, known as one of the earliest of the so-called scriptural philosophers, who formed a system of philosophy founded entirely on the records and doctrine of the bible. He died in 1607. Among other works he wrote a treatise named "*Cosmopœia*," in which he derives a system of natural philosophy from scripture; and "*Modesta Assertio Philosophiæ et Christianæ et Veræ*," in which he professes to write the christian institutes of grammar, rhetoric, logic, arithmetic, &c.—J. B.

* CASS, LEWIS, General, an American statesman of considerable notoriety, was born at Exeter, New Hampshire, about the close of the last century. He was originally intended for the legal profession, but quitted it for the army. His military career, however, gained him no laurels, for his only service in the field appears to have been in the luckless expedition against Canada in 1812, which terminated in the surrender to the British of the American army under General Hall. On the return of peace, General Cass was elected governor of Michigan. In 1831 he received the appointment of secretary of war from General Jackson, and subsequently became United States minister plenipotentiary at the court of France, where he was noted for his cordial approbation of the policy of Louis Philippe. He resigned his office and returned home, in consequence of a difference of opinion with President Harrison respecting his foreign policy. Since that time he has taken a leading part in political affairs; and in 1844 was an unsuccessful candidate for the office of president. Cass is now a senator for the state of Michigan, and a member of President Buchanan's cabinet. He is a violent and factious

partisan of the democratic party, a zealous supporter of slavery and of a high protection tariff; and has always shown himself an unscrupulous advocate of the annexation of Texas, the war with Mexico, and the other aggressive measures of the American government against their neighbours.—J. T.

CASSAGNES, JACQUES, a French writer, born at Nismes in 1633. Early known as a poet, he was admitted at the age of twenty-seven into the French Academy, and rose in court favour, till, when preparing to become a court preacher, he was satirized by Boileau, which so affected his spirits that he became insane. He died in 1679, leaving odes, and some translations.—J. B.

CASSANA, GIOVANNI AGOSTINO, called L'ABATE: this painter, the younger brother of Niccolotto, was born at Genoa in 1658, and was instructed by his father. He painted portraits successfully, but is more celebrated for his quadruped likenesses. His animal and fruit pieces have been very highly considered, and follow the style of Benedetto Castiglione. He died in 1720.—W. T.

CASSANA, GIOVANNI FRANCESCO, a painter, born at Genoa in 1611. He studied under Bernardo Strozzi. He excelled most as a portrait painter, but he executed a St. Girolamo in the dome of the church of the Mirandola with great credit. He died in 1691. He was the progenitor of a group of painters.

CASSANA, NICCOLO, the second son of Giovanni Francesco Cassana, born at Venice in 1659. He was surnamed NICCOLETTO. He studied under his father, and aided him in many of his works. He excelled as a painter of portraits. He visited the court of Tuscany, and earned great fame by his portraits of the grand duke and his wife. The Tuscan aristocracy, of course, followed the suit of the court, and had their illustrious faces limned by the favourite painter. He practised historical painting in the intervals of his more profitable labours. His large picture at Florence of the "Conspiracy of Catiline" is not without merit. He visited England, and had a great success. "Queen Anne's" refined features figured on his canvasses, and her majesty bestowed great favour upon him. The British nobility also patronized him. But his career in England was not long. He died in 1713.—W. T.

CASSANDER, king of Macedonia, was born about 354 B.C. His father Antipater had Macedonia allotted to him on the division of the empire after the death of Alexander the Great. When Antipater died, B.C. 318, he appointed Polyperchon, one of the oldest of Alexander's captains, to succeed him. Cassander, enraged at his exclusion, repaired to Asia, and obtained assistance from Antigonus to enforce his claims upon the Macedonian throne. In the end Polyperchon was overthrown, and Olympias, the mother of Alexander, whom he had associated with himself in the government, was blockaded in Pydna by Cassander, and on the capitulation of the town, B.C. 315, was put to death through his agency, in express violation of the terms of surrender. He then, in the hope of strengthening his dominion, married Thessalonice, the half sister of Alexander the Great, and soon after founded the flourishing city of Cassandria in Pallene, and began the restoration of Thebes, which Alexander had destroyed. He formed an alliance with Ptolemy, Lysimachus, and Seleucus against Antigonus. Peace was concluded in 311 B.C., on condition that Cassander should be military governor of the European provinces till the son of Alexander by Roxana should attain his majority. But two years after this, both the young prince and his mother were put to death by his orders. Polyperchon then set up against him Hercules, the son of Alexander by Barsine, the daughter of Darius, but he agreed to put Hercules to death at the instigation of Cassander, and thus the line of Alexander the Great became totally extinct. Cassander now assumed the regal title as he had long enjoyed the power. He became a party to a new combination against Antigonus, who was signally defeated at Ipsus B.C. 301, and died of his wounds. But Cassander did not long survive the removal of his most formidable enemy, having died B.C. 296. He was succeeded by Philip, his eldest son.—J. T.

CASSANDER, GEORGE, a Roman catholic divine, born in Cadsand, near Bruges, in 1515. Distinguished as a scholar, he latterly devoted himself exclusively to theology, and to the endeavour to effect a reconciliation between his own church and protestantism. With this view he wrote, in 1562, his work "*De officio viri pii*," &c., which involved him in a controversy with Calvin. Afterwards encouraged as a mediator by the German princes, he published his "*Consultatio Cassandri*," in

which he reviews the Augsburg Confession, and suggests concessions that might be made by Rome. He died in 1566. His works were collected and published at Paris in 1616.—J. B.

CASSARD, JACQUES, a famous French naval officer, born at Nantes in 1672. He commanded a privateer, which inflicted considerable injury upon the English commerce, and performed several daring exploits, which obtained for him a wide celebrity in his native country, but were not productive of any permanent benefit to his own interests. After the peace of Utrecht, when his services were no longer required, he was completely neglected by the French court, and died in great poverty in 1740, having been confined for the last twenty-one years of his life in the fortress of Ham.—J. T.

CASSAS, LOUIS FRANÇOIS, a French painter and architect, born in 1756; died in 1827. He published several illustrated works of travel, particularly "Voyages pittoresques de la Syrie, de la Phénicie, de la Palestine, de la basse Egypte," 1799, remarkable for its plans and views of Palmyra and Baalbek; and "Pictorial Sketches of the principal Sites and Monuments of Greece, Sicily, and Rome."

* CASSEBEER, JOHANN HEINRICH, a German botanist, celebrated for his work "Ueber die Entwicklung der Laubmoose," published at Frankfort-on-the-Maine in 1823. A genus *Cassebeera* is named after him.—J. H. B.

CASSERIO, JULIUS, a celebrated Italian anatomist, born in 1545, and surnamed PLACENTINUS from Placentia the place of his birth. He was originally a servant in the family of Fabricius de Aquapendente, of Padua, who, having marked his great talents, gave him instructions in anatomy, in which he soon made astonishing progress. Fabricius was proud of his accomplished pupil, and frequently employed him as his substitute in giving public lectures; and when, in 1604, his advanced age compelled him to resign his professorship, the Venetian senate appointed Casserio his successor. The minuteness and accuracy of his dissections enabled him to make many valuable discoveries, especially regarding the organ of hearing, which have immortalized his name. He died in 1616. His great work on anatomy, consisting of ninety-seven folio plates, representing all the parts of the human body, was not published till some years after his death.—J. T.

CASSIANI, GIULIANO, an Italian poet, born at Modena in 1712. Having been elected professor of poetry in the college for the nobility of his native state, he devoted his time entirely to poetical composition. He ranks amongst the first lyric poets of Italy, and every lover of Italian poetry is acquainted with his inimitable sonnet, "Il Ratto di Proserpina." Francis, duke of Modena, appointed him professor of eloquence in the university, intrusting him at the same time with the lucrative office of ducal historiographer. Cassiani's poetical and prose works have been published by his favourite pupil, Marquis Girolamo Luccesini. He died in 1778.—A. C. M.

CASSIEN, JEAN, born about 350; died about 443. The place of his birth is doubtful, some statements making him the native of a Greek city on the Black Sea. The authors of *L'Histoire littéraire de la France* describe him as descended from a distinguished French family. Marseilles is said to have been his birthplace. However this be, at Marseilles he chiefly resided; he wrote all his works there; he founded in that city his famous abbey of St. Victor, and there he died. Pilgrimages were the passion of the period in which he lived, and Cassien, with his friend, Germain, visited, first Bethlehem, and then the Thebaid. On his return he was ordained deacon at Constantinople by St. Chrysostom, and soon afterwards is said to have obtained priest's orders at Marseilles. At Marseilles he founded two monasteries—one of men, the other of females. In the first there were subject to his rule as many as five thousand monks. Cassien's chief works are his "Monastic Institutions," and his "Twenty-four Conferences of the Fathers of the Desert"—they were translated into French by Nicolas Fontaine. Another work of Cassien's is "A Treatise on the Incarnation," written at the request of Pope Celestine against Nestorius.—J. A., D.

CASSINI, the name of a family originally of Italy, but naturalized in France since the time of Louis XIV., all the representatives of which, with one exception, have attained eminence as astronomers. We notice:—

CASSINI, JEAN DOMINIQUE, a celebrated astronomer, was born at Périnaldo in the county of Nice in 1625. His studies, commenced under an able schoolmaster, were continued among

the jesuits at Genoa; and a love of literature then manifested itself, which he retained through life. His attention was called to astronomy by means of the study of astrology, which he prosecuted for a short time with much interest, and he is said to have made, in accordance with its rules, several predictions which the event fulfilled. But he soon discerned the emptiness of its pretensions, and relinquished it for the more reliable investigations of astronomy. His progress in this science was so rapid, that in 1650, at the age of twenty-five years, he was chosen by the senate of Bologna to fill the chair of astronomy in the university of that town, vacant by the death of the famous mathematician, Cavalieri. While occupying this position, he performed what was considered a very difficult achievement, the tracing of a meridian in the church of the Petrone, and was employed by the senate to design and execute some works connected with the embanking of the Po. He also undertook the fortification of Urbino and Perugia, and was besides intrusted with some important negotiations with the Roman and Tuscan governments, relative to the courses of the Po and Chiana. In 1665, while residing at Città della Pieve in Tuscany, he discovered the shadows cast upon the planet Jupiter by his satellites, and made use of the discovery to amend the theory of satellite motion. He also discovered about the same time, by means of the fixed spots on Jupiter, Mars, and Venus, the times of rotation of these planets, which he determined to be respectively, 9 h. 55 m., 24 h. 40 m., and about 24½ hours. In 1684, while residing in France, where he had been naturalized in 1673, he discovered four of the satellites of Saturn, in addition to the one which was previously known through the discovery of Huygens. He investigated the zodiacal light, and gave an exact description of its form and position; and he was the first to announce the inclination of the moon's axis. The laws of its apparent variation, which he announced with considerable precision, constitute one of his finest discoveries. He was one of the principal projectors of the Cayenne expedition, which resulted in the disclosure of the fact, that gravity diminishes from the poles to the equator. In 1668 he published tables of the motions of Jupiter's satellites, a work of immense labour, and performed with great exactness, considering the state of astronomical science at the time. A revised edition appeared in 1693. In 1700 he completed the measurement of an arc of the meridian extending from some distance south of Paris to Roussillon, part of which had been previously measured by Picard and Lahire. He died in 1712.

CASSINI, JACQUES, son of the preceding, was born at Paris in 1677, and admitted a member of the Academy of Sciences in 1694. He travelled successively in Italy, Holland, and England, where he made the acquaintance of Newton, Halley, and Flamsteed, and was admitted a member of the Royal Society of London in 1696. On his return to Paris he prepared a number of scientific papers for the Academy; and in 1717 presented to this society his great work "On the Inclination of the plane of the ring, and orbits of the satellites, of the planet Saturn." But he is best known by his terrestrial measurements. He had assisted his father in 1701 in extending an arc of the meridian to Canigou. In 1718 he carried it on to Dunkirk, and published his work "On the Size and Figure of the Earth," Paris, 1720. He was then intrusted by the Academy with the measurement of an arc of longitude extending across the whole kingdom of France, from Brest to Strasbourg. Cassini also published "Astronomical Tables of the Sun, Moon, Planets, Stars, and Satellites," Paris, 1740, which for a long time ranked among the best. A supplement was added to this work by his son in 1756. Jacques Cassini died at Thury in 1756.

CASSINI DE THURY, CESAR FRANÇOIS, son of the preceding, was born in 1714, and at the age of twenty-two was received into the Academy of Sciences. The great work of his life was a trigonometrical survey of France, the expense of which was borne by government till 1756, after which time it was chiefly sustained by private enterprise. The results were published from time to time in the form of large charts on a scale of a line to 100 toises, and the whole were capable of being united in one large chart 33 feet high and 34 broad. The positions of all the towns are determined in it, with reference to the meridian of Paris, and a perpendicular to it passing through Paris. The publication of this magnificent work effected a complete revolution in geography, and it has served as a model for many subsequent undertakings. Cassini de Thury died of small-pox in 1784, having lived to see his work almost completed.

CASSINI, ALEXANDRE HENRI GABRIEL DE, a descendant of the preceding, was born in 1781, his father being director of the Paris observatory. He had no taste for the pursuits in which his ancestors had distinguished themselves, but devoted himself to botany, and made extensive researches in the department of synanthrous plants. His excessive multiplication of genera prevented his nomenclature from being generally followed. He was the author of numerous botanical articles in the *Journal de Physique*, the principal of which he collected and published under the title of "Opuscules Phytologiques;" Paris, 1826. He was also one of the most active editors of the *Magasin Encyclopédique*, and of the *Dictionnaire des Sciences Naturelles*. Having commenced the study of law in 1804, he was in 1810 appointed judge au tribunal de première instance, afterwards became a member of the court of cassation, and in 1830 was admitted to the chamber of peers. He died of cholera in 1832, having been a member of the Academy of Sciences since 1827.—J. D. E.

CASSIODORUS, MAGNUS AURELIUS, a distinguished statesman, historian, and man of letters, who enjoyed the confidence of Theodoric the Great, and was for a long series of years at the head of the government of the Ostrogothic kingdom, was born at Syllacium in Bruttium, about A.D. 468, his father being the representative of an ancient and wealthy Roman family. At the age of seventy he retired to the monastery of Viviers, in Calabria, where he died, almost a centenarian, leaving the following works, a complete edition of which was published by D. Garet at Rouen in 1679:—"Chronicon;" "De artibus ac disciplinis Liberalium Literarum;" "De Institutione Divinarum Literarum;" a few other treatises, and twelve books of his letters (state papers), written in accordance with the instructions of Theodoric and his successors.—J. S., G.

CASSIUS, the name of one of the most illustrious of the Roman gentes, originally patrician, afterwards plebeian. The more distinguished members of this gens follow in chronological order:—

CASSIUS VISCCELLINUS, SPURIUS, thrice consul; first in 502 B.C., when he defeated the Sabines at Cures; again in 493, when he concluded a treaty with the Latins; and lastly in 486, when he made a league with the Hernicans, and carried the first agrarian law, the *lex Cassia*, in spite of the bitter opposition of the patrician order, of which he was a member. The provisions of this law were never carried into execution; for its author was accused of treason by the patricians, and condemned to death immediately on resigning his office in 485 B.C.

CASSIUS LONGINUS, CAIUS, elected consul with P. L. Crassus in 171 B.C., obtained as his province Italy and Cisalpine Gaul. Desiring to engage in the war in Macedonia, he endeavoured to penetrate thither through Illyricum, but, being prohibited after a time by the senate, he desisted and returned to Italy. In 170 B.C. he was accused by ambassadors from various tribes before the senate for his conduct during the war, but escaped with a reproof. When censor in 152 B.C., along with his colleague Valerius Messala, he erected a theatre. It was demolished by the senate at the instance of Scipio Nasica, on the plea of its injuriousness to public morals. The date of his death is uncertain.

CASSIUS LONGINUS RAVILLA, LUCIUS, the son of Q. Cassius Longinus, a Roman of consular rank. In 137 B.C., when tribune of the Plebs, he passed the second *lex tabellaria*, extending the use of the ballot. In 127 B.C. he was elected consul along with Cornelius Cinna, and in 125 B.C. censor along with Cn. Servilius Cépion. In his judicial capacity he was noted for severity and uprightness.

CASSIUS LONGINUS, LUCIUS, consul along with C. Marius 107 B.C.; died that year fighting against the Tigrinini. While prætor in 111 B.C., he went as ambassador to Numidia, and returned bringing with him the celebrated Jugurtha.

CASSIUS LONGINUS, CAIUS, one of the leaders of the conspiracy against Cæsar. Nothing is known of his history until the expedition of Crassus against the Parthians B.C. 53, when he acted as quæstor, and succeeded in rescuing about five hundred horse, the only remnant of the army that escaped destruction. He afterwards defeated the victorious Parthians when they laid siege to Antioch, and compelled them to abandon Syria. During the civil war between Cæsar and Pompey, Cassius attached himself to the aristocratic faction, and commanded the fleet of Pompey in the Hellespont. After the battle of Pharsalia B.C. 48, he fell in with Cæsar, who had only a single vessel with him, and might easily have taken him prisoner; but for reasons which

have never been explained he at once obeyed the summons of the victorious general to surrender, and passed over to his side. History is silent concerning Cassius from this time until the period of the conspiracy against Cæsar. He was the main-spring of the plot, and was evidently actuated by strong personal as well as party dislike to the great dictator, and it was he who succeeded in drawing into the confederacy Brutus, whose sister Junia he had married. After the murder of Cæsar, Cassius was deprived of the command of Syria through the agency of Antony; and, on receiving this intelligence, he immediately collected an army and made himself master of Syria, Phœnicia, and Judea. But he was recalled to Europe by Brutus for the purpose of resisting the triumvirs.—(See BRUTUS.) At the battle of Philippi, which was fought against his advice, the left wing which he commanded was defeated by Antony, and thinking all was lost he committed suicide. He was certainly an able man, and one of the best generals of his age. But he was jealous and morose, and much better fitted for a conspirator than Brutus.—J. T.

CASSIUS LONGINUS, QUINTUS, first cousin of the preceding, went as quæstor of Pompey into Spain in 54 B.C., and became infamous in the province for rapacity and cruelty. By the year 49, when he was tribune of the Plebs, he had deserted the interests of Pompey, and espoused those of Cæsar, whom, on being expelled from Rome as a too zealous partisan, he accompanied into Spain. After the defeat of Afranius and Petreius, the legates of Pompey, Cassius received from Cæsar the governorship of Farther Spain. Escaping the twofold peril of a popular insurrection and a mutiny of the soldiery, he left the province in 47, but his ship sank, and he was lost in the mouth of the Iberus.—J. S., G.

CASSIUS PARMENSIS, TITUS, so called from Parma his birth-place, a poet and one of the murderers of Cæsar, fought against the triumvirs, and after the defeat of Brutus and Cassius joined Pompey with a fleet off Sicily. He afterwards followed the fortunes of Antony. After the battle of Actium he went to Athens, where he was put to death by command of Octavian B.C. 30. Cassius was the author of two tragedies, "Thyestes" and "Brutus," and of some epigrams and other poetical pieces.

CASSIUS LONGINUS, CARUS, a famous jurist, who flourished in the reigns of Claudius and Nero. He traced his descent on the mother's side to the lawyer Servius Sulpicius, and was connected on the other with the family of Cassius the conspirator. We hear of him first on occasion of his being commissioned as governor of Syria, to lead to the banks of the Euphrates, Meherdates, whom the Parthians had chosen as their king, A.D. 49. Peace prevailed during his tenure of office, and left more room for the display of his legal than his military talents. On his return to Rome he was regarded as an authority among her statesmen, and his aid was called for on various emergencies; but his growing reputation, wealth, and independence of character, brought upon him the enmity and persecution of a jealous court. The detection of Piso's conspiracy served to intensify the tyranny to which he at last fell a victim. After the death of Poppæa he was prohibited from attending her funeral—a sign, says Tacitus, of his approaching doom. There stood among his ancestral images a statue of C. Cassius, with the inscription "Dux Partium," graven on its pedestal. This inscription was made the ground of a capital charge, and by a decree of the senate he was exiled, as one of the "suspect" (A.D. 65), to the island of Sardinia. His name does not again appear in history; but we learn that he was in his old age recalled from banishment by Vespasian. He wrote ten books, "De Jure Civili," and his commentaries on Vitellius and Ferox are referred to in the *Digest*. In law he was an adherent of the school of Capito, and transmitted the name of Cassiani to those who followed in the same track.—J. N.

CASSIUS, AVIDIUS, an able general of Marcus Aurelius, was a native of Cyrrhus in Syria. His father, Heliodorus, who was prefect of Egypt, enjoyed great reputation as a rhetorician. In the Parthian war, A.D. 162–165, Avidius served under Verus, and, after defeating the Parthians, took Seleucia and Ctesiphon. He also fought against the Sarmatians on the Danube. He was subsequently appointed governor of Syria, and in 170 suppressed an alarming insurrection of banditti. A few years after, A.D. 175, he took up arms against the emperor Marcus Aurelius, and proclaimed himself imperator in the East. He reigned only a few months, and was assassinated by two of his

own officers before M. Aurelius arrived in the East. The humane emperor lamented his death, and spared the lives of his family.—J. T.

CASSIUS CHÆREA. See CHÆREA.

CASSIUS DION. See DION.

CASSIUS SEVERUS. See SEVERUS.

CASSIUS, ANDREW, a German physician of considerable celebrity, was born at Schleswig. His father, who was physician to the duke of Holstein, was the inventor of a kind of bezoard which he regarded as an infallible remedy against the plague. The younger Cassius was the discoverer of the chemical substance which forms the rose and violet colours on china, called from him the purple of cassius. It is prepared by adding the hydrochlorate of the protoxide of tin to a solution of the hydrochlorate of gold. Cassius wrote a treatise entitled "*De triumviratu intestinali cum suis effervescentiis*," which has been frequently reprinted; and another concerning the nature, production, and effects of gold, and its fitness for works of art, 8vo, Hamburg, 1685.—J. T.

CASSIVELAUNUS or CASSIBELAN, a British prince, who at the time of Julius Cæsar's invasion of England ruled over the country north of the Thames, and was chosen commander-in-chief of the confederated tribes which made common cause against the invaders. He had a high reputation for skill and bravery, and repeatedly baffled the attacks of the Roman legions, but was in the end deserted by his allies, and compelled to submit to the terms dictated by Cæsar.—J. T.

CASTAGNO, ANDREA DEL, sometimes called THE INFAMOUS, was born at Castagno in the Mugello in Tuscany about 1406. His works are not numerous, and little is known of his education; but he is remarkable as being the first Florentine who adopted the new method of painting commonly called *oil painting*, but which is literally varnish painting, and it is very doubtful whether any oil whatever entered into the vehicle used by the Van Eycks and their school. (See VAN EYCK.) It was the mode in which Andrea acquired this secret that procured him his surname of the Infamous after his death. About the year 1460 Domenico Veneziano, who had learnt the new method of Antonello da Messina, was engaged with Andrea del Castagno at Florence, to execute some paintings in the Portinari chapel in Santa Maria Nuova, when the greater sensation caused by the superior brilliance of the pictures of Domenico excited the envy of Andrea, who, according to Vasari, insinuated himself into the confidence of Domenico, acquired his secret from him, and then waylaying him on one occasion as he returned in the evening from his work in the Portinari chapel, struck him on the head with a piece of lead, and returned immediately to the chapel, whence he was called out shortly afterwards to his wounded friend Domenico, who died in the arms of his treacherous companion. This was about the year 1463. The story rests entirely on the recorded confession of Andrea; it was, however, never contradicted. The paintings of the Portinari chapel have perished. Up to this time the works of Andrea were exclusively in fresco and tempera, and the pictures by him preserved in the Florentine academy are in this method. He must have been nearly sixty years of age before he commenced oil painting. During his lifetime Andrea had acquired the name of Andrea degli Impiccati, or of the *Hanged*, instead of his original name del Castagno, from the pictures of the Pazzi and other conspirators concerned in the murder of Giuliano de' Medici, whom he represented in 1478 on the wall of the Podestà of Florence—a fresco which has long since perished. The conspirators were represented hanging with their heads downwards; it was considered Andrea's best work. His drawing was good for the time, but his lines are hard and his figures ugly. There are works by him still remaining at the monasteries of San Giuliano and Degli Angeli at Florence, and at Legnaia; there are also four in the Florentine academy, and a work by him was bought for the nation in the Lombardi collection lately purchased. The date of his death is not known, but it is supposed to have been shortly after 1480.—(Vasari, *Vite dei Pittori*, &c., ed. Le Monnier).—R. N. W.

CASTALDI, CORNELIUS, an Italian poet and lawyer, was born in 1480, and died in 1536. He studied at Padua, where he founded a college. He was the friend of many of the most eminent scholars of his day. His poetical works were published in 1757, under the title of "*Poesie Volgari e Latine*." His Latin poems have been preferred to those written in his native tongue.

CASTALIO or CHASTEILLON, SEBASTIAN: the place of his birth is uncertain. In his epitaph he is said to be ALLOBROX, which might mean of Savoy or the Dauphiné. He was probably born in the latter country in 1515. He was a man of brilliant learning, but questionable theology. He studied first at Lyons. He afterwards lived at Geneva. Here he incurred the hostility of Calvin by doubting the inspiration of Solomon's Song, refusing subscription to the article in the Genevan Catechism on the Descent into Hell, and to the views of Calvin on election and predestination. In 1553 he was nominated professor of Greek at Basle. In 1551 he published a version of the Old and New Testaments in Latin, with annotations, dedicated to King Edward VI. Beza and the Calvinists charged him with the errors of Pelagius; and others have openly accused him of rationalism. He died at Basle in 1563. He edited Homer, Xenophon, and Herodotus; German Theology, 1557; and Thomas à Kempis, 1563. Scaliger says that he died of actual want. Montaigne in his essays tenderly alludes to this circumstance.

CASTANHEDA, FERNANDO LOPEZ DE, a Portuguese historian, from whose history of the discovery and conquest of India by the Portuguese, Camoens borrowed the greater part of his materials for the *Lusiad*, died in 1559. The history, which is singularly trustworthy, appeared in 1551.

CASTANOS, DON FRANCIS XAVIER DE, Duke de Baylen, the most distinguished Spanish general in the peninsular war, was born about 1756. He was descended from an eminent Biscayan family, and was a pupil of General Count O'Reilly, whom he accompanied to Germany, where he studied military tactics in the school of Frederick the Great. He attained the rank of lieutenant-general in 1798, and when Napoleon seized upon Spain in 1808, Castaños was appointed to the command of a division of the Spanish army on the frontiers of Andalusia, and defeated a French force under Dupont in the important battle of Baylen (July 22, 1807), which had the effect of driving Joseph Bonaparte from Madrid. But in November of the same year he was routed by the French at Tudela. In 1811 he was appointed by the regency commander of the fourth corps of the army, and was present at the battles of Albuera, Salamanca, and Vittoria. After the return of Ferdinand VII. he was nominated captain-general of Catalonia, and in 1815 commanded the Spanish force which invaded France in conjunction with the British army under Wellington. He resigned his office in 1816. Though a member of the moderate party, and a zealous supporter of Ferdinand, he opposed the changes made on the right of succession to the crown in 1833, and retired into private life till 1843, when, on the downfall of Espartero, he accepted the office of tutor to the young Queen Isabella. Castaños died 24th September, 1852, at the age of ninety-six, only ten days after the decease of the duke of Wellington.—J. T.

CASTEL, LOUIS BERTRAND, a French mathematician and physician, belonging to the order of the Jesuits, was born at Montpellier in 1688. He came to Paris in 1720, on the invitation of Fontenelle and Tournamine, became a contributor to the *Journal de Trevoux* and the *Mercury*, and published a considerable number of scientific treatises, several of which attracted a great deal of attention. His principal works are a "*Treatise on Universal Gravity*;" an "*Abridged System of Mathematics*;" a "*Universal System of Mathematics*," which gained him admission into the Royal Society of London; his "*Clavecin Oculaire*," or Ocular Harpsichord, which at one time excited great attention, but is now forgotten; and his "*True System of General Physics*," in which he highly eulogizes Newton, but opposes his philosophy. Castel died in 1757.—J. T.

CASTEL, RENÉ LOUIS RICHARD, a French poet and naturalist, born at Vire, 6th October, 1758. He sat in the legislative assembly, but his bent was decidedly towards natural history, which at first took a poetic form. His poem, descriptive of plants, published in 1797, was very successful. Inspiring himself with the Georgics, he wrote another poem descriptive of Fontainebleau. Appointed inspector-general of the university by Napoleon, he was dismissed by the Bourbons, when he turned his attention seriously to the study of natural history, taking for the chief subject of observation, fishes, on which he wrote largely. He died in 1832.—J. F. C.

CASTELA, HENRI, a French traveller, a native of Toulouse, who visited Palestine and Egypt about the beginning of the seventeenth century, and published an account of his travels, with the title of "*Saint Voyage de Jerusalem et du Mont Sinai*,

en l'an du grand jubilé, 1600;" Bordeaux, 1603. He was the author of a "Guide to the Holy Land."—J. T.

CASTELL, EDMUND, an oriental scholar, the industrious compiler of the "Lexicon Heptaglotton," a dictionary of seven languages, was born at Hatley, Cambridgeshire, in 1606. His great work cost him seventeen years' labour and an outlay of £12,000, absorbing his whole fortune, and reducing him to poverty. In 1669 he published his Lexicon, but the sale of the work in no way repaid the labour and expense it had cost him. In 1666 he was made Arabic professor at Cambridge, and two years later a prebendary of Canterbury. He received various other ecclesiastical preferments. Dr. Walton was much indebted to him in the preparation of the Polyglot Bible. His oriental MSS. were bequeathed by him to the university of Cambridge. Died in 1685.—J. B.

* **CASTELLANE, ESPRIT VICTOR-E.-B.**, Count de, marshal of France, was born in 1788. He entered the army in 1804 as a private soldier, and rose rapidly in the service, having gained the confidence of Napoleon, both by the courage and skill which he displayed in the Spanish, German, and Russian campaigns, and by the fidelity with which he discharged various missions intrusted to him. He served faithfully the various governments which have successively arisen in France since the downfall of Napoleon, and after the revolution of 1848 he contributed greatly to establish order and tranquillity in the district of Rouen, where he then held an important command. He was nominated a senator in 1852, and received at the same time a marshal's baton from Napoleon III.—J. T.

CASTELLANUS. See CHATEL.

CASTELLES, ADRIAN, an Italian prelate, whose writings are remarkable for their elegant Latinity, lived in the first half of the sixteenth century. In 1503, being then on a mission to Henry VII., he was created bishop of Hereford, and the year following translated to the diocese of Bath and Wells. On his return to Italy, Pope Alexander VI., in many of whose crimes he is said to have participated, raised him to the rank of cardinal. Under the pontificate of Leo X. he was outlawed as a traitor.

CASTELLI, BENEDICT, an Italian mathematician and physician, was born at Brescia in 1577. He was one of the most celebrated pupils of Galileo, whom he assisted in his astronomical observations, and whose hydrostatic theories he defended in a treatise entitled "Risposta alle opposizioni," &c., Florence, 1615. From this date until 1623 he occupied the mathematical chair at Pisa, and then removed to Rome on the invitation of Pope Urban VIII., and was made mathematical professor in the college Della Sapienza. He was the first who applied the new theory of motion to hydraulics, and wrote a treatise on the subject entitled "Della Mesura dell' Acque Correnti," Rome, 1638. But he fell into a mistake in supposing that the velocity of issuing fluids is proportional to the height of the reservoir, instead of the square root of the height. He was often consulted respecting the best means of introducing water into cities, and was successful in draining the stagnant waters of the Arno. He died in 1644.—J. T.

* **CASTELLI, IGNAZ FRIEDRICH**, a prolific German dramatist, was born at Vienna, May 6th, 1781. He held several subordinate situations in the administrative service, but since 1840 lives retired from office in an elegant cottage near Lilienfeld, in one of the most picturesque valleys of Austria. He was for a long time one of the chief representatives of literature and belles-lettres in Austria, and has written upwards of one hundred dramatic pieces, all of which are distinguished by great good humour and naïveté. He has also published a great number of poems, chiefly in the Austrian dialect, tales, sketches, and anecdotes. His complete works appeared at Vienna in fifteen volumes (second edition), 1848.—K. E.

CASTELLI, PIETRO, an Italian physician and botanist, was born at Messina, and died in 1657. He studied medicine at Rome. He instituted the botanic garden at Messina, and became the first director of it. He published some works under the cognomen of Aldinus. Among his writings may be noticed—a treatise on hellebore; on the plants in the Farnesian garden at Rome; on the garden of Messina; on opobalsamum; on *smilax aspera*; catalogue of the plants of Etna; on the aphorisms of Hippocrates; on emetics; besides medical treatises.—J. H. B.

CASTELLI or CASTELLO, BERNARDO: this painter was born at Genoa in 1557. He was a pupil of Andrea Semini, and subsequently followed the manner of Luca Cambiaso. He pos-

sessed considerable talent, but not so much judgment. He was industrious and rapid, but did not, or perhaps could not, bestow much thought upon his work. But his name will live. He was the intimate of Tasso, for whose Jerusalem he made the original designs, engraved by Agostino Carracci. Other poets of note called him friend, and so he gets embalmment in their verses. He painted miniatures also, and is praised by Marino the poet, for his delineations of insect life. His works are possessed by Genoa and Rome. He died in 1629.—W. T.

CASTELLI or CASTELLO, GIOVANNI BATTISTA, called IL BERGAMASCO: this painter was born in Gaudino, in the Valla Seriona in the Bergamese in 1500. He was a pupil of Aurelio Bussi of Crema, whom he accompanied to Genoa. On the departure of his preceptor from the city, Castelli, thrown entirely upon his own resources, attracted the attention of a Genoese nobleman, who sent him to Rome to study the great masters, and perfect himself in all the branches of his art. He did credit to his patron, and returned a proficient in architecture, sculpture, and painting. His first work on his return was the decoration of the palace of his patron. He painted the frescos in the church of St. Marcellino and the monastery of St. Sebastiano. Soon afterwards he was employed, in conjunction with Cambiaso, in the Nunziata di Portoria, where, on the ceiling of the choir, he painted "Christ at the Judgment receiving the Elect," a work dazzling in its golden effects of light. Cambiaso painted the laterals, being "The final dooms of the Blessed and the Cursed." Castelli fairly eclipsed his rival by the strength of his composition, the magnificence of his colour, and the grandeur of his style, approaching the glory of Giulio Romano, and hinting already the coming of the art-god Raffaele. He also painted subjects from the Iliad in the saloon of the Lanzi palace at Gorkago. He was not sufficiently appreciated, or was not satisfied with his appreciation in Italy; for he afterwards journeyed to Spain, and was appointed painter to the court of Charles V., for whom he adorned the palace of the Pardo with subjects from Ovid. He died at Madrid in 1570.—W. T.

CASTELLI or CASTELLO, VALERIO, the son of Bernardo, was born at Genoa in 1625. He was a pupil in the school of Domenico Fiasella, but his education was chiefly derived from his study of the works of Procaccini at Milan, and Coreggio at Parma. His colour is noted for its vigour and harmony, and his composition for its freedom and life. He earned a reputation for battle pieces and historical pieces, in the style of Tintoretto and Veronese. His fresco paintings came near to Carloni. He decorated the cupola of the church of the Annunciation at Genoa, a very important work. He painted the "Conversion of St. Paul" at the Franciscan's, and the "Descent of the Holy Ghost" at the Augustine's. He died in 1659. Several of his smaller works are in English collections.—W. T.

CASTELLO, GABRIEL LANCELOT, a distinguished Sicilian antiquary, born at Palermo in 1727, author of an elaborate work on the "History and Antiquities of Halesa," a colony of Niconia, which was swallowed up by an earthquake in 828, and of "Sicilie Populorum at Urbium, Regum quoque et Tyrannorum, veteres nummi Saracenorum epocham antecedentes." Castello died in 1794.—J. T.

CASTELLOZE, DAME DE. This lady was a troubadour who lived in the thirteenth century. She was born at Auvergne, and married a noble who bore the name of Truc de Mairona. Armand de Bréon was admired by the lady of Castelloze, and appears not to have returned her passion with the ardour she expected. She can only be described in the dialect of her own day—"Era una donna mont gaia, mont ensegnada, et mont bella." The attribute of "mont ensegnada" expresses that she possessed all the accomplishments which were fashionable in her day. Three of her chansons remain; they are highly praised by the antiquarians who have succeeded in accustoming their ears to the versification of such pieces, and who are skilful enough to detect more meaning in them than they convey to us.—J. A., D.

CASTELNAU, JACQUES DE CASTELNAU-MAUVISSIERE, Marquis de, marshal of France, grandson of Michel, born in 1620; died in 1658. His first campaign was in Holland, where he fell into an ambuscade, and was carried prisoner to Cambray, but contrived to make his escape. He was severely wounded at Friburg in 1644; and next year, at the battle of Nordlingen, where the imperial general, Mercy, was slain, Castelnau had two horses killed under him, and received no fewer than six wounds from musket balls. His distinguished bravery pro-

cured him the appointment of major-general from the king. In 1646 he was present at the siege of Mardick, where he was again wounded, and the following year at the siege of Dunkirk. In 1650 he attained the rank of lieutenant-general, and took part in the campaign of Guienne. In 1653 he served under Turenne; and in 1656 commanded the French army in Flanders during the absence of that famous general. After the battle of Dunes in 1658, where he routed the Spanish cavalry, Castelnau was mortally wounded in an attack upon the fort of Leon, and died at Calais, two days after the king had sent him the baton of marshal of France.—J. T.

CASTELNAU, MICHEL DE, Sieur de la Mauvissiere, a celebrated French ambassador and soldier, was born about 1520. He received a good education, and made rapid progress in literature and science. After completing his studies he entered the army, and soon acquired a high reputation for courage and skill in the war between France and Spain. He next entered the navy, and held a command under the grand-prior of France, Francis of Lorraine. His behaviour gained the confidence of the cardinal of Lorraine, who intrusted him with several important missions. The king sent him into Scotland with Mary Stuart, the affianced bride of the dauphin, and afterwards into England for the purpose of conciliating Queen Elizabeth, whom he persuaded not to insist on the restoration of Calais. This successful embassy was followed by various other missions to Germany, the Low Countries, Savoy, and at last to Rome, where Castelnau assisted in procuring the election of Pope Pius IV. On his return to France he re-entered the naval service, in order to serve under his former patron, the grand-prior of France; and it was he who first discovered the Amboise conspiracy. After the death of Francis II. Castelnau accompanied Queen Mary to Scotland, and fought for her cause against her insurgent protestant subjects. He was a judicious and zealous friend of that unfortunate princess, and paid several visits to the English court with the view of effecting a reconciliation between Mary and her rival Elizabeth. The civil war having broken out in France in 1562, Castelnau returned home, and embraced the Roman catholic side, but acted with great moderation. He was present at the battles of Dreux, Jarnac, and Moncontour, and in various ways rendered important services to his party. In 1572 he was intrusted with several missions to England, Germany, and Switzerland; and in 1574 he was sent by Henry III. as his ambassador to the English court, where he continued to reside for two years. When Henry IV. ascended the throne he treated Castelnau, in spite of his former support of the Romish league, with great regard, and intrusted him with various confidential missions. Castelnau died in 1592. His "Memoirs," published in 1731, in three vols. folio, were composed during his residence at the English court. They are of great value to the historian.—J. T.

CASTELNAU, PIERRE, a Cistercian monk of the convent of Fontfroide, near Narbonne, who was invested by Innocent III. with the title of legate, and, along with two other monks of the same convent, sent against the Albigenses, commissioned to exterminate the heretics by fire and sword. Raymond VI. of Toulouse opposed to the fury of the legate a cool determination to protect the lives of his subjects, which so irritated Castelnau that he excommunicated the count. This bold measure a gentleman of the count's retinue resented by following the legate to some distance from Toulouse, and, after a short preliminary dispute, stabbing him with his poniard (1208).—J. S., G.

CASTELVETRO, LUDOVICO, an Italian critic and miscellaneous writer, born of a noble family at Modena in 1505. He studied with distinction at Bologna, Parma, Siena, and Padua, and at the conclusion of his university career was offered a bishopric, which his determination to devote himself exclusively to study prevented him from accepting. His acquaintance with the structure of his native tongue was reputed unequalled, and he was recognized throughout Italy as the supreme authority on all philological questions. This flattering recognition of his scholarly attainments, as appeared in his famous controversy with Annibale Caro about one of his sonnets, had a pernicious effect on his temper, which was originally none of the best. The literary squabble of these two eminent men had unfortunate consequences for Castelvetro, who, it is said, was accused by his opponent of atheism, and obliged to save himself from the fangs of the inquisition by a timely flight. During his exile he wrote his corrections of Varchi's Ercolano, and an admirable version of Aristotle's Poetics. He died at Chiavenna in 1571.—A. C. M.

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CASTI, GIAN BATTISTA, an Italian poet, born at Prato at Montefiascone, was educated at the seminary of the latter place. In his sixteenth year he obtained a professorship of belles-lettres, and a few years later was appointed to a canonry, which, after the success of his first poetical publication had opened up to him a more congenial line of life, he resigned. He afterwards lived a gay and somewhat profligate life at various courts, residing for a number of years at Vienna, where he was honoured with the laureateship. His principal works are—"Novelle Galanti;" a satire on the court of Catherine II. of Russia; five dramas in the manner of Metastasio; and "Gli Animai Parlanti." He died at Paris in 1803.—A. C. M.

CASTIGLIONE, BALDASSARE, a distinguished Italian statesman and author, born of a noble family in the duchy of Mantua in 1478. He was related by his mother's side to the ducal family of Gonzaga, and was educated under the direction of the two most eminent scholars of the period, Merula and Calcondilo. Having embraced a military career, he served under Ludovico Sforza, then under his relative Gonzaga, and afterwards under the duke of Urbino, by whom he was sent as ambassador to Henry VIII. of England. Returning to Urbino, he was raised to the dignity of count, and on the accession of Leo X. to the papedom, despatched as ambassador to Rome, where his diplomatic talents procured him the favour and confidence of Leo and his successor, Clement. He was frequently employed by the latter pontiff in negotiations with Charles V., at whose court he was for some time resident, and whose favour he so conciliated as to be appointed to a bishopric, and raised to the rank of a Spanish grandee. Having fallen under a suspicion of venality during his residence at Madrid, he did not return to Rome, but occupied himself in voluntary exile with his famous work, "Il Cortigiano." He died at Toledo in 1529, leaving a variety of poetical compositions, and a most interesting collection of letters.—A. C. M.

* CASTIGLIONE, CARLO OTTAVIANO, Count of, an eminent Italian numismatist and linguist, was born of a patrician family at Milan towards the end of the eighteenth century. In 1819 he published a volume entitled "Monete Cufiche dell' I. R. Museo di Milano," which at once established his fame as an antiquarian. With the assistance of the celebrated Angelo Maio, he also published in 1817 the fragments of Ulphilas, lately discovered by Maio in the Ambrosian library. He has since given to the world various works of biblical criticism.—A. C. M.

CASTIGLIONE, GIOVANNI BENEDETTO, called GRECHETTO, a distinguished Genoese painter, born in 1616. He studied under Battista Paggi, and afterwards in the school of Giovanni Andrea de Ferrari. But probably his best art-education was derived from the instruction and friendship of Vandyck, who was at that time visiting Genoa, and who is reputed to have taken the student by the hand and encouraged him in every way in the practice of his art. He painted almost every branch of subject—history, animal, landscape, portrait. His rural subjects were his most successful, and so probably the most congenial to his own tastes. His groups of animals, cattle caravans, shepherds and flocks, are accounted to be unsurpassed for truth, colour, and correctness of drawing. His manner is marked by a certain proneness to red in his tones. His landscapes were also singularly felicitous. But his higher style of works is noteworthy. His "Nativity," "Magdalene," and "St. Catherine," at Genoa, are very highly esteemed. He visited Rome, Naples, Florence, Parma, and Venice; found liberal patrons, such as Sacredo, the Venetian senator, and the duke of Mantua, and yet contrived to die poor in 1670. The etchings of this artist are also remarkable. He left about seventy plates, distinguished by their vigorous and tasteful execution. Some in their free effects of light approach the power of Rembrandt. Among his principal works are—"The Animals entering the Ark," "Rachel hiding her Father's Gods," "The Angel appearing to Joseph," "The Nativity," "The flight into Egypt," "Diogenes," "Fauns and Satyrs," and two sets of heads.—W. T.

CASTIGLIONE, VALERIO, a learned Italian writer, born at Milan in 1593, entered at an early age the order of the Benedictines, among whom he acquired distinction as an orator. Pope Innocent X. bestowed on him the dignity of prior. He wrote a history of Louis XIII. of France, and one of Charles Emmanuel of Savoy. Of his numerous works, in Latin and in Italian, we may mention his "History of the Revolutions of Piedmont;" "Clio," an Italian poem in blank verse; and his "Elogium de

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gestis heroicis Caroli-Emmanuelis de Sabuadia." He died at Milan in 1668.—A. C. M.

CASIL, BLAZE. See BLAZE.

* CASTILHO, ANTONIO FELICIANO DE, one of the latest and most distinguished poets of Portugal, born at Lisbon in 1800; one of four brothers, all of whom attained to some eminence. At six years of age he lost the sight of one eye by measles, and hence is often spoken of, by a pleonasm, as the "blind poet." At the age of ten his predilection for sculpture attracted the notice of the Portuguese artist, Machado de Castro, who was anxious that his genius should be cultivated, and retained in the service of his own country. At sixteen years of age, however, the young artist-poet was sent to Coimbra to study law, a profession for which he never evinced any inclination. His first literary essay, "Cartas de Echo a Narcissus" (Letters from Echo to Narcissus), led to a romantic correspondence, at first carried on clandestinely, with a lady, Dona Maria Nabel de Baena, to whom he was at length married, and who died two years afterwards. After this Castilho resided constantly with his brother, Augusto Federigo, a clergyman settled at Aveira. Under King John VI. he held a government post. On the accession of Don Miguel, both the brothers were obliged to flee from Portugal, but returned when Don Pedro came into power, and have since resided at Lisbon. In 1836 he wrote "Noite de Castello" (Night at the Castle), a tale in verse. The plot of this piece is the same as that of Monk Lewis' once celebrated ballad of Alonzo and Imogene, though Castilho states he had never seen the ballad until four years after his own work was written. Another of his works is entitled "Amor y melancolia, o a novissima Heloisa" (Love and Melancholy, or the Newest Heloise). His "Dia de Primavera" (A Day in Spring), reminds the English reader of Thomson. Other works are a historical essay on Camoens, and a treatise on Portuguese versification. His greatest production, however, is his "Quadros historicos de Portugal," a series of descriptions of paintings, intended to illustrate the history of Portugal, published in Lisbon, 1838. This work is the joint production of Antonio and his brother above named. The "Excavações Poéticas" (Poetical Foragings), were published in 1844. Besides these works, Castilho has published some translations from Ovid, a Portuguese version of the "Paroles d'un croyant" of La Mennais, and various smaller tales in the *Jornal da Sociedade*. His poems are distinguished by a rich appreciation of natural beauty, and a nobility both of sentiment and diction, which deserve to be more widely appreciated.—F. M. W.

CASTILLA, FRANCISCO DE, a descendant by an illegitimate branch of Pedro the Cruel, lived in the time of Charles V., and was for some time attached to the court, but withdrew from it, and devoted himself to literature. His "Theorica de las Virtudes" (Saragossa, 1552) is a bibliographical curiosity, being licensed by the inquisition, though dedicated to the emperor. His other works are—"A Treatise on Friendship;" a "Satire on Human Life," an allegory; "Virtue and Happiness;" and the lives of the good kings of Spain, from Alaric the Goth to Charles V. His style is the old Castilian—pithy and ornate, but often encumbered with learning.—F. M. W.

* CASTILLA, RAMON, president of the republic of Peru, was born there in 1793. At an early age he manifested a fondness for the military profession, and entered the Spanish cavalry. But in 1821, when General St. Martin proclaimed the independence of Peru, Castilla quitted the service of the mother country, and fought with great courage and enthusiasm in the ranks of the patriots. On the successful termination of the war he was appointed a colonel; in 1834 he was elevated to the rank of general of brigade, and in 1845 was elected president of the republic. He discharged the duties of his difficult situation till 1851 with great prudence, and then voluntarily resigned the reins of government. In January, 1855, amidst general enthusiasm on the part of the Peruvians, he again placed himself at the head of affairs.—J. T.

CASTILLEJO, CHRISTOBAL DE, a Spanish poet, born probably in 1494 at Ciudad Rodrigo. From the age of fifteen he was attached to the court of Ferdinand I., the younger brother of Charles V., and afterwards emperor of Germany. A great part of his life was spent at Vienna, and a young German lady named Schomburg, figures largely in his poems as Doña Ana de Xomburg,—the harsh German sounds not being readily admissible in Castilian verse. Disgusted with court intrigues, Castillejo returned to Spain, and died in the convent of Val de

Iglesias, near Toledo, in 1596. If the date of his birth as given above be correct, he must have attained the patriarchal age of one hundred and two. Castillejo was by some early critics placed in the foremost rank of poets, but their judgment has not been sustained by posterity. His most striking characteristic is the vigour with which he maintained the old Spanish style of poetry against the *muovalemo* of the "Petrarquistas," Boscan, Garcilaso, and others of his time, who were labouring to introduce the spirit and metre of Italian poetry. His comedies are little known, and several of his works, having been condemned by the inquisition, are lost; but a selection was published in 1573. Some of his love verses and canciones or lyric pieces are exquisitely graceful and tender. Satire was his forte, however—his "Dialogue on Woman," and "Transformations of a Drunkard into a Mosquito," abounding in the highest qualities of satirical writing. His moral works are generally speaking the dullest of all, but the "Loves and Grievs of a penitent soul" may still be read with pleasure. Castillejo's works may be found in the *Coleccion* of Fernandez, vols. xii. and xiii.: Madrid, 1792; and a more modern edition in Aribau's *Biblioteca*.—F. M. W.

CASTILLO, BERNARD-DIAZ DEL, a Spanish officer and historian, born 1519. He accompanied Cortes in his expedition against Mexico, and distinguished himself greatly by his courage and conduct. Indignant at finding that Gomara in his *Chronicle* had made no mention of his name, and had ascribed all the glory of the conquest to Cortes, Castillo resolved to write his own history of the campaign, which was published in Madrid, in 1 vol., folio, under the title of "Historia Verdadera de la Conquista de Nueva España." The author died in Mexico about 1560.—J. T.

CASTILLO, FERNANDO DEL, a Spanish author, of whom little or nothing is known save that he was the compiler of the first "Cancioneros Generales," or collection of popular poems, published at Valencia in 1511.

CASTLEREAGH. See LONDONDERRY.

CASTOLDI. See GASTOLDI.

CASTOR, ANTONIUS, a Greek physician and botanist, lived at Rome at the beginning of the christian era, and died about the year 80. Pliny states that he possessed a botanic garden which contained many interesting plants. He is said to have written a herbal.—J. H. B.

CASTOR OF RHODES, a Greek grammarian, surnamed PHILOROMEUS, lived, it is supposed, about B.C. 150. A portion of his "Art of Rhetoric" is still extant.

CASTREN, MATTHIAS ALEXANDER, remarkable for his devotion to philological research, was born in 1813 in the province of Uleoborg in Finland. At the university of Helsingfors he became an enthusiastic student of the language and literature of his native Finland. In 1838 with three companions he set out on a tour as far as the Lake Enaré, with the object of investigating the antiquities and mythology of Lapland. His second expedition, which he undertook at the expense of the literary society of Finland, was a more successful one. He travelled into Russian Carelia, and collected ballads and legends illustrative of the ancient Finnish mythology. In 1841 he published a Swedish translation of the great Finnish poem, Kalevala, which had been discovered by Lönnrot. The translation brought the poem into general notice. It is said that Longfellow's *Hiawatha* is, to a great extent, modelled on the Kalevala. Castren's next journey was a most arduous one. He went by the Lake Enaré and Kola, the capital of Russian Lapland, as far as the country of the Samoyeds on the banks of the White Sea. In the hut of one of the savages he passed nearly a whole summer, learning the Samoyed language. About the end of his four years' journey he crossed the Tundras, between the White Sea and the Ural. He returned to Helsingfors in 1849 with a ruined constitution. In 1851 he was appointed by the Duke Alexander of Russia professor of the Finnish and old Scandinavian languages at Helsingfors; but he did not long survive his accession to this honourable office. He died May 7, 1852. Besides the translation referred to, and many interesting letters written during his travels, he published a number of philological works of great interest and value to students of the Ugrian family of languages. His lectures on Finnish mythology were published in 1853, and in the same year, at Leipzig, a German version of his travels by Helms.—J. B.

CASTRIO. See SCANDERBEG.

CASTRO, CHRISTOPHER BACA DE, a Spaniard, sent to Peru

in 1540 by Charles V. to re-establish order in that province. He defeated and brought to the block Almagro (see that name) and his confederates in the murder of Pizarro. He died in 1558.

CASTRO, GUILLEN DE, a Spanish dramatist, was born at Valencia in 1567. It is probable that he was early a distinguished member of the Nocturnos, a society which formed the nucleus of the Royal Academy of Madrid. At one time he was a captain of cavalry, and held an office under Benevente, viceroy of Naples. He also received a pension from the duke of Ossuna. The most notable of his works are the two plays entitled "Noce-dades del Cid" (Youthful Amusements of the Cid); from these pieces Corneille drew the greater part of the materials for his more celebrated drama. In all, there exist twenty-seven or twenty-eight plays of this author, of which we need only name—"Alli van leges donde quieren Reges" (Laws must twist as monarchs list); "Santa Barbara, or the Mountain Miracle and Heaven's Martyr"; "Caballero Bobo"; "Maravillas de Babilonia," founded on the history of Nebuchadnezzar; "El Amor Constante" (Constant Love), of which the scene is laid in Hungary; "New Matches in Valencia"; "Dido and Æneas"; and some others. He was also the author of the ballads of "Count Alaroes" and "Count d'Islos." He seems to have been the intimate friend of Lope de Vega, and in 1620 assisted him at the festival of the canonization of St. Isidore. In 1615 he is spoken of by Cervantes in a manner which indicates that he was then an author of some reputation. He died in poverty in 1631. Lord Holland has written a life of Guillen de Castro, subjoined to his Life of Lope de Vega: London, 1817.—F. M. W.

CASTRO, ISAAC OROBIO DE, a Spanish physician, was secretly brought up in the Jewish religion by his neo-christian parents, whom the dread of the stringent laws in force throughout the Pyrenean peninsula against judaizing, induced to have their son ostensibly baptized as Balthazar, and educated at Salamanca. His eminent abilities gained for him the chair of metaphysics at the university where he had graduated. He afterwards removed to Seville, and began to practise medicine, in which profession he soon became very successful. Here, however, in the midst of his professional successes, he incurred the suspicion of being a secret adherent of judaism, and was incarcerated for three years in the dungeons of the inquisition. After his release he journeyed to Toulouse, where he became for a time teacher of medicine; but finding that here, too, he was under the surveillance of the inquisition, he resigned his chair and betook himself to Amsterdam, where he publicly connected himself with the synagogue, and lived many years in great repute as a skilful physician and an eminent scholar. The three Latin theses of this author which gave rise to the colloquy between him and the learned christian theologian, Peter Limborch, and other theological tracts, attest his zeal for the honour of the Jewish religion. "Israel vengé" is a controversial work, published in French by Henríquez, but professedly translated from the Spanish of Orobio. It is probably Orobio's "Exposition of the fifty-third chapter of Isaiah" in a French dress. Orobio's adventurous life terminated at Amsterdam in 1687.—(Basinge, Schudt, Wolf; De'Rossi, Carnoly.)—T. T.

CASTRO, JOHANN VON, a musician, distinguished as a composer and as a performer on the lute, was born at Liege, and died at Juliers. In 1570 he followed his profession in Lyons; and in 1580 he held the appointment of kapellmeister to the prince of Juliers. He published, between 1569 and 1600, many sets of madrigals, chapsons, sonnets, odes, and cantiones sacre for one and many voices. It has been supposed that these works were the production of two composers of the same name, but the supposition is not substantiated.—G. A. M.

CASTRO, JUAN DE, Portuguese viceroy of the Indies in the sixteenth century, belonged to a noble family, originally Gallician, and was educated along with Don Louis, son of King Emmanuel, under the celebrated Pedro Nunez. His first military services were those which he performed against the Moors in Africa, where he won the applause of Charles V., as well as the favour of his own sovereign; and on his return to Lisbon in 1538, he was rewarded with the commandery of St. Paul de Salvaterra. His marriage soon followed, but the revenues of his office were small, and in the course of a year or two he accompanied his maternal uncle, De Noronha, to the East Indies, to take part in the struggles by which the Portuguese were then maintaining and seeking to extend the new empire which they had founded at Goa. His bravery made him a valuable acquisition in the camp, and he

rendered to Stephen Da Gama, in the exploring of the Red Sea, scientific services not less honourable, and then more rare. When he was subsequently appointed, in 1545, to succeed De Souza in the governorship of the Indies, he had a fierce contest to maintain against Mahmoud, king of Cambodia, whose energetic ministers, Khodja Sophar and Roumi-Khan, tasked severely for a time his military talents. Having brought that war to a triumphant issue, he set himself to administer wisely the dominions which he had so valiantly defended and enlarged, being well fitted, by his generous disposition and high integrity, to repair the evils which a series of dissolute and tyrannical rulers had introduced. In 1547 he received the rank of viceroy, but in the following year died in the arms of his friend, St. Francis Xavier, having acquired not only among his own countrymen, but among the natives, an honourable reputation, which long survived him. His "Hydrographical account of the Red Sea" was published in 1833 at Paris, from a copy of the manuscript in the British Museum.—W. B.

CASTRO, PAUL DE, an Italian jurist of the first half of the fifteenth century, famous for his skill in Roman law, which he taught successively at Florence, Bologna, Ferrara, and Padua. Cujas held his works in the highest estimation, saying—"Qui non habet Paulum de Castro, tunicam vendat et emat."

CASTRO, RODRIGUEZ DE, a Spanish Jew, born at Lisbon, studied philosophy and medicine at Salamanca. After having, for a considerable period of his life, outwardly conformed with the observances of the catholic religion, he embarked stealthily for Holland, then the only refuge in Europe for the religiously and politically proscribed, and once on a free soil, made a public profession of Judaism, of which he remained a staunch adherent till his death. From Holland he removed to Hamburg, where he was distinguished as a medical practitioner and writer, during the space of thirty years, from 1596 to 1627, when he died an octogenarian.—BENEDICT, or Baruch Nehemiah de Castro, was a son of Rodriguez. He embraced his father's profession, and ultimately became attached as physician to the court of Christina, Gustav Adolf's eccentric daughter. He died in 1684 at the advanced age of eighty-six.—Rodriguez's younger son, DANIEL, or Andreas de Castro, studied medicine and philosophy, and rose to the rank of first physician to the king of Denmark.—T. T.

CASTRUCCI, PIETRO, a violinist and composer, immortalized by the pencil of Hogarth, who has preserved the lineaments of this vain and irascible, but not contemptible musician, in the Enraged Musician, was a Roman by birth. He was made first violin at the opera-house about 1718, and died in London at the age of eighty.

CASTRUCCIO-CASTRACANI, a celebrated Italian general, born at Lucca in Tuscany in 1284. At an early age he embraced the profession of arms, and served successively in France, England, and Lombardy. A staunch adherent of the Ghibellines, he rendered such signal service to his party, that the people of Lucca elected him chief of their republic. He was the principal adviser of the Emperor Louis of Bavaria, in his Italian campaign against the Guelphs in 1327, and in return for his services he was made Count Palatine, and acknowledged as duke of Lucca, Pistoja, Volterra, and Lunigiana. He put himself at the head of the Ghibelline party in Tuscany, and carried on a war with the Florentines for the space of fifteen years. In the end the Ghibellines triumphed, and in May, 1328, the opposite faction were defeated in a great battle, in which no fewer than 22,000 of them were killed. The supreme authority in Tuscany was now within reach of Castruccio, when he died of ague, after an illness of a few days, caught by his imprudently halting while tired and heated, after the action, to address his victorious soldiers, as they passed from the field of battle. His death gave a fatal blow to the Ghibelline party in Italy. The Italian historians extol highly the enlarged views of Castruccio, his military tactics, the secrecy of his plans, and the rapidity of his movements. Machiavelli wrote a life of this distinguished general, but it is more a romance than a real biography.—J. T.

CAT, C. N. LE. See LE CAT.

CATALANI, ANGELICA, the renowned singer, was born at Senigaglia, near Rome, in 1783, and died at Florence in 1849. Her singularly beautiful voice attracted general attention while she was yet a child, and gained for her the zealous patronage of Cardinal Onorati, who placed her in the convent of S. Lucia, at Gubbio, for her education, when she was twelve years old. While there, her singing was so remarkable, that the public, who heard

her in the celebration of high mass, interrupted the divine service by their applause, an indecorum which the cardinal could only suppress by disallowing her to take part in the performance. In her fifteenth year the father of Angelica, who was a merchant, found his affairs so embarrassed in consequence of the political disturbances of the time, that he yielded to her ardent desire to appear upon the stage, and she accordingly sang at Venice at that early age with distinguished success. This was the commencement of one of the most brilliant careers that has ever been accomplished by a public vocalist. She then sang at all the chief theatres of Italy, and about the end of 1801 went to Lisbon to gain new honours. She remained there for five years, and in 1806 married M. Valabreque, who had been an officer in the 8th French hussars, and was then attached to the French embassy. Their union was the result of the romantic coincidences of their having each, on the first occasion of their meeting, secretly resolved to marry none but the other. From the time of their marriage, her husband undertook the entire conduct of her affairs; he contracted her engagements, managed her concerts, received her payments, disbursed her expenses, and, it has been said, squandered much of her earnings at the gaming-table; whatever may be the truth of this last report, it is certain that she lived in undisturbed happiness with him. She went from Lisbon to Madrid with letters to the queen from the court of Portugal; thence to Paris, and next proceeded to London. She made her first appearance here at the King's theatre, 13th December, 1806, in Portogallo's opera of *Semiramide*, and the sensation she created was wholly unexampled in the history of the lyric stage. She was re-engaged the following season, when her salary of £2000 was increased to £5000, the amount of which was more than doubled by her receipts for singing at concerts during the six months, which were then the extent of the London season. The enormous sum paid to her at the theatre, necessitated such limitation of the salaries of other singers, that no one of any talent, besides herself, was engaged; so great, however, was her attraction, that the establishment was most prosperous, though this was its only resource. M. Valabreque accordingly increased his demands for a subsequent season, an exaction which the management resisted; but he readily obtained his own terms for the following year. Madame Catalani was no less sought at the English theatres than required at the Italian, and she was sometimes engaged to sing *God Save the King*, and *Rule Britannia*, at both Drury Lane and Covent Garden on the same evening. She remained in England, the idol of all classes, until the first restoration of the Bourbons, when she went to Paris by invitation of Louis XVIII., who had heard her in England, and who gave her the direction of the *Théâtre Italien*, with a subvention of 160,000 francs. Upon the return of Napoleon, she quitted France for Germany; but revisited Paris in 1816 to resume her management and to experience a repetition of her London success. Her husband continued the policy of making her the sole attraction of the opera, a policy by which even her prodigious popularity was exhausted, and made critics discuss the decline of her powers. After the season of 1818 she went to Berlin, then appeared in all the principal cities of Germany, and finally at Vienna, where the magistracy had a medal struck in acknowledgment of the benefits to public charities that resulted from her performances. She next visited Russia, where, besides a popular reception totally unprecedented, she experienced such personal courtesies from the nobility, and from the emperor himself, as have been accorded to no other artist. In the summer of 1821 Madame Catalani returned to London, where, contrary to the opinion of the French critics, the writer in the *Musical Quarterly Review*, in noticing her first concert, speaks of her transcendent powers of voice, of execution and of declamation, as undiminished in every respect. She sung at concerts here in each of the two following years, including the famous festivals of 1823 at York and Birmingham; and in 1824 reappeared on the stage at the King's theatre, where she gave her last series of theatrical performances, and in this year took her final leave of England. She continued to give concerts in the chief continental cities until 1827, when she retired with her three children to an estate she had purchased at Florence, in which city she founded a musical academy.

Madame Catalani's munificent liberality to charitable institutions and to members of her own profession, is remembered in every place she visited; besides large donations in money, she gave concerts for the benefit of the poor wherever she found opportunity to do so, the results of which were always as advan-

tageous to the necessitous as honourable to herself. Her private character was as spotless as her public career was brilliant. Her manners were amiable, and the natural simplicity of these had a charm that counterbalanced her manifest educational deficiencies. The fascination of her personal appearance had a considerable share in the unparalleled effect of her singing, and this was a type of all the admirable qualities of her character. Her voice was remarkable for its quality, power, and great compass, extending upwards to G in altissimo. She possessed a most voluble execution—evinced in her singing of the air *Son Regina*, in the last act of Portogallo's *Semiramide*, and of Rode's air with variations for the violin, which she was the first vocalist to attempt. Her impressive declamation was best exhibited in some of Handel's songs, in our two national airs, and in *Non più an drai*, from Mozart's *Figaro*, which was a favourite concert song with her. All these remarkable qualifications were entirely natural to her, for her artistic training was of the shallowest description, and she was almost entirely without technical knowledge. She is variously stated to have been passionately fond of the stage, and to have had great repugnance to it; be this as it may, her dramatic talent, both in tragedy and comedy, appears to have made a wonderful effect during the first years of her performances, however she may have neglected to exercise it on the occasion of her reappearance. Unique as were her powers, she must be regarded rather as a phenomenon in art than as an artist; for, besides that she allowed no parallel talent to share her applause, the operas which, for the most part, she chose to sing were of the flimsiest character, and thus, while she was the meteor of her own time, she has bequeathed a memory, but no influence to ours.—G. A. M.

CATEL, CHARLES SIMON, a musician, was born at Aigle in the Pays de Vaud in June, 1773, and died at Paris, November 29, 1830. He went early to Paris where, through the interest of Sacchini, he was admitted a pupil of the école royale de chant et de déclamation, an institution founded in 1783 by Papillon de la Ferté. Here he studied the pianoforte successively under Gobert and Gossec, and composition under the latter; when fourteen years of age, he was appointed accompanist and professor in this school, and three years later he was engaged as accompanist at the opera, and held the office till more important avocations induced him to resign it in 1802. The most important circumstance of his life was his friendship with Sarete, which commenced in 1790, and continued without interruption. This led to his appointment as chief of the corps de musique of the national guard, which Sarete established; and in 1795, upon the organization of the conservatoire, in which the same politician was principally concerned, to his being included in the list of professors. Catel's first important essay as a composer was a "De Profundis" for the funeral of M. Gouvion, major-general of the national guard, in 1792. He wrote a vast number of marches and other pieces of military music, besides some compositions of far higher pretension, in which a vocal chorus was combined with wind instruments, and which were performed at the public military festivals. His first opera, "*Semiramis*," was given in 1802, with little success. He wrote seven other works of this class, of which "*Wallace*," produced in 1817, was the most esteemed. He wrote also a ballet, and a portion of an opera with other composers. The production by which the name of Catel is most extensively known, is his "*Treatise on Harmony*," written for the use of the conservatoire. The principles expounded in this work were submitted to and approved by a committee of professors, under whose authority it was adopted in the conservatoire immediately on its publication in 1802. Catel's system is opposed to that of Rameau, which was in general use in France before this work appeared. Its view of the subject is derived from earlier German theorists; this consists in the classification of harmonic combinations as natural, namely, derived from harmonic vibrations; and artificial, namely, produced by suspension or other forms of preparation; it traces all the natural combinations to one fundamental root, and shows one general principle to prevail for the treatment of each of them. It is held in the highest esteem in France, and is still the class-book of the conservatoire. This work rendered its author a special mark of the attacks levelled against the conservatoire by the musicians not comprised in the staff of the institution; and his intimacy with Sarete drew upon him further invectives in connection with the same seminary. It was not till 1810 that Catel was added to Cherubini, Gossec,

and Méhul, as professor of composition in the conservatoire, and he relinquished this appointment four years later, when the great political changes in the country removed his friend and patron Sarette from a share in the direction of the institution, after which nothing could induce him to resume it. The honours of membership of the Institute, and chevalier of the legion of honour, which he received in 1815 and 1824, were conferred upon him entirely without his seeking, becoming thus the greater testimonies to his merit. His personal character was so highly and so generally esteemed, that his obsequies were attended, not only by the chief musicians at Paris, but by a multitude of persons of all classes and callings.—G. A. M.

CATELAN, LAURENT, a French pharmacist, lived at the beginning of the seventeenth century. He devoted his attention to the composition of various medicaments—among others, of the famous confection called theriacum, concerning which he wrote a treatise, which was published at Montpellier in 1614 and 1626. He also wrote an essay on the mandrake, which was published in Paris in 1639.—J. H. B.

CATELLAN-AUMONT, JEAN ANTOINE, Marquis de, a French statesman, born in 1759. Throughout the stormy period of the first revolution, the empire, and the revolution of 1830, he showed himself a moderate royalist and friend of the constitution. His reports on various legal and constitutional questions are valuable. He was elevated to the chamber of peers in 1819, and died in 1884.—J. T.

CATESBY, MARK, an English naturalist, was born about the end of 1679 or the beginning of 1680, and died in London on 23d December, 1749. He had an early propensity to the study of nature; and in order to gratify his taste in that respect he repaired to London, and afterwards to distant parts of the globe. The residence of some relations in Virginia induced him to visit that country in 1712. He remained there seven years, making a large natural history collection, with which he returned to Britain in 1719. During his residence abroad he sent seeds and plants, both dried and in a growing state, to Mr. Dale of Braintree in Essex. On his return to Britain he secured the friendship of Sir Hans Sloane, Dr. Sherard, and other naturalists, and they induced him to pay a second visit to America. Accordingly, in 1722 he went to Carolina. He examined the lower parts of the country, making excursions from Charleston, and afterwards sojourned for some time among the Indians near Fort Moore. He then travelled through Georgia and Florida, and having spent nearly three years on the continent, he visited the Bahama Islands, taking up his residence in the Isle of Providence. In 1726 he came back to England, and employed himself in preparing an account of his travels, which was published in parts, from 1730 to 1748, and was illustrated by etchings made by himself. The whole work is comprised in two volumes folio, and is entitled "The Natural History of Carolina, Florida, and the Bahama Islands; containing the figures of birds, beasts, fishes, serpents, insects, and plants; particularly the forest trees, shrubs, and plants, neither hitherto described or very accurately figured by authors; together with their description in French and English." He also added observations on climate and agriculture. The subjects described and figured are—plants, 171; quadrupeds, 9; birds, 111; amphibians, 33; fishes, 46; insects, 31. He was elected a fellow of the Royal Society of London after his second return from America. Besides his large work already referred to, he published "Hortus Britanno-Americanus; or a collection of trees and shrubs of North America, adapted for the soil and climate of England;" and "Hortus Europæo-Americanus; or a collection of 85 common North American trees and shrubs, adapted for the climate of most parts of Europe." He was the author of a paper printed in the forty-fourth volume of the Philosophical Transactions, "On Birds of Passage." His name is recorded by Gronovius in the genus of plants called *Catesbæa*, one of the natural family Rubiaceæ.—J. H. B.

CATHALA-COTURE, ANTOINE DE, born at Montauban in 1632. Having distinguished himself as an advocate at the bar, as well as by his active benevolence, he dignified his retirement by taking for the subject of his studies the antiquities of his native province of Quercy, the result of which he gave in a published history. He also wrote poems. He died in 1724.—J. F. C.

CATHALAN, JACQUES, a celebrated French orator, a member of the order of jesuits, born in 1671; died in 1757. His order signified their admiration of his talents by appointing him to

pronounce the funeral oration over most of the royal personages who died in his time.

CATHARINUS, AMBROSE, an Italian bishop and voluminous author, born at Sienna in 1483. His original name was LANCELOT POLITI. He joined the Dominicans in 1515, and having acquired celebrity by his writings, he was sent to the council of Trent in 1545, where he distinguished himself by his ability and learning. He was made bishop of Minori in 1547, and archbishop of Conza in the kingdom of Naples in 1551. He died in 1553. Catharinus was, undoubtedly, a man of great natural abilities, acuteness, and learning. He was the author of two works against Luther, of the "Mirror of Heretics," and of a vast number of theological and polemical treatises of a similar kind. He was the first who defended the dogma that the sacraments are valid, if properly administered, even though the officiating priest should be an unbeliever.—J. T.

CATHCART, a noble Scottish family, which for several centuries has been distinguished for the high military talents of its members. Barbour, speaking of a singularly daring and successful exploit performed by Edward Bruce in 1308, says, the particulars were recounted to him by SIR ALAN DE CATHCART, who was present—a knight

"Worthy and wycht, stalwart and stout,
Courteous and fayr, and of goode fame."

Lord Hailes observes, in reference to these lines, that it is pleasant to have a family likeness in an ancient picture. ALAN master of Cathcart, fell at Flodden, and his son at Pinkie. CHARLES, eighth Lord Cathcart, a distinguished military officer, was present at the battle of Sheriffmuir, filled several high offices in the court of George II., and ultimately was appointed in 1740 commander-in-chief of all the British forces in America, but died at sea a few months after.—His son, CHARLES, ninth baron, also attained the rank of general, and served as aid-de-camp to the duke of Cumberland at Fontenoy. His son—

CATHCART, WILLIAM SCHAW, tenth baron and first earl of Cathcart, born in 1756, adopted, like his ancestors, the profession of arms. He entered the army in 1777, and served with great distinction throughout the American war. On his return he was elected one of the representatives of the Scottish peerage, and for four years filled the office of chairman of the committees of the house of lords. He served under Sir David Dundas in the unfortunate campaign in Holland in 1795. In 1803 he was appointed commander-in-chief of the forces in Ireland. In 1805 he was nominated ambassador-extraordinary to the court of St. Petersburg, and commanded the British contingent in the allied army. After the disastrous battle of Austerlitz he returned home, and was appointed commander of the forces in Scotland. In 1807 the British government having resolved to send an expedition to the Baltic for the purpose of seizing the Danish fleet, the command was intrusted to Lord Cathcart. He was completely successful, and as a reward for his services was raised to the British peerage, and received the thanks of both houses of parliament. In 1813 he was again sent on an important mission to St. Petersburg, and was present with the allied army during the whole of their campaign in Germany. In 1814 he was advanced to the dignity of an earl, and died June 6, 1843, in the eighty-seventh year of his age. His eldest son, a lieutenant-general in the army, succeeded him as commander of the forces in Scotland, &c.

CATHCART, SIR GEORGE, K.C.B., third son of the first earl of Cathcart, a distinguished British general, was born 12th May, 1794, and fell at Inkermann, November 5th, 1854. He was educated first at Eton, and afterwards at the university of Edinburgh. The military profession having become almost hereditary in his family, Sir George entered the army in 1810, and in 1812 accompanied his father as aid-de-camp, when the earl was sent as plenipotentiary to Russia. At the time of his arrival at St. Petersburg the French were in possession of Moscow, and shortly after, the Emperor Alexander having taken the field in person, Lord Cathcart and his son joined the imperial headquarters, and remained with the grand allied army throughout the whole of the eventful campaigns of 1813–14 in Germany, and 1814 in France. Sir George had thus the opportunity of witnessing the great battles of Lutzen, Bautzen, Dresden, Leipzig, and the other sanguinary conflicts of that momentous period. He published in 1850 a valuable volume of Commentaries upon these campaigns, in which he gives a clear and soldier-like narrative of the operations of the hostile armies, and by the aid of diagrams and charts, enables even the unprofessional reader to

understand the plan of the campaigns and battles, and the strategic errors into which the commanders on both sides fell. In 1814 he accompanied his father to the congress of Vienna. On the return of Napoleon from Elba, Sir George was appointed extra aid-de-camp to the duke of Wellington, and was present at the battles of Quatre Bras and Waterloo. He held the post of aid-de-camp to the duke for twelve years, and subsequently served for about seven years with his regiment in Nova Scotia, Bermuda, and Jamaica. When the outbreak took place in Canada in 1837, Sir George did excellent service in protecting the frontier of Lower Canada from the inroads of American sympathizers, and contributed greatly to restore tranquillity in the disturbed districts. In 1852 he was appointed governor and commander-in-chief at the Cape, and in that capacity brought the Caffre war to a satisfactory conclusion. On his return to England in 1854 he was despatched with all speed to the Crimea, as commander of the fourth division of the British forces before Sebastopol, and after his arrival was appointed adjutant-general of the army. High expectations were formed of the services of an officer, who with long experience and a decided genius for war, still combined all the activity and endurance of youth; and many looked forward to him as the future commander-in-chief of the British army. But these hopes were frustrated by his untimely death in the battle of Inkermann, while cheering on the guards in their desperate struggle against the overwhelming masses of the Russians. Sir George was buried along with Generals Strangways and Goldie, and eleven other officers, on the hill which now bears his name.—J. T.

CATHELINEAU, JACQUES, commander-in-chief of the army of La Vendée, and one of the noblest specimens of a peasant soldier the world has ever seen, was born at Pin in 1759, and followed the trade of a hawker of woollen goods. He was a man of great intelligence and piety, and was held in such high estimation in the district, that he was called the "Saint of Anjou." As soon as Jacques heard of the breaking out of the royalist insurrection in La Vendée in 1793, he resolved on leaving his wife and family, and putting himself at its head. With a small band of trusty followers, he attacked and captured the chateau of Jallais, garrisoned by 150 soldiers, and thus obtained a supply of arms and ammunition. In a few days he was joined by two other peasant leaders, named Stoffet and Forêt. With their combined forces they attacked and carried the town of Chollet, and immediately after dispersed a body of national guards at Vihiers. The whole district was now in a state of great excitement, and several other armies of insurgents took the field, under different officers. A powerful force under General Berenger, who had been sent down by the convention to suppress the insurrection, was defeated by the peasants at Cherville, 11th April, after a desperate struggle. Proceeding in their enterprise, the insurgents, though occasionally worsted by the regular troops, succeeded in expelling the enemy from Brassure, Thouars, and Saumur; and their numbers, having now greatly augmented, they found it necessary, about the middle of June, to appoint a commander-in-chief, and Cathelineau, who had shown himself possessed of military genius of a very high order, was unanimously elected by the other leaders. But the noble peasant commander did not long discharge the arduous duties of his office. On the 29th of June he was mortally wounded in heading a desperate attack upon the town of Nantes, and died in a few hours. Three of his brothers perished in the first Vendean war, along with upwards of thirty of their near relatives. One of his sons lost his life in the attempt which the duchess de Berri made to raise the inhabitants of La Vendée in favour of her son in 1832.—J. T.

CATHELINIÈRE, RIPAUT DE LA, one of the royalist chiefs in the insurrection in La Vendée. He sometimes co-operated with Charette, at other times held an independent command, and showed great courage and energy in carrying on the unequal struggle against the government. He was severely wounded by a musket-shot in February, 1794, shortly after fell into the hands of his enemies, and was tried and executed at Nantes.—J. T.

CATHELINOT, DON ILDEFONSE, a learned Benedictine, who wrote, under the direction of Calmet, a great number of historical, philological, and theological works, and contributed the supplement to Calmet's Dictionary of the Bible; born in 1670; died in 1756.

CATHERINE I., Empress of Russia, was a Livonian peasant girl, born in 1687. The most contradictory accounts have been

given of her parentage, some alleging that she was the natural daughter of a country girl, others that she was the legitimate daughter of John Rebe, the quartermaster of a Swedish regiment at Afsborg. Be this as it may, it is certain that she was, at an early age, left an orphan, in such destitute circumstances that the parish clerk of the village took pity on her and received her into his house. Soon after, Ernest Gluck, protestant minister of Marienburg, took her into his family and employed her in taking care of his children. In 1701 she married a dragoon of the Swedish regiment of Marienburg, who was immediately after sent with a detachment to Riga, and she never saw him more. When Marienburg was captured by the Russians, Catherine was taken prisoner and conveyed to Moscow, where she fell into the hands of General Bauer. She superintended his domestic affairs for some time, and was believed to be his mistress. She next passed into the family of Prince Menchtchikof, and lived with him till 1704, when the Czar Peter saw her and fell in love with her. She inspired him with so strong an affection that, after she had lived with him for several years, he married her privately at Yaverhof, near Warsaw, 29th May, 1711, and the ceremony was publicly performed with great pomp at St. Petersburg on the 20th of February, 1712. The original name of the new empress was Martha, which she changed for Catherine when she embraced the Greek religion. After her marriage she accompanied her husband in his campaign against the Turks in 1711, and when his army was surrounded on the Pruth by a vastly superior force of the enemy, Catherine succeeded in bribing and persuading the grand vizier into a negotiation, by which the Russians were permitted to retire, and peace was restored on terms by no means so disadvantageous as might have been expected. On the death of Peter, 28th January, 1725—the imperial guards having been previously gained over—the senate and nobility were induced by Menchtchikof, who declared that such was the wish of the czar, to proclaim Catherine his successor. She was, however, extremely averse to business, and having neither inclination nor abilities for government, left the entire management of the affairs of the empire in the hands of the man who had been the means of raising her to the throne. She was intemperate in her habits, and careless of her health, so that her reign lasted only about two years. She died 17th May, 1727, in the fortieth year of her age. She bore a numerous family of daughters to the czar, but only three of them survived their father.—J. T.

CATHERINE II., Empress of Russia, whose original name was SOPHIA AUGUSTA FREDERICA, was born in 1729, and was the daughter of Christian Augustus, prince of Anhalt-Zerbst in Upper Saxony, and governor of Stettin. When only fourteen years of age she was selected by the Empress Elizabeth of Russia to be the wife of her nephew, Charles Frederick, duke of Holstein-Gottorp, whom she had designated as her successor. The unhappy union was celebrated at St. Petersburg in 1745; the ill-assorted couple having been previously received into the communion of the Greek church, when the duke took the name of Peter, and his consort that of Catherine Alexiowna. After the celebration of the marriage, they were formally acknowledged by the czarina and the senate as grand duke and duchess of Russia. Disagreements soon took place between them. Peter was disfigured by the small-pox, was vulgar in his manners, intemperate, irresolute, and foolish, although not without some good and even noble qualities; and almost from the outset was an object of contempt to his clever, cunning, and ambitious wife. He spent his time in military exhibitions, in training dogs and arranging puppets, in the pleasures of the table and the company of his mistress, and seldom saw Catherine except in public. She, on the other hand, lived in retirement, cultivating her mind by means of books. She acquired a thorough knowledge of the Russian language, professed great attachment to her new faith, was exceedingly affable in her intercourse with the people, and affected a decided predilection for Russian manners and customs. The life of the Russian court at this period, as depicted in Catherine's autobiography, was peculiarly dismal. "Its formality was oppressive, its espionage was frightful. Universal selfishness, universal suspicion, universal plotting and counter-plotting, were the order of the day, and there was nothing but intrigue and drink to relieve the stately tedium of daily duties." For several years after her marriage the conduct of Catherine was irreproachable, and presented a marked contrast to the gross debauchery of her husband, and of the Russian nobility. But the corrupt atmosphere of the court in time exercised an injurious influence upon her char-

acter; and about 1754 suspicions began to be entertained that an improper intimacy had commenced between the duchess and Count Soltikof, for whose society she indicated a marked preference. The count was replaced by his friend Leon Narichkine, and he in turn gave place to Stanislaus Poniatowski, a young and handsome Polish noble, whom Catherine afterwards made king of Poland. Peter discovered or suspected the intimacy between the duchess and Poniatowski, and on his accession to the throne, 5th January, 1762, he is said to have talked of repudiating his wife. There is reason to believe that she had long cherished the desire to obtain the crown for her son and the regency for herself, and she now resolved at once to anticipate the movements of Peter by a bold stroke for the empire. She had numerous partisans both among the nobles and the people. By her liberality and affability she had completely gained the soldiers who did duty around her residence, and a conspiracy was immediately formed for the deposition of Peter. The regiments in the capital were instigated to revolt, partly by bribes and promises, partly by misrepresentations and falsehoods. The emperor, while living in fancied security, totally unconscious of his danger, was arrested 14th July, 1762, prevailed on by threats and entreaties to sign an act of abdication, conveyed to the castle of Robscha, and six days afterwards strangled by Alexis Orloff, one of Catherine's favourites. Catherine was then solemnly crowned at Moscow. Soon after, the unhappy Prince Iwan, grandnephew of Peter the Great, who had been destined by the empress, Anne Iwanowna, as her successor, and had been kept a close prisoner for eighteen years, was put to death on the plea that a plot had been formed to set him at liberty, and raise him to the throne. All competitors for the crown being now removed, Catherine set herself vigorously to carry out her schemes for the aggrandizement of Russia. She expelled the reigning prince of Courland, and set up Biron, a creature of her own in his place. Partly by bribes and partly by threats she procured the crown of Poland for her favourite, Count Poniatowski. She suppressed a dangerous insurrection in her own dominions, and carried on several successful wars with the Turks, which terminated in her acquirement of the Crimea and other provinces of the Ottoman empire. She was the moving spirit in the partition of Poland, as Russia was ultimately the principal gainer by that infamous transaction. She was preparing to take part in the revolutionary war against France, when she was seized with an apoplectic fit, and died 10th November, 1796, after a reign of thirty-five years. Catherine was undoubtedly an able and vigorous sovereign. She had a considerable taste for letters and for painting, and was passionately fond of music. She showed great favour to Diderot, D'Alembert, Euler, Voltaire, and other literary and scientific men; composed several treatises herself, and established schools in all the provinces of her empire. She also encouraged commerce, founded towns, docks, and arsenals, reformed the courts of justice, and to some extent ameliorated the condition of the serfs. But her grossly licentious life, and the fearful crimes to which her wicked ambition led, have left an indelible stain upon her memory. A very curious autobiography of Catherine was found after her death among her most secret papers. It was carefully suppressed by her family, but a copy was taken in some unknown way, and has been published (1859) with a preface by M. Herzen.—J. T.

CATHERINE DE BOURBON, Princess of Navarre and Duchess of Bar, born in 1558. Her brother, Henry IV. of France, constrained her to marry in 1599 Henry of Lorraine, duke of Bar, much against her will, as she was strongly attached to the count de Soissons. Like her brother, Catherine was distinguished for her power of repartee. She continued steadfast in her adherence to protestantism, notwithstanding Henry's abjuration of that faith. She died in 1604. Her life has been written by Mdle. Caumont de la Force.—J. T.

CATHERINE DE MEDICIS, consort of Henry II., king of France, born at Florence in 1519, was the daughter of Lorenzo de Medici, duke of Urbino (grandson of Lorenzo the Magnificent), and of Madeleine de Boulogne, a princess of the house of Auvergne. Bereaved of both her parents, her mother dying in giving her birth and her father soon after, she was brought up under the care of her uncle Giulio de Medici, afterwards Clement VII., who, when she had hardly completed her thirteenth year, had her betrothed to Prince Henry, second son of Francis I. Although endowed with extraordinary qualities both of mind and person, and possessed, as the latter part of her career witnesses, of no less talent than fondness for political intrigue,

she contented herself, during the lifetime of her father-in-law, with the modest position at court her noble, not royal birth, and the divided affections of her husband assigned her; and during the reign of Henry she was no less artful to secure real power by appearing to support the influence of the Guises, while she secretly directed the schemes of their enemies the Huguenots. By Henry she had five sons, of whom three successively wore the crown of France, namely, Francis II., Charles IX., and Henry III. Still controlled by the power of the Guises during the reign of the first of these princes, as soon as Charles IX., at the age of eleven, ascended the throne, she asserted her independence with a high hand, assumed the title of regent, and from that time wielded the destinies of France until the close of a reign which corruption and cruelty, culminating in the fearful butchery of St. Bartholomew's day, have consigned to everlasting infamy. After the accession of her youngest son, Henry III., Catherine retained a considerable portion of her former power, and this she exerted as little to the advantage of the kingdom as destructively to the schemes of her rivals; the principal of whom, the Guises, notwithstanding her solemn denial of being concerned in their death, she has not been thought guiltless of removing by assassination. She died at Blois in 1589, leaving the kingdom in a state of anarchy, and the illustrious name she bore indissolubly and, but for her munificent patronage of arts and letters, exclusively associated with the worst crimes and the most calamitous disturbances of the period in which her family held the throne of France.—J. S., G.

CATHERINE OF ALEXANDRIA, Saint, martyred during the persecution of Maximin towards the year 307.

CATHERINE OF ARRAGON, wife of Henry VIII. She was the youngest daughter of Ferdinand, king of Spain, and of Isabella of Castile, and was born in 1483. In her eighteenth year she became the wife of Prince Arthur, the eldest son of King Henry VII. of England, and in five months after was left a widow. Upon her marriage with Arthur, Catherine's father had settled upon her a large dowry, a considerable portion of which, however, remained unpaid at the time of her husband's demise; and Ferdinand scrupled to pay the remainder, unless the king of England would agree to give the widowed princess in marriage to his other son, Henry, who by the death of Arthur had become heir-apparent to the throne. A threat was even held out that if this were not done the sum already paid must be refunded, and this so worked upon the cupidity of the English monarch, that he entered at once into the proposed arrangement, and procured a special dispensation from the pope sanctioning the union. The young widow, accordingly, became the wife of her brother-in-law, Henry, who, upon his accession to the throne, had his marriage with Catherine publicly ratified, both being crowned by Warham, archbishop of Canterbury. For a period of nearly twenty years they lived together in the greatest harmony and apparent affection; but the want of male issue had ever been to Henry a source of great disquietude, and there is little doubt that his feeling on this point, together with an ardent passion which had suddenly sprung up in his mind for Anne Boleyn, one of Catherine's maids of honour, caused him to seek a dissolution of his marriage. He accordingly applied to the pope for a dispensation of divorce, which was promised, but deferred from time to time on various pretexts. Ultimately Henry took the matter into his own hands, and first of all privately married Anne Boleyn early in 1533, and then appealed for a divorce to an ecclesiastical court convened at London, where the question was publicly tried. The result was that Cranmer, then archbishop of Canterbury, pronounced, not a divorce, but a sentence, declaring the king's marriage with Catherine a nullity, because it had been contracted and consummated against the divine law; and Catherine, under the title of the Dowager Princess of Wales, retired almost broken-hearted to Kimbolton castle in Huntingdonshire, where she died in January, 1536, in the fifty-second year of her age. Whatever opinion may be formed of the motives by which Henry was actuated in seeking a divorce, it must be conceded by every one conversant with the facts of the case, that Catherine was an attached and faithful wife, an affectionate mother, a true christian, and an oppressed and most unfortunate woman.—G. A.

CATHERINE OF BRAGANZA, daughter of John IV., king of Portugal, was born in 1638, and in 1661 was married to Charles II., king of Great Britain. The marriage was highly unpopular in the country, though the princess brought with her

a dowry of half a million sterling, with Bombay and the fortress of Tangier in Africa. It was an unfortunate union for Catherine herself, who was most shamefully treated by her callous and libertine husband. Immediately after his marriage he introduced his mistress, Lady Castlemaine, to his bride, and insisted that she should be one of the ladies of the bed-chamber. The queen at first indignantly resented this gross insult; but friendless and alone in a strange country, and deprived, too, of the attendance of her Portuguese servants, subjected to daily insults and mortifications, the whole of the licentious court against her, and even the lord chancellor, Clarendon, according to his own account, striving "to induce her to a full compliance with what the king desired," her resolution at length gave way. From that time forward she seems to have borne her unhappy lot with patience, or at least without open complaint. Charles treated her with indifference or contempt, but he interposed for her protection when she was accused by the infamous Titus Oates, at the bar of the house of commons, of complicity in the Popish plot. Buckingham, at the same time, proposed to the king a plan for carrying off the queen to some plantation in the West Indies; but Charles, profligate though he was, had still some faint remains of conscience, and he told Burnet that, considering his faultiness towards the queen in other things, he thought it would be a horrid thing to abandon her now. The commons voted an address for the removal of the queen, but the lords would not join in this step, and the accusation was allowed to drop. In 1693 Catherine returned to Portugal, and died there in 1705.—J. T.

CATHERINE OF FRANCE, daughter of Charles VI., and wife of Henry V., king of England, was born in 1401, and married in 1420. Henry died in 1422, and in 1426 Catherine espoused Owen Tudor, a Welsh gentleman, to whom she bore three sons, and who was put to death by the duke of Gloucester, afterwards Richard III. After the termination of the wars of the Roses, Henry VII., the grandson of Owen Tudor and Catherine, ascended the English throne. Catherine died in 1438.—J. T.

CATHARINE OF SIENNA, was so called from the Tuscan town where she was born in 1347. At the early age of eight she took the veil, and when she reached her twentieth year, was admitted into the Dominican order. Her austerity, fasting, and rigid adherence to the rule of her order, obtained for her the reputation of extraordinary sanctity, whilst her alleged visions caused the Tuscans to regard her with superstitious veneration. Her influence became so great that she was sent on a political embassy to the pope, Gregory XI., by the Tuscan people, in order to procure their restoration to the pontifical favour, and the removal of the sentence of excommunication under which they lay. Her persuasion contributed to induce the pope to return to Rome in 1376, and thus to terminate what Roman catholics have called the "Babylonish captivity" of their church. St. Catherine died in 1380, and was canonized by Pope Pius II. in 1461. A collected edition of her works was published at Siena in 1707, 4 vols. 4to.

CATHERINE HOWARD, fifth wife of Henry VIII. of England, and granddaughter of Thomas, second duke of Norfolk. Her father, Lord Edward Howard, was marshal of the horse at the battle of Flodden. On the divorce of King Henry from Anne of Cleves, he married Catherine in August 8, 1540, mainly through the influence of her uncle the duke of Norfolk, and Gardiner, bishop of Winchester, the leaders of the papal party, by whose counsels she was entirely guided. She speedily gained great ascendancy over the king, which she employed to arrest the progress of the Reformation; and on his return to London from York, whither she had accompanied him in 1541, he gave public thanks for his domestic felicity. The very next day, however, conclusive evidence of the queen's immorality was laid before the king by Archbishop Cranmer. She confessed her guilt to a commission appointed by parliament to examine her; though it is doubtful whether her confession extended farther than the admission of licentious conduct before her marriage to the king. She was shortly after attainted of high treason, and, along with the Lady Rochford, her accomplice, was beheaded on Tower-hill on the 12th of February, 1542. Lady Rochford was the sister-in-law of Anne Boleyn, and had been the principal instrument in bringing that unfortunate lady, together with her own husband, to the block. Her death was therefore commonly regarded at the time as a judgment from heaven. Lord William Howard, and several other relatives of Catherine, were found guilty of misprison of treason, and condemned to imprisonment and

forfeiture of their goods; and Dereham and Culpepper, her associates in guilt, were executed.—J. T.

CATHERINE PARR, sixth and last wife of Henry VIII., was the daughter of Sir Thomas Parr of Kendal. She had been twice married before the king selected her for his consort; first, to Edward, eldest son of Thomas, Lord Brough; and, secondly, to John Neville, Lord Latimer. She had no children by either. At the time of her marriage to Henry, 12th July, 1543, she was in her thirty-fourth year, and was esteemed "a very matronly, learned, discreet, and sagacious woman." She was well versed not only in polite literature, but in theology, and was a zealous adherent of the protestant faith. She became, in consequence, exceedingly obnoxious to the papal party, who laid a plot for her destruction, which she narrowly escaped by her adroit submission to the authority of the king, whom she had provoked by arguing with him on religious subjects, and urging him to perfect the work of the Reformation. When Henry set out on his famous expedition to France in 1544, he appointed Catherine regent during his absence. She must have frequently felt, however, that her life hung upon a thread, especially after disease and confinement had aggravated the headstrong disposition and impatient temper of her imperious husband. After the death of Henry, Catherine married, in 1547, Sir Thomas Seymour, lord-admiral of England, and brother to the protector, Somerset—a marriage of affection on her part, but of interest on the part of Seymour, who was a man of inordinate ambition, and very speedily neglected and ill-treated his wife. She died, after giving birth to a daughter, on the 30th of September, 1548. On her death-bed she pathetically complained that "those about her cared but little for her," and that she had received some neglect or mismanagement at the time of her delivery. Catherine was learned, and a lover of learning. She published in 1545 a volume of "Prayers and Meditations, collected out of Holy Woorkes," and containing some psalms and other devotional pieces of her own composition. She wrote also the "Lamentation of a Sinner Bemoaning the Ignorance of Her Blind Life," meaning the errors of popery in which she had passed her earlier years. This work was published after her death in 1548, with a preface by Lord Burleigh, Queen Elizabeth's famous minister.—J. T.

CATHARINE PAULOWNA, fourth daughter of Paul I., emperor of Russia, was born at St. Petersburg in 1788. After refusing the hand of Napoleon, she married in 1809 Peter Frederick George, duke of Oldenburg, who died in 1812. The widowed princess accompanied her brother, the Emperor Alexander, who was fondly attached to her, all through the campaigns of 1813 and 1814. In the beginning of 1816 she married the prince royal of Wurtemberg, who, nine months after, succeeded to the throne under the title of William I. This able and accomplished princess died suddenly in 1819.

CATHERINOT, NICOLAS, a French lawyer and philologist, born at the château de Sussou, near Bourges, in 1628; died at Bourges in 1688. He was educated in the faculty of law at Bourges, then practised as avocat at Paris for three years, and afterwards returned to Bourges, having obtained there some judicial appointment. His being known beyond his own day arose from the accident of his being an antiquarian as well as a lawyer, and one whose labours were not much valued. The antiquities of Berry early engaged his attention, and he published a number of pamphlets about them—if his mode of circulating his works can be called publication. Booksellers would not be at the expense of printing what nobody would buy: the author, as he could afford it, would print a pamphlet of some ten or twelve pages; would then loiter in bookshops, or at bookstalls, affecting to look over works exposed for sale, and before going away, contrive to leave on counters, or among the pages of the books he had been examining, his brochures. For nearly thirty years he pursued this strange habit, and secured for his name and for his works a sort of fame, which, had they been published in the ordinary way, they could not have obtained. The difficulty of getting a complete set of parts in this way dispersed, was such as to render the search an object of interest to traders in book rarities; and Catherinot's works are still looked for, and bring very high prices. In the Bibliothèque Curieuse of David Clement, one hundred and eighty-two of these pamphlets are mentioned. Catherinot was also a poet. He tells us that he had composed fifty thousand lines without biting his nails, thus violating the established cus-

tom of the irritable race. Eight books of Latin epigrams proved his stupidity and his scholarship. He also published some law tracts, said to be of no value.—J. A., D.

CATILINE, or with his full name, L. SERGIUS CATILINA, occupies a much more prominent position in the annals of the civil conflicts of Rome than the influence he exercised upon them would warrant, had not the extant writings of Cicero and Sallust made his name familiar to us from our schoolboy days. Descended from a noble family; endowed with strength of mind and body; with courage, capacity, and ability equal to the discharge of any office, whether civil or military, in the service of his country, he might have satisfied an honourable ambition and become a benefactor of his fellow-citizens. But with great and shining intellectual qualities he combined a moral depravity which, even in his depraved age, secured him a disgraceful prominence. His brutal and savage disposition was stimulated to madness by the intoxicating revelry in infamous lust and civil blood, with which the partisans of Sulla were allowed to gorge themselves after the triumph of their leader. Catiline was foremost among the bloodhounds of the dictator. He had free scope to follow the inclinations of his savage nature, and to restore his dilapidated fortune with the spoils of his victims. He is accused of having murdered his brother-in-law, his wife, his son, and many others, who suffered at his hands not only a cruel death, but more cruel tortures before death, and disgraceful indignities after. Yet, such was the state of public morals of those times, that, nevertheless, he obtained in due season the office of prætor, B.C. 67, and was sent to govern the province of Africa. This is explicable only from the unsettled state of public affairs at that time. Rome had just passed through a sanguinary civil war, which had so thoroughly shaken the principles of legality, that instead of time-honoured and deep-seated reverence for law and order, and for those who, as the executive of the state were the bearers of its majesty, it was force and violence, fraud and cunning, which upheld the government and animated the opposition. Thus Catiline, through his daring and ability, soon found himself the apparent leader of a band of noble profligates, who had nothing to lose and everything to gain in a political and social revolution. It was a matter of no moment to him that the party in power, whom it was his object to overthrow, were his old confederates, the aristocracy. He longed for another general confusion, Sullan proscriptions, spoliation of the wealthy, and abolition of debts; and he was bold enough to aspire to become a second Sulla himself. It was easy in the then state of society to find confederates among the highest and among the lowest classes. But this was only part of the danger by which the state was menaced. It was no secret to the ruling aristocracy that their real enemy was not Catiline, but a craftier and more dangerous man working behind the scenes, and waiting for an opportune moment to step in and secure for himself all the advantages of their overthrow. This was no other than C. Julius Cæsar. He was too discreet and wary to make common cause with such a desperate character as Catiline. He guarded his words and actions so that no charge of complicity could be brought against him; but, nevertheless, he pulled the strings, and though he may have thought Catiline's success improbable, he knew it was possible, and he lay ready to pounce upon the prey if it should be hunted down by his hounds. The political situation of Rome was very favourable for a bold stroke. Pompey, the champion of the aristocracy, was absent in Asia with all the military strength of the republic. He had brought to a victorious issue the long war with Mithridates. What his intentions were, was a subject of anxious and doubtful speculation for a man like Cæsar. If Pompey returned to Italy with his army, it was in his power to make himself master of the Roman world. No time was, therefore, to be lost if his rivals wished to prevent this. They might hope to obtain possession of the machinery of government, just as Marius and Cinna had done before to oppose Sulla, and as Pompey afterwards did himself to oppose Cæsar. Having constituted themselves the legitimate government, no matter by what means, they might hope to dictate the law to Pompey. To give a colour to this selfish and personal policy, the leaders of this party proclaimed themselves the patrons of the people and the enemies of the aristocracy. They endeavoured to gain adherents by proposing popular measures, such as the agrarian law brought in by Cæsar, by which it was intended to sell all the domain land of the state in the provinces, and to allot land in the valuable domain of Capua to

the hungry populace of Rome. Such was the state of parties when Catiline, soon after his return from Africa in B.C. 66, attempted to seize the consulship by open violence. Cæsar and Crassus are said to have been privy to his conspiracy; but it failed through the impatience of Catiline, who gave the preconcerted signal before his associates were ready. It must create surprise that so outrageous an attempt, which only failed through a mere accident, was not followed by an official investigation, and by the punishment of those implicated in it. But the aristocratical party in possession of the government was without moral strength and without able leaders. United by no principle, its members consulted their own interest alone, which counselled caution rather than vigour and severity. We consequently find Catiline undiscouraged by his first failure, offering himself for the consulship of the year 63 B.C., and straining every nerve to defeat the candidate of the aristocracy, the great political triumvir, M. Tullius Cicero. Foiled in this competition, he determined once more to try his chance at the next consular elections; but at the same time to prepare his party for open resistance and civil war. But Cicero, who, through his spies, was informed of all his doings, met him at every point, and by alarming the people with vague and perhaps exaggerated reports of Catiline's nefarious and bloody schemes, created a general panic, the result of which was that Catiline lost his election a second time. Now there was nothing left to him but open violence. He despatched emissaries into various parts of Italy to organize the insurrection, especially into Etruria, which swarmed with the disbanded veterans of Sulla. He himself resolved to stay at Rome, where, simultaneously with the advance of the insurrectionary forces, an outbreak was prepared, the hideous atrocity of which we could hardly credit, had not the Marian and Sullan massacres preceded. Even after having fixed upon his atrocious plan, Catiline had the impudence and audacity to appear in the senate, and, when charged by Cicero with every detail of his attempt, to protest his innocence and challenge inquiry. But when he saw the alarm and indignation caused by Cicero's discovery, he left Rome in the following night for the army in Etruria, intrusting the execution of the concerted scheme to his associates. With the flight of Catiline the greatest danger was averted, for in an open war even an abler man must have succumbed to the organized forces of the government. But so long as a powerful section of the conspirators was left in Rome the government could not feel safe. It was well known to Cicero who these conspirators were, and what were their plans. The prætor, P. Cornelius Lentulus, and C. Cornelius Cethegus, were at their head, and grave suspicions attached to Cæsar, Crassus, and even to L. Antonius, Cicero's colleague in the consulship. But such was the feebleness of the government, and the inefficiency of the means of public safety, that these men continued to carry on their treasonable plotting under the very eyes of the public authorities. If their leader, Lentulus, had been a man of capacity they must have succeeded; but whilst neglecting to act promptly and energetically, they seemed to delight only in planning and plotting. They were foolish enough to open negotiations with the members of an embassy of the Celtic tribe of the Allobroges, who were then in Rome on a mission of complaint and remonstrance from their countrymen. The conspirators tried to gain over the Allobroges, for objects so distant and uncertain that we are at a loss to discover them. The Allobrogian ambassadors pretended to listen to these overtures, but at the same time reported the transactions to the consul. The conspirators were immediately summoned to appear in the senate, and being convicted by irrefragable evidence, they confessed their guilt. At this stage one would fancy that the troubles of the government ought to have been over. But in Rome the difficulty seemed rather increased than diminished; for the question arose, what was to be done with the prisoners. There was no efficient force, whether military or police, even to keep the prisoners in safe custody. They might at any time be forcibly liberated by their adherents. Nor was there a short and safe procedure by which they could be tried and punished. The popular assembly for the trial of capital offences had fallen into disuse, and would have been too cumbersome and dangerous a machinery, if it could have been resorted to. The senate had no jurisdiction in this matter, but all the risk and all the responsibility. If, therefore, the city was to be saved from anarchy, it was necessary to strain the law. It fell to the lot of Cicero, one of the most timid and vacillating of public men, to propose

this bold and extreme measure. He was well aware of the dangerous responsibility he incurred, but he had firmness enough on this momentous occasion to advocate a vigorous policy. He carried the senate with him, and in spite of the opposition of Caesar, sentence of death was passed on the prisoners. The sentence was executed without delay. In the dismal prison under the capitol, some of the first nobility of Rome were, in the same night, strangled by the common executioner. The people received the news with shouts of triumph, and welcomed Cicero as their deliverer and as the father of his country.

Thus the conspiracy found an inglorious end in Rome. Meanwhile, Catiline had taken the command of a body of troops in Etruria, which soon swelled to the dimensions of two legions, animated with the courage of despair; but the forces of the government, victorious in all parts of Italy over the irregular levies of the conspirators, gradually surrounded Catiline on all sides. The consul Antonius, who was not unjustly suspected of favouring Catiline's design, but who had been kept in check by his colleague Cicero, commanded the Roman army; but he seemed not inclined to come to the rescue of an old associate whose cause had become desperate. Under the pretext of suffering from gout, he left the command to his legate, Petreius. Catiline, seeing there was no escape, offered battle near Pistoria in Etruria, and fell with his adherents to the number of 3000, fighting to the last, in March, 62 B.C. Such was the sanguinary end of a civil commotion which, indeed, had no lasting influence upon the destinies of Rome, but is highly interesting to the historian, as showing clearly the rotten state of the Roman republic, and its inability to resist the designs of men like Caesar and Augustus.—T. I.

CATINAT. See MAUREL, ABDIAS.

CATINAT DE LA FAUCONNERIE, NICOLAS DE, marshal of France, and one of the ablest generals of Louis XIV., was the son of the president of the parliament of Paris, and was born 1st September, 1637. He studied for the bar, but having lost his first cause unjustly, as he imagined, he quitted the profession in disgust and entered the army. His conspicuous bravery in the presence of the king at the siege of Lisle in 1667, procured him a lieutenancy in the regiment of guards. He distinguished himself at Maestricht, Senef, Cambray, Valenciennes, and other places noted in the wars of Louis XIV., and rose rapidly in the service, till he attained the rank of lieutenant-general in 1688. Two years after this he inflicted a sanguinary defeat upon Victor Amadeus, duke of Savoy, at Staffarde, and again in 1691 at Marsaille, and made himself master of the whole of Savoy and of a part of Piedmont. In 1693 he was created a marshal of France. In 1696 he acted as plenipotentiary of the French king in arranging the terms of peace with the duke of Savoy. He was then appointed commander of the army in Flanders, and, in spite of the efforts of the prince of Orange and the elector of Bavaria, besieged and took the town of Ath in 1697. In 1701 war broke out again in Italy, and Catinat was opposed to the celebrated Prince Eugene, who commanded the imperial forces. The issue of the campaign was disastrous to the French, and Catinat was superseded by Marshal Villeroy. He was shortly after nominated to the command of the army of Alsacia, but a large portion of his forces having been withdrawn by Marshal Villars, Catinat was reduced to a state of inactivity, and in consequence solicited and obtained his discharge. He spent the remainder of his days in retirement at St. Gratien, and died in 1712.—J. T.

CATLIN, GEORGE, a native of Wyoming, North America, was born in the beginning of this century, of parents who entered that sylvan valley after the close of the revolutionary war and the Indian massacre. The events of his life are well-marked and of considerable interest; his earliest boyhood spent in Wyoming; ten years in the valley of the Oc-qua-go, where he held alternately the plough, the rifle, and the fishing-rod; five years at the classics; two years under Reeve and Gould in Connecticut, studying Blackstone and Coke; three years practising in the courts of Pennsylvania; five years at the easel in Philadelphia; eight years amongst the Indian tribes of the prairies and Rocky Mountains; and eight years in the civilized capitals and towns of Europe, presented to kings, queens, and princes. His father, practising as a solicitor, educated his son for a higher walk in the same profession. But two passions, growing with his growth and strengthening with his strength, shaped a life now rough-hewn for law, into a unique and unexpected model. The love of adventure, fostered by stories of tomahawks and

bisons; and the love of art, the gift of benignant fortune, made the pursuits of his profession distasteful. Accordingly he sold his library and the appurtenances of his office, converted the proceeds into brushes and paint-pots, and started for Philadelphia. When practising the art of painting there, without teacher or adviser, "a delegation of some ten or twelve noble and dignified-looking Indians," strutting about in silent and stoic dignity, with their brows plumed with the quills of the war eagle, wearing tunic and manteean, shield and helmet, arrived in the city, and fired the sensitive imagination of the aspiring painter. Despite the solicitations of friends, relatives, and wife, he remained immovable in his determination to traverse the "far west!" to place on canvass the figures, customs, and ceremonies of people little known, and thus to snatch from oblivion the memory of tribes whose origin was lost in antiquity, and whose existence was rapidly drawing to a close. During the eight years of his travels, Mr. Catlin visited forty-eight tribes; familiarizing himself with their economic and ceremonial history, by becoming one of themselves, and assiduous in the use of brush and palette. By dint of laudable toil he collected three hundred and ten portraits in oil, all painted in their native dress and in their own wigwams, together with two hundred other paintings in oil, containing views of Indian villages, their sports, their dances, their ballplays, buffalo hunting, horse racing, and religious rites. Few books have greater interest to the reader of history than the "Letters and Notes" of Mr. Catlin. On his return, he exhibited his Indian collection in New York, Boston, and Philadelphia. In 1839 he embarked at New York for Liverpool, with six hundred portraits, two grisly bears, &c., making altogether a freight of eight tons. When Mr. Catlin arrived in London, large audiences crowded to see his unexampled specimens, and to hear his lively descriptions. He received visits and invitations from gentry and nobility, looked down on Hyde Park from the top of Mr. Disraeli's house, danced in the Caledonian ball at Almacks, and was presented to the queen. In 1844 a Mr. Melody landed in Liverpool with fourteen Ioway Indians for exhibition in this country, and prevailed upon Mr. Catlin to deliver lectures on their habits and customs. After a short stay in England, they exhibited in Paris and in Brussels. In 1848 Mr. Catlin returned to London, and betook himself once more to painting. But his wife having died some time previous, the healing wounds of bereavement were torn open by the death of his only boy; whereupon he determined to quit England, and return to his native country. Besides the "Letters and Notes on the Manners and Conditions of the North American Indians," Mr. Catlin published a volume entitled "Catlin's Notes of Eight Years' Travels in Europe," and a pamphlet under the title of "Catlin's Notes for the Emigrant to America."—G. H. P.

CATO: the more distinguished persons who bore this name follow in chronological order:—

CATO, *i.e.*, "the Wise or Sagacious," a surname given to MARCUS PORCIUS PRISCUS, sometimes called the Censor and Cato Major, a celebrated Roman soldier, statesman, and orator, who was born at Tusculum in 234 B.C., and passed his earlier years on his father's farm in the Sabine territory. At the usual military age of seventeen he commenced his career as a soldier, in 217 B.C., the year in which Hannibal was laying waste the north of Italy, and throughout the remainder of the second Punic war he signalized himself by his hardness and sobriety no less than by his valour. On the termination of the war he retired to his farm, and is said to have taken for a model the frugality and simple manners of the famous old Roman, Curius Dentatus, who once occupied an adjoining farm. Many of Cato's shrewd and laconic maxims became current among his neighbours, and at length his reputation attracted the attention of Valerius Flaccus, a young nobleman of considerable influence, who persuaded him to remove to Rome and to become a candidate for office. He was elected quaestor in 204 B.C., and served in Africa under Scipio, whose profuse expenditure excited his strong disapprobation, and who was afterwards violently denounced by him before the Roman senate. In 199 B.C. he was made ædile, and in the following year pretor, having Sardinia assigned him as his province. He was elected consul in 195 B.C., along with his friend and patron Valerius, and was appointed governor of Spain, where he conducted military operations with great ability and success, and was rewarded with a triumph on his return to Rome in 194 B.C. Three years later he served under the consul M. Acilius Glabrio in the campaign against Antiochus in Greece, and the

chief glory of the victory gained by the Roman army at Thermopylae was ascribed to Cato. This action terminated his military career, and from this time he took an active and conspicuous part in civil affairs. In 184 B.C. he was elected censor, with his friend Valerius again as his colleague. The remarkable strictness with which Cato performed the duties of this office, and the unflinching determination with which he attacked the vices and crimes of the nobles and checked their luxurious habits, subjected him to great obloquy and raised him up a host of enemies, who assailed him with incessant prosecutions. But he resolutely persevered in his efforts to stem the tide of luxury and vice, and to restore the ancient simplicity of manners and purity of morals. With all his severity and rusticity, Cato was a friend to literature, and was one of the patrons of the poet Ennius, whom he brought from Sardinia to Italy. He learned the Greek language after he was sixty years of age, and according to Cicero, was a warm admirer of the historians, philosophers, and orators of Greece. He was scarcely less celebrated as an orator than as a statesman and soldier, and left behind him 150 orations which were long held in admiration by his countrymen. With all his excellencies, Cato was a man of strong prejudices, and his character was disfigured by great faults. He was envious as well as ambitious, harsh and severe; a man of iron body and iron soul, Livy terms him; and utterly unscrupulous in amassing wealth by all means which the law did not forbid and punish. He was the chief instigator of the third Punic war, maintaining that Rome could never be safe as long as Carthage was in existence, and adding to every speech he delivered in the senate, no matter what the subject might be, the well-known words, "Carthage must be destroyed." He died in 149 B.C. at the age of eighty-five, leaving behind him, besides his orations, a work on rural affairs, entitled "De Re Rustica," and a historical work entitled "Origines," of which only a few fragments remain.—(Livy, lib. xxxix. cap 40; Plutarch, *Life of Cato*; and a life which passes under the name of Corn. Nepos.)—J. T.

CATO, M. PORCIUS LICINIUS, the senior of the two sons of Cato the censor, and the second of his name, is famous for his eminence as a practical jurist, and his authorship of works which became authorities in the Roman law. He was reared in the stoical principles of the elder Cato, and the care bestowed on his physical education had the effect of bracing a naturally weak frame to endure the vicissitudes and hardships of warfare. He served under Popilius Lænas in Liguria in 173 B.C.—in a legion which was afterwards disbanded. Cicero (*De Officiis* i. 11), in illustration of the strict forms of military law, mentions that Cato on this occasion thought it necessary to renew his military oath, before engaging with the enemy. He fought again at Pydna (B.C. 168), and was commended for his prowess by the consul Æmilius, whose daughter he subsequently married. From this time till his death, in 152 B.C. he was exclusively engaged in his legal pursuits. He died as prætor designatus some years before his father. Cicero, in the *De Oratore*, alludes to the publication of Cato's "Responsa," and objects to the introduction of the names of persons, which they seemed to authorize. Aulus Gellius speaks of his having written a valuable treatise "De Juris Disciplina." He is quoted by the jurist Paulus, and Festus refers to his commentaries. It is probably from him that the regula Catoniana take its name. This was a rule of Roman law applying the maxim "quod initio non valet, id tractu temporis non potest convalescere," to test the legitimacy of legacies. He decided that those only could be considered valid which were valid from the first. A bequest, for instance, could only be received by one who was in a rank legally entitled to receive it when the bequest was made; he could not claim it on the ground of having afterwards risen to that rank.—J. N.

CATO, MARCIUS PORCIUS, surnamed UTICENSIS (of Utica), from the place of his death, was the great-grandson of Cato the censor, and was born in 95 B.C. From his earliest years he exhibited great firmness and independence, and as he advanced towards manhood, the inflexible decision, harshness, and severity of his character increased. He applied himself to the study of the stoic philosophy under Antipater of Tyre; and taking his great-grandfather as his model, adopted frugal habits and manners, and inured himself to hardships and privations by frequent exposure to cold and fatigue, by abstaining from food, and by making long journeys on foot, bareheaded, and in all weathers. He affected singularity, and stood out conspicuous from the profligate nobles of his day, in his morals no less than in his

manners. He served his first campaign as a volunteer under Gellius Poplicola in the servile war of Spartacus, 72 B.C., and afterwards, about 67 B.C., as legationary tribune in Macedonia under the propætor Rubrius, where he distinguished himself by his sobriety and temperance, as well as by his courage and activity. In 65 B.C. he was elected quaestor, and corrected various abuses in the administration of the public funds. He supported Cicero against Catiline and his associates in 63 B.C., and made a vigorous speech in support of the motion, that the conspirators should be put to death. On the breaking out of the great civil war, having failed in his efforts to effect a reconciliation between Cæsar and Pompey, he joined the latter, and after the battle of Pharsalia and the death of Pompey, he passed over to Africa. He resigned the command of the army there to Q. Metellus Scipio, the father-in-law of Pompey, who proved incompetent for the task, and was completely defeated at Thapsus, April 6, B.C. 46. Cato then fled to Utica, followed by Cæsar, and finding that the inhabitants were unwilling to stand a siege, he advised his friends to save themselves by flight, but refused to accompany them himself, and resolved to die rather than submit to the conqueror. After partaking of his evening's meal, he tenderly embraced his son and the friends who remained with him, and withdrew into his chamber, where he first read a portion of Plato's *Phædo* on the Immortality of the Soul, and then stabbed himself below the breast, and died that same night. On receiving intelligence of this event, Cæsar exclaimed—"Cato, I grudge thee thy death, since thou hast grudged me the glory of saving thy life."—(Plutarch, *Life of Cato Minor*; Sallust, *Catil.* cc. 52-54; *Lucan*, i. 128, ii. 380; Addison's *Cato*.)—J. T.

CATO, VALERIUS, a distinguished Roman grammarian and poet, who lived about the close of the republic. He was left an orphan at an early age, and was stripped of his patrimony during the usurpation of Sulla. He afterwards acquired a villa and beautiful domain at Tusculum, but his creditors ultimately seized all his property, and he died at an advanced age in great poverty. Besides various treatises on grammar, he was the author of two poems, "Lydia," and "Diana," of which only the titles have survived. To Cato has also been ascribed a poem entitled "Diræ," edited at Oxford in 1838 by Dr. Giles.—J. T.

CATO, DIONYSIUS, the name given to the author of a Latin work entitled "Disticha de Moribus ad Filium." These distichs are in hexameter verse, and consist of moral precepts for the young. During the middle ages they were extensively used in schools, both on the continent and in England. An English version was published by Caxton in 1483.—J. T.

CATROU, FRANÇOIS, a learned French author, and a member of the Society of Jesus, was born in 1659. He officiated as a preacher for seven years, and then undertook the management of the *Journal de Trévoux*. His principal production, "Histoire Romaine," 2 vols. 4to, has been translated into Italian, Spanish, German, and English. It is a learned and valuable work, but disfigured by a bad style. Catrou died in 1737.—J. T.

CATS, JACQUES, born in 1577 at Brouwershaven; died in 1660 at Zagvliet. First studied at Leyden, and then took the degree of doctor at Orleans. He refused a professorship at Leyden, wishing to devote himself to his own studies. But political duties were forced upon him; in 1627 and 1631 he was ambassador in England; in 1636 and 1651 he was grand pensionary of Holland. Cats' poems are described as characterized by simplicity and naïveté. They shared the fate of most national poetry—for a while popular, then disregarded or forgotten, then recalled to public attention and again admired, because it becomes a sort of patriotism to admire them. In something of this feeling, Bilderdijk and Frith republished Cats' poems in 1800. A monument was erected to him at Gand, which, to use the phrase adopted on such occasions, was inaugurated in 1829.—J. A. D.

* CATTANEO, CARLO, born at Milan at the commencement of the present century, celebrated as the greatest economist and statistician of contemporary Italy. He took an active part in the Lombard insurrection of 1848, first, by personally heading the attack in Contrada del Monte; then as the leading member of the committee of war, which so admirably directed the memorable five days' struggle in Milan, that for a while emancipated Lombardy. Cattaneo may be said to have then had Milan in his hands; but when the king of Piedmont entered Lombardy and offered to prosecute the war, Cattaneo, although by conviction a republican, at once yielded his power to a provisional government formed of the king's adherents, and withdrew from all interference in public

affairs. When the king, after repeated defeats, signed an armistice, by the terms of which Milan was again delivered up to the Austrians, Cattaneo went to Switzerland, where he published a valuable work on the Lombard insurrection, and the true causes of its overthrow—as a commentary to which he undertook the publication of very important historical documents relating to that period, under the title of “Archivio Storico,” of which three volumes have already appeared. Cattaneo has been created a Swiss citizen, in consideration of his valuable services in relation to various undertakings of public industrial and economical utility, and has been honoured with the appointment of professor of philosophy at the lyceum of Ticino. Among his most important works may be mentioned a translation of Zschokke's History of Switzerland; “Notizie Naturali e Civili della Lombardia;” and the “Lettere sopra alcune istituzioni agrarie dell' Alta Italia applicabili al sollievo dell' Irlanda,” written in reply to some questions addressed by Lord Ebrington to the Austrian government of Lombardy.—E. A. H.

CATTANEO, DANESE, an Italian sculptor and architect, was born at Carrara about 1500. He spent some time at Verona, as a pupil of Sansovino. Among many other works he executed the tomb of the Venetian general, Alexander Contarini, at Padua; the mausoleum of Giano Fregoso at Verona; and the tomb of Andrea Badoero at Venice. Cattaneo left behind him a long poem entitled “L'Amor di Marisa.”—J. T.

CATTANEO, GIAMMARIA, a learned Italian writer, who died at Rome in 1529, was the author of a celebrated commentary on the Letters and Panegyric of Pliny the Younger: Venice, 1500, and Milan, 1506; of translations of Isocrates and Lucian; and an unfinished poem on the taking of Jerusalem by the crusaders.

CATTENBURGH, ADRIAN VAN, a Dutch divine, born in 1664; died in 1737. He was one of the leaders of the Dutch Remonstrants, and held the Arminian tenets of that sect. He is the author of “Spicilegium theologiæ Christianæ Philippi a Limborch,” 2 vols., folio; a “Life of Hugo Grotius” in Dutch, 2 vols., folio; “Bibliotheca Scriptorum Remonstrantium,” 1 vol., 8vo; “Syntagma Scientiæ Mosaicæ,” 4to, against deists and atheists.—J. T.

* CATERMOLE, GEORGE, an English painter in water-colour, born in 1800 at Dickleburgh in Norfolk. His subjects are chiefly prominent scenes in English history, in Scott's novels, and Shakspeare's plays. His productions are distinguished by genuine poetic feeling and fineness of colour and tone. He designed the engravings for the History of the Great Civil War in England by his brother, the Rev. R. Catermole.—J. B.

CATTHO, ANGELO, archbishop of Vienne, was born at Tarentum, and died at Vienne in 1494. He resided for some time at the court of Charles the Bold of Burgundy, and was the friend of Philip de Comines, to whom he gave some assistance in the composition of his celebrated Memoirs. After the defeat of the duke of Burgundy by the Swiss, Cattho repaired to France, where he was cordially welcomed by Louis XI., who made him his almoner, and afterwards created him archbishop of Vienne in 1482. He addicted himself to the study of astrology, and is said to have announced to Louis the death of his enemy, the duke of Burgundy, at the moment it occurred.—J. T.

CATTON, CHARLES, an English artist, born at Norwich, who served his apprenticeship as a coach painter. He afterwards studied in the academy of St. Martin's Lane. He was the first to introduce any close resemblance to nature, or indeed any sort of art, in the rendering of the animals of heraldic designs. A collection of his drawings of animals was engraved and published. He was chosen one of the original members of the Royal Academy, and became master of the company of paper stainers in 1784. He died in 1798.—His son CHARLES had some fame as a landscape painter. He emigrated to New York in 1800, and died there in 1819.—W. T.

CATULLUS, CAIUS VALERIUS, one of the two poets of the republic whose genius still shines with a lustre unobscured by the brilliancy of the Augustan age. Old politics often pass away in a blaze of light. The sunset of Greek liberty was the meridian of Greek speculation. The last days of free Rome were peculiarly rich in the display of literary eminence, and illuminated by a whole cluster of great names. The earlier poets were rivalled, if not surpassed, in the graces of refinement and fluency by those who, in the succeeding epoch, adorned the imperial court; but they had on their side all the advantage of greater freshness and greater freedom. They were at least

imitators at first hand; their language and imagery were new in Latin speech, while those who followed in their track frequently present only the reflection of a reflection. This freshness is a distinguishing feature of the poems of Catullus. He was a keen student of her literature, and adopted many of his measures, thoughts, and expressions from the lyrists of Greece. Some of his verses are direct translations; others in their metaphors, phrases, and subject matter, vividly recall Greek models. But those phrases and expressions had not become the common stock of poetry, and he applied them with all the vigour of an original mind to the purposes of his own inspiration. He lived before the times of patronage and dictation, with a large share of that daring spirit which belongs more to an ideal than an actual republic. He wrote to please himself, his mistress, and his friends, because he chose and as he chose, and this gives his verses the fascination of freedom which we sometimes miss in Horace, and look for vainly in Virgil. The personal career of the poet was that of most youths of fortune in his age. He was born at Verona about 87 B.C. His father, Valerius, held a good station in society, and was known as the friend and occasional host of Cæsar. Catullus himself must have enjoyed a comfortable independence. Besides the family residence on a promontory of the Lago de Garda, he had a villa near Tibur, celebrated in another of his songs. He came to Rome early in youth—“*venustus et dicax et urbanus*”—and became a favourite with the wits and ladies of the city. Cicero, C. Nepos, Asinius Pollio, Varus, and Calvus were among his friends; to the first he offers one of his most complimentary addresses; the last is the theme of one of his lighter satires. Having wasted his means by a somewhat reckless pursuit of pleasure, Catullus was pestered by duns, and accompanied the pretor Memmius to Bithynia, with a view of reinstating his fortune. Disappointed in his hopes of the expedition, he has recorded his chagrin in verses which allude to “*Memmi clara propago*” in terms strangely contrasting with the eulogy of his more philosophic admirer. The “*Dedicatio Phaseli*,” and the exquisite lines in praise of Sirmio, refer to the poet's return. The death of his brother in the Troad, which called forth some of the most touching expressions of fraternal affection, probably occurred at a later period. The exact term of his own career is unknown; it is only evident from Carmen 52 that he must have seen Vatinius consul in 47 B.C. He appears to have divided the latter years of his life between his northern villa and the capital.

The poems of Catullus which have come down to us are derived from a MS. discovered at Verona early in the fourteenth century. They consist of one hundred and sixteen pieces, a large proportion of which record the shifting moods of the poet's impulsive nature. The most ardent of lovers, a warm friend, a good hater, he has given expression to all forms of passion, with an equal disregard of restraint. His amatory verses are, in their grace, sweetness, and simplicity, gems of art, but they owe their special charms to an air of genuineness. Rich in the most playful fancies, none of them seem to have been written as mere exercises of the imagination. Catullus found in song the natural vent for strong feeling. Whoever Lesbia or Clodia may have been, some living and breathing beauty must have set the poet's heart on fire. His epigrams sparkle with wit, sprightly or spiteful as they serve to preserve a jest or perpetuate sincere indignation. Their scurrility must be explained by the taint of coarseness which pervaded the literature of the time. Three of the most virulent are aimed at Cæsar himself. There is a story told, that on reading one of them, he threw it into the fire, and invited the writer to dinner on the same afternoon, which, if true, places in a conspicuous light the magnanimity of the great Julius. Among the finest of those fugitive pieces are “*Ad Passerem*,” “*Miser Catulle, desinas ineptire*,” “*Furi et Aureli comites Catulli*,” “*Ad Dianam*,” “*De Acme et Septimio*,” “*Ad Pocillatorem*,” &c. The three elegies “*Ad Hortalum*,” “*Ad Manlium*,” and the “*Inferiæ ad Fratris tumulum*,” are interesting memorials of the author's life, and express with delicate pathos the sorrows of his bereavement. Of the poet's longer performances, the most remarkable are the two odes written for the nuptials of Julia and Manlius, the “*Epithalamium Pelei et Thetidis*,” and the “*Atys*.” The first are for passionate depth of conception, beauty of expression, and choice profusion of imagery unrivalled among the love songs of classical antiquity. The exquisite stanza about the young Torquatus has tried and baffled a host of copyists, while the similes of the flower and the vine

in the *carmen* have provoked more imitations than any other in the range of Latin poetry. The hexameters in the *Peleus* and *Thetis* have a greater majesty and flow than is to be found in the verses of the Augustan age. The picture of Ariadne's solitude, and the description of "Bacchus and his crew," are in the highest degree dramatic; in richness of colouring they are equal to the best passages of Keats. The "Atys," both in its tone and rhythm, bears traces of a Greek origin. It is unlike any modern production, and can hardly be appreciated in a northern country. It is properly a birth of the East, a wonderful representation of a wonderful worship. Its wild intensity seems to suit the religion of Cybele. The dithyrambs, which now hurry along with the fire of a maddening frenzy, now break into the passion of remorse, and again die away in a wail of despair, are inspired by the very spirit of the *Mænad*. Catullus is the most versatile of the Latin poets; he touched almost every theme of poetry, and adorned all he touched. Lucretius surpassed him in sublimity; Horace in the melody and refinement of his lyric strains; Ovid was the greater master of elegy; the epigrams of Martial have a keener sting; but Catullus was excellent in all, and only second in any of those lines of effort. He held a high place in the esteem of his contemporaries. Among his successors Ovid speaks of him as the glory of Verona, and feigns to have met his shade among the foremost of the blessed bards. Propertius declares that Lesbia has, through her Roman lover's praise, outstripped the fame of Helen herself; and Martial, in reference to the earlier poets, says, with a mixture of modesty and confidence, "uno sed tibi *sim minor Catullo*." The epithet *doctus* so frequently applied to him, may refer to his intimate acquaintance with Greek literature; but it is more likely used in the sense of *callidus*, to express the skill and subtlety of his own language. One of our living classics has called Catullus "the most elegant of all poets in all ages." We do not know that he belonged to any philosophical sect, but his writings are those of an Epicurean. Oppressed by a prevailing sense of the shadows that close round the sunshine of life, he seeks and finds refuge in the joys of the hour. His morality was that most prevalent in his age. *Πῶς καὶ τράχῃ, θνητὸς ὁ βίος*. "Let us eat and drink for to-morrow we die." The same strain of thought is common in the odes of Horace; it appears in the poetry of all nations from a sort of beauty in the contrast between gaiety and gloom on which it rests. "Death is the end of life; ah, why should life all labour be?" Catullus wrote in thirteen varieties of metre. His text is very corrupt. The best restoration of it is Lachmann's. Dunlop gives a fair selection of imitations of his most famous passages; but the most adequate criticism of him that has yet appeared is Landor's. There have been many versions of his poems; few of them are very successful. It requires a poet to translate a poet—a poet, a lover, and a man of fashion to translate Catullus.—J. N.

CATULUS, the name of an illustrious Roman family belonging to the gens *Lutatia*, which has produced a considerable number of distinguished generals and statesmen:—

CATULUS, CAIUS LUTATIUS, was consul along with A. Postumius Albinus in 242 B.C. He acquired great distinction in the first Punic war by defeating, near the *Ægates*, the Carthaginian fleet under Hanno, destroying no fewer than 120 galleys.

CATULUS, QUINTUS LUTATIUS, consul along with Marius in 102 B.C., gained, in conjunction with his colleague, a signal victory over the *Cimbri* at *Vercellæ*, in the north of Italy. In the civil war he espoused the cause of Sulla, and was prescribed by Marius, B.C. 87. Finding escape impossible, he put an end to his life by shutting himself up in a room filled with the fumes of burning charcoal. Catulus is warmly commended by Cicero for his wisdom, integrity, and eloquence. He possessed a highly cultivated mind, was well skilled in Greek literature, and was celebrated for the purity and elegance of his style.

CATULUS, QUINTUS LUTATIUS, son of the preceding, born about 120 B.C., was chosen consul along with *Æmilius Lepidus* in 78, the year in which Sulla died. He opposed the attempt of his colleague to rescind the laws of the dictator, and afterwards, as proconsul, defeated him in two engagements, and compelled him to take refuge in Sardinia, where he perished. Catulus resisted the proposal to intrust Pompey with the command of the forces appointed to exterminate the pirates in the Mediterranean, and was equally hostile to his nomination to the command of the war against *Mithridates*. He died B.C. 60, leaving behind him the reputation of an honest and courageous man.—J. T.

CAUCHE, FRANÇOIS, a French sailor, born at Rouen, who visited Madagascar in 1638, and along with several companions, spent three years on that island. They afterwards sailed to the Red Sea, where they seem to have followed piratical practices, and captured several vessels belonging to the Arabs and the people of Malabar. Cauche published in 1651 "A true and curious account of the island of Madagascar," &c., the accuracy of which has been impeached, but without just reason, by Flacourt, the governor of the French colony in Madagascar.—J. T.

CAUCHON, PIERRE, bishop of Beauvais during the first half of the fifteenth century. He took an active part in the civil broils which at that period convulsed France, and after the death of Charles VI. became an active partisan of the Burgundian faction. He has been doomed to perpetual infamy by the share which he took in procuring, by the vilest arts, the condemnation of Joan of Arc. Cauchon died suddenly in 1443, twelve years after the perpetration of this crime. He was excommunicated by Calixtus IV., and his character and conduct were held in such abhorrence by the people of his diocese that his remains were dug up and cast upon the highway.—J. T.

CAUCHY, AUGUSTIN LOUIS, one of the most remarkable of the more recent mathematicians of France. Born on 21st August, 1789, his family was happily of a humble though respectable station belonging to the *tiers état*; and so their moderate fortunes escaped being affected by the political hurricanes which afterwards devastated France. Cauchy obtained an excellent classical education, chiefly in consequence of a counsel given his father by the great Lagrange, then *facile princeps* of all analysts—"Do not permit your son to open a mathematical book, or intermeddle with a solitary figure, until he shall have completed his literary studies." The most wholesome advice was followed; but Cauchy's predilection for abstract science soon manifested itself, and he left the polytechnic school, after a brilliant career, in 1807. He began his original labours in 1811, by some remarkable papers (on *polyhedrons*) of pure geometry; but subsequent efforts connected with abstruse points in the Modern Analysis and the Theory of Numbers, as well as his remarkable essay on the propagation of waves on the surface of a heavy fluid of profound depth (crowned by the Academy in 1816), indicated the rise of a genius whose powers and sympathies were confined to no special branch of scientific inquiry, but could encompass and enrich them all. It were useless to attempt to enumerate all Cauchy's services—much less can we reckon up the innumerable papers and memoirs which, to the end of his life, continued to flow with scarcely conceivable rapidity from his too prolific pen. It may be said in perfect truth that there is scarcely a portion of Analysis which he did not advance; less even by what he did himself than by the impulse which his remarkable ideas communicated to the thoughts and investigations of others. He brought the force of his intellect to clear up several of the obscurest and most arduous problems in physical astronomy; and to him are unquestionably owing those last perfections in the Undulating Theory of Light, which, imperfectly appreciated at the period of their publication, lay hidden amid the mass of his memoirs until the experimental researches of Jamin and other physicists of quite recent years, established by experiment the very facts that Cauchy predicted, and of which, so long before, he had divined the cause. Notwithstanding the indisputable eminence of Cauchy as a thinker, it were indeed vain to conceal that great imperfection attached to him as a writer. His earlier works, the "Course of Analysis," the "Differential Calculus," and the "Application of the Infinitesimal Calculus to the Theory of Curves," are confessedly unexceptionable either as to rigour or method; but even here one painfully discerns the rudiments of an obscurity which rapidly grew upon him—an obscurity frequently and fatally affecting the writings of men eminent in various departments of thought. In rare cases perhaps, through affectation, in others through a certain intellectual imperfection, the writers in question forget that a writer and a thinker are different; that to write means to instruct; that, in order to instruct, the condition of the mind to be instructed must be retained constantly before the writer's mind, and that unnecessary ellipses and startling enigmas, whether in algorithm or development, are not a whit more commendable than "stammering" in ordinary speech. In this respect Cauchy sinned greatly. It never occurred to him to ask whether a new idea could not be adequately and fully expressed in common symbols; with the thought, he generally threw

down before one some new and probably unnecessary symbol—demanding that his reader, before being benefited by his discovery, should acquire his new language! Strangely enough, verbosity often attends this kind of obscurity. How often and sadly he wearied the Academy by his everlasting repetitions concerning his famous "Coefficient of extinction," many men still living may tell! He became latterly, indeed, a very *bore* in the Academy. Not the less, however, are his writings a precious mine, from which many bright and unexpected treasures will assuredly yet be disinterred. Cauchy died in 1857. In private life he was all that could be desired—devoted and pure. In politics he had attached himself to the elder Bourbons, and considerations of self-interest never sullied his loyalty. He was naturally pious, and, through conviction as well as education, a sincere catholic.—J. P. N.

CAULAINCOURT, ARMAND AUGUSTIN LOUIS DE, Duke of Vicenza, the celebrated French diplomatist to whom Napoleon, confided many of his most important negotiations, particularly with Russia, was born of noble parentage in the department of the Somme in 1772, and died in 1827. He had some experience in military matters, but none in diplomacy when, on the accession of the Czar Alexander, he was intrusted with an embassy to St. Petersburg. In this and many subsequent diplomatic charges, however, he exhibited so much address, as completely to gain the confidence of Napoleon, who lavished upon him both money and titles. To the intercession of Caulaincourt with Alexander, Napoleon owed not a little of the consideration with which his wishes were treated by the allied sovereigns on the occasion of his first abdication. Caulaincourt, after the fall of the empire, lived in retirement, persecuted by well meaning but probably misinformed partisans of the restored Bourbons, who endeavoured, in spite of his solemn refutation of the charge, to bring home to him the obloquy of having been concerned in the murder of the duc d'Enghien.—His brother, **AUGUSTE-JEAN-GABRIEL**, an able general, served with distinction in the campaigns of the Rhine, in the Peninsula, and in Russia, where he was killed at the battle of Moskowa in 1812.—J. S., G.

CAULET, ETIENNE FRANÇOIS DE, bishop of Pamiers, was born in 1610. He was appointed to that office by Vincent de Paul, and vindicated the choice by his zeal in remedying the evils which the civil war had brought upon his diocese. He introduced various salutary reforms, and devoted a great part of his revenues to the relief of the poor, the aged, and the infirm. Along with the bishop of Aleth he espoused the cause of the Port Royal, in the contest between the Jansenists and Jesuits. He also boldly resisted the claims of the crown to dispose of ecclesiastical revenues during the vacancy of a see. He was in consequence deposed, and died about 1680.—**JEAN CAULET**, his nephew, bishop of Grenoble, was the author of various treatises on ecclesiastical subjects.—J. T.

CAULFIELD. See **CHARLEMONT**.

CAULFIELD, JAMES, an English writer, born in 1764; died in 1826. He became an enthusiastic collector of rare prints and engravings, for the sale of which he opened a shop in 1780. Among his works are—"Lives and Portraits of Remarkable Persons;" "History of the Gunpowder Plot;" "Gallery of British Portraits;" "Cromwelliana;" "Chalcographiana, or the Printseller's Chronicle and Collector's Guide to the Knowledge and Value of Engraved British Portraits," &c.—J. B.

CAUMARTIN, LOUIS LEFEVRE DE, a distinguished French statesman, born in 1552, was successively ambassador to Switzerland, councillor of state, and president of the grand council. Louis XIII. had such a high opinion of his talents and judgment, that he placed him at the head of the magistracy of the kingdom; but he died three months afterwards, in 1623.—His great-grandson, **LOUIS URBAIN**, born in 1653, was educated by the celebrated Flechier, and was highly eulogized by Boileau. He held in succession various important public offices. It was at Caumartin's seat of St. Ange that Voltaire, who had addressed to him some complimentary verses, first conceived the plan of his *Henriade*.—J. T.

* **CAUMONT, ARCISSE DE**, a geologist and antiquary who has contributed more than any other living French author to the propagation of a taste for the study of archaeology among his countrymen, born at Bayeux in 1802. He is the founder of the Linnæan Society of Normandy, and of the society for the conservation of works of art, and has written several archaeological works of great merit.

CAURROY, FRANÇOIS EUSTACHE DU, Sieur de Saint Frémin, a musician, was born at Gerberoy, near Beauvais, in 1549, and died at Paris, August 7, 1609. He was designed by his parents for the order of Malta, of which his brother was a commander. His inclination and his talent for music, however, were so great that the intention was given up, and he was allowed to devote himself to this art. He entered holy orders—at that time quite compatible with the profession of music—became canon of Ste. Chapelle in Paris, and prior of St. Aioul de Provence. About the beginning of 1569 he was appointed superintendent de la musique du roi, an office that was created for him, and which he held successively under Charles IX., Henri III., and Henri IV. The cardinal du Perron was his intimate friend, and not only supplied him with verses for music, but wrote the eulogistic epitaph inscribed on the monument erected to his memory by his successor, Nicholas Formé. He was called by his contemporaries "Le prince des professeurs de musique," a title that rather proves their admiration than his merit, since the same name was given to Palestrina and Orlando di Lasso, both greatly his superiors. He appears to have produced a large number of noëls (songs for Christmas, mostly of an elaborate character), one of which is printed in Burney's History. His most reputed work is a "Missa pro defunctis" for five voices, which, until the beginning of the last century, was always performed at the obsequies of the kings of France. His published works are "Preces Ecclesiasticæ," in 1609; "Precum Ecclesiasticarum," in the same year; "Mélanges de Musique," published by his grandnephew, André Pitart, in 1610; and "Fantaisies," in three, four, five, and six parts, likewise in the year after his death. Besides these, there exist several compositions in manuscript; and he is said to have written some theoretical works which are unknown.—G. A. M.

CAUS, SOLOMON DE, whose name is associated with the history of the steam-engine, was born in Normandy towards the end of the sixteenth century. From his childhood he showed great taste for mechanics and hydraulics. He first settled in England, where he was employed in the service of the prince of Wales; then in Germany, as engineer to the elector of Bavaria, who gave him the superintendence of his buildings and pleasure-gardens. Having spent the greater part of his life with this prince, he returned to France, where he died about 1630. He has left several works on subjects connected with mechanics, and in one of them he describes an engine for raising water by the pressure of steam. He proposes to introduce one end of a pipe below the surface of the water, and then by admitting steam to press upon the surrounding surface, to force the water up the pipe. It has been erroneously said that his opinions on the subject of steam power being considered those of a madman, Solomon de Caus spent the last years of his life in a lunatic asylum.—J. D. E.

CAUSSIN, NICOLAS, a learned French jesuit, born in 1583. Through the influence of Cardinal Richelieu he was appointed confessor to Louis XIII., but he soon lost the favour of his patron, and nine months after his appointment was dismissed from office, and banished from Paris, because, as he alleged, he would not reveal some things he had learned from the king's confession, nor submit to the dictation of his superiors as to the mode in which he should direct the royal conscience. He died in 1651.—J. T.

* **CAUSSIN DE PERCEVAL, ARMAND PIERRE**, son of J. J. Antoine, a distinguished writer on Oriental philology and history, born at Paris in 1795, passed some time among the Maronite christians of Syria, became dragoman at Aleppo, and, after his return to his native country, was appointed professor of Oriental languages in the college of France, and interpreter of Arabic to the ministry of war. Besides a grammar of Arabic and some translations of Arabic historical documents, he has published "Essais sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la réduction de toutes les tribus sous la loi musulmane," 1847.—J. S., G.

CAUSSIN DE PERCEVAL, J. J. ANTOINE, an oriental scholar, born at Montdidier in 1759; died in 1835. He was the pupil of Deshautesayes, whom he succeeded as professor of Arabic at the college of France in 1783. In 1787 he was appointed keeper of the manuscripts at the Bibliothèque Royale, and in 1803 he became a member of the Academy of Inscriptions. His works are a translation into French of the Argonautic expedition, by Valerius Flaccus; "A Sequel to the Thousand

and one *Tales of the Arabian Nights*," translated from the Arabic; and "A History of Sicily under the Mussulmans," also translated from the Arabic, 1802.—B. de B.

CAUX DE CAPPEVAL, — **DE**, born at Rouen in 1700. His admiration for Voltaire's not very sublime epic, the *Henriade*, was so enthusiastic as to inspire him with resolution to translate it into the becoming language of Virgil. That his own taste was not unexceptionable, may be considered proved by the singular, if not original poem which he wrote under the title of "Parnassus." The poet imagines Apollo to take that precious monarch, Louis XV., to the top of Parnassus, and to march before his eyes all distinguished persons of all times in every branch of literature and art. Disgusted with the coldness of the public, the poet retired to Manheim, where he died in 1774.—J. F. C.

CAVAGNA, GIOVANNI PAOLO: this artist was born at di San Borgo Leandro in the territory of Bergamo in 1560. He visited Venice in the noon of Titian's glory, and is supposed to have received instruction from that master. On his return to Bergamo he entered the school of Moroni, the eminent portrait painter, and for some time he followed his delicate colour and firm free manner. Subsequently, however, he adopted the style of Paolo Veronese, and caught very happily his florescence, dash, and dramatic effect. He painted both in oil and fresco, and acquired repute for the expression of his old men and children. He died in 1627.—W. T.

CAVAIGNAC, JEAN-BAPTISTE, a French statesman, born 1762, studied law, and, after holding some subordinate offices, was elected a member of the national convention, in which he voted for the death of Louis XVI. He subsequently served in several diplomatic missions, had a seat in the council of five hundred and in the cabinet of Murat at Naples, was prefect of the Somme during the hundred days, and died in exile at Brussels in 1829.—His brother, **JACQUES-MARIE**, Viscount Cavaignac, born in 1773, rose to the rank of general in the French service. He distinguished himself under Moreau and Murat in Italy, received from Napoleon the grand cross of the legion of honour at Austerlitz, commanded a brigade of cavalry in covering the retreat from Moscow, and fell into the hands of the allies at the capitulation of Dantzig. After his liberation, he obtained his peerage, and other honours.—W. B.

CAVAIGNAC, LOUIS-EUGENE, a younger son of Jean-Baptiste, was born in 1802. Having chosen the military profession, he served in the Morea, obtaining his captaincy in 1829; and in the following year, being at Arras with his regiment when the revolution broke out, he promptly declared himself in favour of the republic. In Algeria, to which he was commissioned in 1832, he built up the fabric of his military reputation by ten years of active service, during which his bravery in the field, his resolute endurance of hardships, and his strategic skill, were equally conspicuous; especially at the taking of Tlemcen, where he won from Marshal Clausel the honour of being appointed commander of the captured fortress; and also in his obstinate defence of that post with a small company of volunteers, against repeated assaults of the Arabs, and an exhausting blockade directed by Abd-el-Kader in person. In 1840 he commanded the advanced guard of Marshal Bugeaud's army, and after other important services was appointed governor of Algeria, with the rank of general of division, by the provisional government in 1848. In the same year he declined the portfolio of the war-office, but promptly undertook the defence of the government against the disaffected and insurgent classes of the Parisian populace. A fierce struggle followed, during which the capital was declared in a state of siege, and Cavaignac invested with the powers of dictator; but at length, after four days of hard fighting at the barricades, he succeeded in completely crushing the insurrection. On resigning his dictatorship, he was elected president of the council; and in the close of the year was the rival of Louis Napoleon for the presidency of the republic. At the *coup d'état* of 1851 he was arrested and imprisoned, but speedily released, and permitted to reside in France. In 1852, and again in 1857, his popularity with the Parisians secured his election to the legislative assembly, but refusing to take the oath of adhesion to the new government, he was excluded from his seat by the votes of a majority of his fellow-deputies. He died in 1857.—W. B.

CAVALCANTI, BARTOLOMEO, an Italian writer, born in 1503; author of a treatise called "Rettorica," which has been often reprinted; of "Trattati, ovvero discorsi sopra gli ottimi

reggimenti delle repubbliche antiche e moderne;" and of a translation into Italian of the *Castrametation* of Polybius, 1552. He died at Padua in 1652.—J. T.

CAVALCANTI, GUIDO, an Italian philosopher and poet, known as the intimate friend of Dante, and a sufferer with him in the political troubles of the thirteenth century, was born at Florence. It is curious to note, that while the greater poet takes Virgil for his guide in the infernal regions, the lesser minstrel decries the study of the Roman bard as hostile to the spread of the Italian language, and, therefore, a crime against national feeling. Cavalcanti's most famous productions are his canzones to love, written under the inspiration of a passion he entertained for a French girl, whom he names Mandetta. He died of a fever at Sarzana in 1300.—A. C. M.

CAVALIER, JOHN, one of the principal leaders of the Camisards or protestants of the district of Cevennes in France, who rose in insurrection on the revocation of the edict of Nantes. He was the son of a peasant, and was born in 1679 at the village of Ribaute. When the persecution of Louis XIV. had driven the protestants of his native district into rebellion in 1702, Cavalier, who was only twenty-three years of age, was one of their first chiefs, and by his great courage, aided by the predictions of a pretended prophetess, he acquired vast influence among the insurgents. Like the Scottish covenanting ministers, the leaders of the Camisards discharged the duties both of preachers and of generals. Cavalier, who possessed military talents of a very high order, worsted the French generals in a succession of sanguinary conflicts, and ultimately compelled the marshal de Villars, who had a great admiration of his abilities, to offer him, in 1704, highly favourable terms. It was agreed that he should be received into the royal service, with the rank of colonel of a regiment of his fellow-protestants, who were to be allowed the free exercise of their own religion. The other chiefs of the Camisards, however, refused to agree to these terms, and persevered in their resistance. But Cavalier, faithful to his engagement, abandoned his native mountains and proceeded to Paris. Finding, however, that he was regarded with jealousy and suspicion by the king and court, he withdrew to Lausanne and afterwards to Holland. He organized a regiment of seven hundred refugees, whom he commanded at the battle of Almanza, where they fought with desperate fury against the French. He ultimately entered the English service, and obtained the rank of a general, with the governorship of Jersey. He discharged the duties of this post with great discretion, as well as bravery and talent. He died at Chelsea in 1740.—J. T.

CAVALIERE, EMILIO DEL, a musician of noble family, was born at Rome about 1550, and died in 1601. He cultivated his natural taste for music in the severe schools of his native city, and produced some madrigals that proved his practical knowledge of the contrapuntal style. He quitted Rome at the invitation of Ferdinand de Medici, to officiate at the court of this prince as inspector of the fine arts. Here he became associated with Bardi, Corsi, Vincenzo Galileo, and Rinuccini, in their purpose of restoring to music the declamatory character it held with the ancient Greeks, as opposed to its very vague expression of sentiment and frequent confusion of sense, by the repetition of words, in the imitative style of canonical contrivance, which at that time universally prevailed. Unlike the two greatly esteemed singers, Giulio Caccini and Jacopo Peri (who were likewise concerned in this important movement, which originated recitative and founded the modern lyrical drama), Cavaliere had a large amount of theoretical knowledge to bring to bear upon the subject, and had, besides this, much of the natural feeling for vocal effect, by which alone their writings are distinguished. In 1590 he produced "Il Satiro," and "La Disperazioni di Filene," two of the earliest attempts in that class of composition which has been modified into the opera of the present day; and, in 1595, "Il Giuoco della Cieca," another piece in the same form, was represented before Cardinals Monte and Mont' Alto. Cavaliere's most important work, and the only one that is printed, is the oratorio of "La Rappresentazioni di Anima e di Corpo," the poem of which was furnished by Laura Guidiccioni, a noble and religious lady of Lucca, and which was performed in the oratory of St. Maria in Valicella in February, 1600. The oratorios of Animuccia, so called on account of their performance in the oratory of the church, had, half a century earlier, excited such general interest, that it was now a piece of ecclesiastical polity to attract the public to the churches by similar entertain-

ments. Though designed for the same purpose, and performed in the same situation, Cavaliere's oratorio was eminently different in character from those of his predecessor; its form was dramatic, and it was represented with scenic decorations, and with action, and even dances accompanied the choruses. Thus, as Animuccia founded the ecclesiastical oratorio—most nobly exemplified in the Passions—Musik of Bach—so the work under consideration originated the dramatic oratorio; of which Handel's Samson, and like productions, are familiar specimens. In this composition the newly-invented recitative forms a prominent feature; but though we find in this the germ of that grand style of declamation which Handel brought to perfection, its merit admits of no comparison with that of the masterpieces the last century and a half have produced. "La Rappresentazioni di Anima e di Corpo" has not only accompaniments for instruments independent of the voices—which at that period were most uncommon—but also a figured bass, from which the performer on the harpsichord improvised a counterpoint. In this respect it agrees with an opera by Peri and Caccini, bearing the same date, and containing, as this does, an explanation of the figures. We thus learn that the practice—always ineffectual, and now happily obsolete—of employing this form of musical shorthand, instead of writing the notes to be played, originated at this period, if not with these composers. Cavaliere was also the first to write, and perhaps the inventor of, the embellishments of the turn and the shake, of which Alessandro Guidotti, the editor of the "Rappresentazioni di Anima e di Corpo," gives a careful description in his preface to this work.—G. A. M.

CAVALIERI, BONAVENTURA, a famous mathematician, was born at Milan in 1598. At the age of fifteen he entered the order of the hieronymites, and at first studied theology; but his taste for geometry soon manifested itself, and he removed to the college of his order at Pisa that he might have better opportunities of instruction. Here he was introduced to Galileo, and soon became one of his most distinguished pupils. He devoted special attention to the determination of areas and volumes contained by curved lines and surfaces, and finally invented a mode of procedure known as the "method of indivisibles," which very much shortened the process till then in use, and was preliminary to the differential calculus. On the recommendation of Galileo he was made professor of mathematics in the university of Bologna, which he filled till his death in 1647. He died of gout, from which he had been a great sufferer during his life; in the ardour with which he prosecuted his favourite studies, he found, it is said, more relief from pain than in the nostrums of physicians. His "Geometry of Indivisibles" was published at Bologna in 1635. The subject was eagerly taken up by the best mathematicians of the day, including Pascal, who made considerable use of it. Cavalieri published a defence and exposition of his method in the year of his death, under the title of "Exercitationes Geometricæ Sex," Bologna, 1647.—J. D. E.

CAVALLI, FRANCESCO, a musician, was born at Venice in 1610, where probably he died in April, 1676; at least Monferrato was appointed his successor at the duomo on the 30th of that month. His family name appears to have been Calletto, the reason for the change of which is unknown. He was famous as a singer, still more as an organist, and most of all as a dramatic composer. The first of his operas seems to have been "Le Nozze di Teti e di Peleo," dated 1639; and the last, "Coriolano," dated 1669. It has been stated, and frequently repeated, that in his opera of "Giasone," dated 1649, is the earliest instance of an aria so defined by title, and distinguished by rhythmical regularity from the recitative, in which the entire dialogue of the first lyrical dramas was conducted; but Monteverde anticipated him in this important feature of dramatic music. He held for some time an appointment at the court of the elector of Bavaria. In 1660 he went to Paris by invitation of Cardinal Mazarin, where he produced, on the occasion of the marriage of Louis XIV., his opera of "Xerxes," which had been given in Italy six years earlier. In 1668 he succeeded Rovetta as maestro di capella at the cathedral of St. Mark in his native city. His many operas were greatly esteemed in his own time, and several of them remained upon the stage long after his death. A piece from his opera of "Eismena" is printed in Burney's History.—G. A. M.

CAVALLINI, PIETRO: this eminent old painter was born at Rome in 1279. He is believed to have been a pupil of Giotto; his style undoubtedly follows that master, and with Giotto he

worked in mosaic in the navicella of St. Peters. He practised his art with an enthusiasm that was quite devotional; according to some accounts the number of his works amounted to 1300. His industry was only equalled by his piety; his life was so ascetically exemplary that he was within a few inches of being canonized. In fact, he was as good as a saint, if he were not one, and some of his handiworks performed miracles in the most orthodox and saintly manner. A crucifix wrought by him was gifted with speech, and a figure of the Virgin, of his carving (for he was a sculptor also) performed some very extraordinary feats. His most remarkable work was his fresco of the "Crucifixion" in the lower church of San Francesco at Rome, a wonderful vestige of Giotto-esque art. The relics of this artist are few and fragmentary, and much doubt and discussion cling to every portion of his history and his works. By some he is reputed to have contributed the designs of the house of Edward the Confessor in Westminster abbey, and also the crosses in memory of Queen Eleanor. There are some anachronistic stumbling-blocks in the path of this notion however. He probably died in 1364.—W. T.

CAVALLO, TIBERIUS, a distinguished electrician, born at Naples in 1749; died at London in 1809. He was sent to London to acquire a knowledge of commerce in 1771, but being of a studious turn, was diverted from mercantile to scientific pursuits, and finally relinquished the former altogether. He made some interesting researches in the science of electricity, and invented some useful instruments. In 1779 he was elected a fellow of the Royal Society of London. His principal work is a "Complete Treatise of Electricity," 1777; enlarged and republished in 1795. He wrote also "An Essay on the Theory and Practice of Medical Electricity," 1780; and "Elements of Natural and Experimental Philosophy," 1803.—J. B.

CAVAM-ED-DOWLAH (Elevated in the State), the title of a Turkish prince frequently called Carbonas and Cammoran, but whose real name was Ketboga, who lived in the time of the first crusades. After the death of Malek Shah, he supported Barkyarc, the eldest son of that prince, against his uncle, Tatash, but was worsted in the conflict, and taken prisoner. Tatash died soon after, however, and Ketboga recovered his liberty. He was subsequently made prince of Mosul, and at the head of an immense force blockaded the army of the crusaders in Antioch, but was signally defeated by them (June 28, 1098), and driven out of Syria. He died in 1101.—J. T.

CAVANILLES, ANTONIO JOSÉ, a celebrated Spanish botanist and ecclesiastic, was born at Valencia on 16th January, 1745, and died at Madrid in May, 1804. His parents were poor. He received his first education among the jesuits of Valencia. He subsequently turned his attention to theology and philosophy. He removed to Murcia, and was appointed by the duke de l'Infantado to superintend the education of his sons. In 1777 he accompanied the family to Paris, where he continued for twelve years. During that period he had an opportunity of studying natural history, and particularly botany, to which subject he afterwards devoted much of his time. His botanical writings extend from 1785 to 1790. His earliest botanical work consisted of dissertations on plants belonging to the class monadelphia. It included figures and descriptions of species and genera of malvaceæ, sterculiaceæ, and geraniaceæ, as well as of passiflora and other plants having their stamens united by the filaments. The work extended to ten fasciculi, and was published partly in Paris and partly in Madrid. The number of plates is 296. Cavanilles also published figures and descriptions of plants which grow naturally in Spain, or are cultivated in gardens in that country. The work extends to six volumes, and contains many interesting plants from Mexico, Peru, and Chili, as well as from New Holland and the Philippine Islands. Among his other works may be noticed—"A Treatise on the Natural History, Geography, and Agriculture of the Kingdom of Valencia," 1795, 2 vols.; "Observations on the article 'Spain,' in the new Encyclopædia;" and contributions to the Madrid Annals of Natural Sciences. Cavanilles was elected a corresponding member of the French Institute; and in 1801 he was appointed director of the royal botanic garden at Madrid. He afterwards published "Elementary Principles of Botany," and a description of the plants used in his public lectures. At the time of his death he was engaged in the preparation of his "Hortus Regius Matritensis," which was to contain descriptions of rare or curious plants in the garden or herbarium at Madrid. The genus Cavanillea was named after him by Thunberg.—J. H. B.

CAVARAZZI, BARTOLOMEO, called **CRESCENZI**. This painter was born at Viterbo about 1590, was a pupil of Cavaliere Roncalli, called Pomarancio. He was subsequently taken under the patronage of the noble family of the Crescenzi, from whom he derived his sobriquet. He painted many pictures for his patron, and for the churches of Rome. He possessed, according to Lanzi, "a captivating and natural style." He painted a St. Anna in the church of that saint "in his best taste, and with a vigorous pencil," writes Baglione. In the church of St. Orsola there is a remarkable work of Caravazzi's, representing the saint with the famous legend of the eleven thousand virgins. He died at Rome in 1625.—W. T.

CAVE, EDWARD, a printer, born at Newton in Warwickshire in 1691. His father followed at Rugby the trade of a shoemaker, and was supported by his son in the latter part of his life. Edward was educated at Rugby school under the Rev. Mr. Holyock, who was so greatly pleased with his progress as to recommend him as a servitor to some of his wealthy scholars, and to resolve to prepare him for the university. Being unjustly charged with a petty theft, however, Cave lost the favour of his master, and was at length compelled to leave the school, and abandon all hope of a literary education. He then entered the service of a collector of excise, but being harshly treated by his employer's wife, he proceeded to London in search of work, was for a short time in the employment of a timber merchant, and then became apprentice to Mr. Collins, a printer of some note. In this new situation he commended himself so much to his master by his skill and ability, in the course of two years, as to be sent to Norwich to conduct a printing-office, and publish a weekly paper. His master dying before the end of his apprenticeship, he left the house and married. At this time he worked as a journeyman in the printing-office of Mr. Barber, and wrote in *Mist's Journal*. He corrected the *Gradus ad Parnassum*, and was liberally remunerated by the company of stationers. He also wrote "An Account of the Criminals," and published many pamphlets. He had obtained a place in the post-office, which did not occupy all his time, and afterwards became clerk of the franks, a situation in which he acted with great firmness—frequently stopping franks given by members of parliament to their friends. This procedure, however, led to his citation before the house for a breach of privilege. He was accused of opening letters. By pleading his oath of secrecy he was dismissed. Having purchased a small printing-office, he began the *Gentleman's Magazine*, a periodical that has been continued with remarkable success till the present day, and by means of which he amassed a considerable fortune. After his wife's death in 1751, he lost his sleep and appetite, and fell into a bad state of health, from which he never recovered. He died January 10, 1754, after the completion of the *Magazine's* twenty-third year. Cave is described as a man of large stature and great strength. In his latter years he was much afflicted with the gout. His mental faculties were slender, narrow, and slow; but his memory was tenacious, and his disposition calm. His chief claim to notice is his having commenced, by a new species of publication, an important epoch in the literary history of Great Britain. His life has been written by Dr. Johnson, who, in the earlier part of his career in London, was liberally befriended by the printer.—S. D.

CAVE, WILLIAM, a theologian of great learning, was born at Pickwell in Leicestershire on the 30th of December, 1637. In May, 1653, he was admitted into St. John's college, Cambridge, took his B.A. degree in 1656, and his M.A. in 1660. In 1662 he was presented to the vicarage of Islington. After taking the degree of D.D. in 1672, he was presented to the rectory of Allhallows the Great, London, in 1679. In 1684 he became canon of Windsor, and in 1690 vicar of Isleworth in Middlesex, having previously resigned the rectory of Allhallows, and soon after the vicarage of Islington. His death took place in 1713; and his body was interred in Islington church, where a monument has been erected to his memory. For some time he had been chaplain to Charles II. The life of Dr. Cave seems to have been that of a studious man, who took comparatively little interest in public affairs, because he was so much occupied with books, and his own publications. His principal works are—1. "Primitive Christianity, or the religion of the ancient christians in the first ages of the gospel," London, 1672. This has been several times reprinted. 2. "Tabule Ecclesiasticæ, tables of the ecclesiastical writers," London, 1674; reprinted at Hamburg in 1676

without his knowledge. 3. "Antiquitates Apostolicæ, or the history of the lives, acts, and martyrdoms of the holy apostles of our Saviour, and the two evangelists, St. Mark and St. Luke. To which is added, an introductory discourse concerning the three great dispensations of the church, patriarchal, mosaical, and evangelical; being a continuation of Antiquitates Christianæ, or the life and death of holy Jesus," written by Jeremy Taylor: London, 1676, folio. 4. "Apostolici, or the history of the lives, acts, deaths, and martyrdoms of those who were contemporaries with, or immediately succeeded the apostles; as also of the most eminent of the primitive fathers for the first three hundred years. To which is added, a chronology of the first three ages of the church," London, 1677, folio. 5. "A Dissertation concerning the government of the ancient church by bishops, metropolitans, and patriarchs; more particularly concerning the ancient power and jurisdiction of the bishops of Rome, and the encroachments of that upon the other sees, especially the see of Constantinople," London, 1683, 8vo. 6. "Ecclesiastici, or the history of the lives, acts, deaths, and writings of the most eminent fathers of the church that flourished in the fourth century," London, 1682, folio. 7. "Chartophylax Ecclesiasticus," London, 1685, 8vo. 8. "Scriptorum Ecclesiasticorum Historia Literaria," i.e., a literary history of ecclesiastical writers, in two parts, folio; the first printed at London, 1688, and the second in 1698. The best known of these works are 1, 3, 4, and 8, especially the last, which is by far the most valuable of all. The rest have been superseded by modern works, which in many instances give better and more correct information on the topics discussed. But the "Historia Literaria" is still indispensable to the scholar, and will perpetuate the name of the author. It was reprinted at Geneva in 1705 and 1720; but the best edition is that which was printed at Oxford by subscription, in two vols., folio, 1740–48. This contains the author's last amendments and additions, with some contributions by others. It was principally superintended during the printing by Dr. Daniel Waterland.—S. D.

CAVEDONE, GIACOMO: this master was born at Sassuolo in the Modenese in 1577, and died in 1660. The inconsiderate severity of his father drives him at a very early age into the world to earn independent bread. He enters the service of a nobleman, a lover of art, and a collector of pictures. The patron exhibits his page's drawings, and introduces him to Annibale Carracci, who encourages the young beginner, and lends him drawings to copy. The student prospers, and soon is received into the school of the master. Formally apprenticed to art, he works assiduously and progresses wonderfully. After some time he proceeds to Venice and carefully examines the works of Titian. He seeks to dive into the secret of their delicious colour. From day to day he subjects them to his piercing perusal, and he comes away victorious. He paints afterwards in a blended manner derived from Carracci and Titian. At Bologna his works were esteemed as equal to the productions of Carracci; and Albano, asked by a stranger if there were any Titians at Bologna, replied—"No, but there are two works by Cavedone in St. Paolo, which are as good." It is even recorded that Rubens, Velasquez, and Michelangelo Colonna supposed Cavedone's "Visitation of the Virgin" in the king of Spain's chapel, to be the work of Annibale Carracci. He painted for the churches of Bologna both in oil and fresco. His manner in the latter mode of art was so felicitous that Guido adopted him as a model. He possessed an extraordinary facility and extreme rapidity of execution; yet never—for he was a true artist—condescended to be negligent, or upheld want of finish, or conceived coarseness to be good effect. He was correct in drawing, and especially careful of his hands and feet—a good sign. He favoured simple attitudes and gentle expression: length of proportions, a compendious method of treating the hair and beard, a graceful and rapid touch, and a rectilinear folding of his draperies, characterize the manner of Cavedone. He rose to the highest eminence in his art; he then tottered, fell, and ended miserably. Troubles gathered thickly round him. His wife was charged with witchcraft, and the foolish, foul accusation preyed upon his mind. His only son, a youth of great promise, fell sick and died. Illness came also upon him; a scaffolding badly constructed, falling, nearly crushed him. His was a nervous anxious temperament, easily disorganized. The canker of disease formed in his mind, and palsied his hand. Imbecility and poverty came next, and then death. He left many important works, which are rightly prized as gems, even in such a diamond mine as

Bologna. Of these the most noted are his "Adoration of the Magi;" his "Holy Family;" "Last Supper;" "Four Doctors of the Church;" and the great work in the church of the *Mendicanti di dentro*, representing St. Alo and St. Petronio kneeling before the virgin and child, surrounded by angels. Bologna rightly esteems these; yet the old man that painted them begged for bread, and not getting it, died of hunger in the streets of the same Bologna.—W. T.

CAVEIRAC, JEAN NOVI DE, a French ecclesiastic, born in 1713. He is the author of several works against tolerating the protestants, and of apologies for the massacre of St. Bartholomew's day, and the revocation of the edict of Nantes. He wrote a treatise in defence of the Jesuits entitled "Appel à la raison des écrits publiés entre les Jesuites de France," and was in consequence condemned to perpetual banishment. But he was permitted to return to France after the disgrace of the duke de Choiseul. Caveirac is the author of two pamphlets against Rousseau. He died in 1782.—J. T.

CAVENDISH, the name of a noble English family, two branches of which have attained dukedoms, and have figured conspicuously in the history of the country. They sprang from SIR JOHN CAVENDISH, chief justice of the court of king's bench in 1366, 1373, and 1377, and chancellor of the university of Cambridge. His younger son is said to be the person who actually slew Wat Tyler, and the judge himself was put to death by a mob of insurgent peasants in the fifth year of Richard II. WILLIAM, the fourth in descent from him, was gentleman-usher to Cardinal Wolsey, and one of the few who adhered to him in his disgrace. He wrote a life of his old master, which was published in a mutilated form in 1641, and was first correctly printed in Wordsworth's *Ecclesiastical Biography*. After the death of the cardinal, Cavendish was taken into the service of the king, was made treasurer of his chamber, and a privy councillor, and laid the foundation of the vast possessions of the Cavendishes, by obtaining extensive grants of abbey lands at the dissolution of the monasteries. Sir William was the founder of Chatsworth. His third wife, the famous Bess of Hardwick, added largely to the estates and influence of the family. His grandson,

CAVENDISH, WILLIAM, Earl, Marquis, and Duke of Newcastle, was a zealous supporter of the royal cause in the great civil war. He was born in 1592, and at an early age, by his remarkable abilities and attainments, he attracted the notice of James VI., who raised him to the peerage in 1620 as Baron Ogle and Viscount Mansfield. Charles I. advanced him to the higher dignity of earl of Newcastle, and subsequently intrusted to him the care of the prince of Wales. When hostilities broke out between Charles and the parliament, the earl contributed £10,000 to the royal treasury, and raised a troop of horse, consisting of two hundred gentlemen, who served at their own charge. In 1642 the king appointed him general of all the royalist forces in the northern and midland counties. In the course of a few months he drove the enemy nearly out of Yorkshire, and next year he recovered Scarborough, took Rotherham and Sheffield, and after some minor successes, inflicted a severe defeat upon Lord Fairfax at Atherton Moor, near Bradford, June 30, 1643. He then captured in succession the towns of Bradford, Gainsborough, Lincoln, and Beverley, but he was unsuccessful in an attempt to reduce Hull, the only place then held by the parliament north of the Humber. The king rewarded him for these achievements by raising him to the rank of marquis of Newcastle. When the Scotch army marched into England, the marquis kept them for some time at bay in Northumberland and Durham, but was ultimately obliged to retire southward for the purpose of preserving York, which was seriously endangered. After sustaining a siege of three months in that city, he was relieved by the arrival of Prince Rupert at the head of twenty thousand men. The parliamentary army withdrew at his approach to Marston Moor, about eight miles from the city. Not content with raising the siege, the prince insisted on attacking the enemy, in opposition to the earnest advice of the marquis. The royalists were defeated with great slaughter. Newcastle's regiment, composed of his old tenants and domestic retainers, refused to flee, and were slain almost to a man. Their chivalrous leader, weary of a strife always distasteful to him, and disgusted with the treatment he had received from the court, retired to the continent, and continued abroad till the Restoration. His extensive estates were confiscated by the parliament, and he was reduced to extreme poverty. He and his wife were at one time forced even to pawn

their clothes. On the accession of Charles II. the marquis returned to England. He was loaded with honours, and in 1664 was created duke of Newcastle. He died in 1676 in the eighty-fourth year of his age, and was buried in Westminster abbey. During his exile he wrote a treatise on horsemanship, and several comedies, "The Country Captain;" "The Humorous Lover;" "The Triumphant Widow," &c.

CAVENDISH, MARGARET, Duchess of Newcastle, the second wife of the preceding, was born about the end of the reign of James VI., and was the daughter of Sir Charles Lucas of Colchester. She married the duke at Paris in 1645, and remained abroad with him till the Restoration. On her return to England she spent the remainder of her life in writing an immense number of plays, poems, overtures, and philosophical discourses, together with a life of her husband, amounting in all to thirteen folio volumes, ten of which are in print. This most voluminous of female writers died in 1673. "The high-souled" duchess, as she has been termed, was an especial favourite with Charles Lamb.

CAVENDISH, WILLIAM, second son of Sir William, carried on the main line of the family, and was elevated to the peerage as Baron Cavendish in 1605, and created earl of Devonshire in 1618.

CAVENDISH, CHARLES, a younger son of the second earl of Devonshire, born in 1620, acquired great distinction by his valour and skill in the civil wars between Charles I. and the parliament, and attained the rank of lieutenant-general in the royal service. He captured Grantham, and defeated a body of the parliamentary forces at Donnington in 1643; but a few days after was defeated and slain in an encounter with Cromwell near Gainsborough. Cavendish was among the most lamented victims of the civil war. He was so much beloved, that when his body was brought to Newark, it was with great difficulty, and not till after the lapse of some days, that the people would allow it to be interred.—(See *Cromwell's Letters and Speeches*, vol. i. p. 122, and vol. iii. pp. 388, 391.)

CAVENDISH, WILLIAM, fourth earl and first duke of Devonshire, was born in 1640. He was one of the most upright statesmen and distinguished patriots of his time. He spent the early part of his life abroad. On his return to England in 1661, he entered the house of commons as member for Derbyshire, and soon distinguished himself by his vigorous opposition to the corrupt measures of the court. In 1678 he was one of the committee appointed to draw up articles of impeachment against the treasurer, Danby. Next year he was chosen a member of the privy council as remodelled by Temple; but the perfidious conduct of the king and his advisers soon compelled him to withdraw. In 1680 he carried up to the house of lords the articles of impeachment against Chief-justice Scroggs, and took a prominent part in the desperate struggle of the whig party to exclude the duke of York from the succession to the throne. At great personal risk he supported his friend Lord William Russell on his memorable trial. After his condemnation, he offered to change clothes with him in the prison, and remain there while Lord William made his escape. He was one of the principal promoters of the Revolution, and upon the landing of the prince of Orange, was the first nobleman who appeared in arms to welcome him. He held several important offices at the court of William and Mary, and was created duke of Devonshire in 1694. His last public service was to act as a commissioner for concluding the union with Scotland. He died 18th August, 1707, and directed the following inscription to be inscribed on his monument:—

WILHELMUS DUX DEVON,
BONORUM PRINCIPUM FIDELIS SUBDITUS,
INIMICUS ET INVISUS TYRANNIS.

J. T.

CAVENDISH, HENRY, one of our most celebrated English physicists; born in 1733; died at the ripe age of 77. Cavendish was second son of the duke of Devonshire; possessed, therefore, of a competent, although moderate fortune. The elders of this noble family earnestly desired that, according to custom, Henry should raise himself by means of a profession, advancement in which would be secured to him by their influence in the state; but to their serious disappointment—a disappointment rising from disapproval to alienation—his tastes lay in the direction of the culture of science, and in the enjoyment of the simplicities of life. His career was a most successful one, and soon gained him a personal consideration more elevated and lasting than title or rank could have bestowed. A controversy has recently been carried to some degree of keenness among scientific men, as to whether the honour of the discovery of the composi-

tion of water—one of the most remarkable in history—be due to Cavendish or James Watt. The fact had to some extent been indicated by Scheele; and perhaps the truth is, that the somewhat vague presentiment, known to both these eminent men, was defined by each. It is most certain that Lavoisier accepted the investigation of Cavendish as original, and confirmed it by experiments on a larger and more adequate scale. First of all, by common consent, Cavendish detected the peculiar properties of hydrogen; and he advanced, through effect of his peculiar precision, to his memorable analysis of nitric acid—succeeding in combining oxygen and nitrogen by the electric spark. It merits to be recorded, that on his announcing this discovery to Berthollet, the eminent Frenchman replied by the same courier that he had detected the composition of ammonia. The facts referred to have now in so far lost their interest through familiarity; but in history they will be ever memorable; they are great landmarks in the progress of discovery. Perhaps, however, the name of Cavendish is now most generally known through his determination of the mean density of the earth. Availing himself of the ease with which the torsion of a thread can measure small forces—a principle brought into play first by Coulomb—he constructed the great apparatus which is now so widely known. His experiments, recalculated by Francis Baily, give us that mean density, 5.448. They have been three times repeated since—once by Baily himself, and twice by Reich—the results being 5.660, 5.440, and 5.577. The mean of the last three is 5.559, and the mean of all the four 5.531, no slight evidence of the accuracy of the original efforts of Cavendish.—As years passed on, the fortunes of this excellent person underwent a very great change—an uncle bequeathing him a fortune of £300,000. Nothing, however, was thereby changed to Cavendish, excepting that his liberality showed itself on a larger scale, and that his benefactions to science increased in proportion. He altered indeed the details of his household, but he preserved intact his primitive simplicity, his methodical habits, and the purity of his pursuits. And he was enabled to collect one of the choicest libraries ever brought together by a single man: he threw this open to all inquirers, issuing with great freedom tickets to some, that enabled them to consult and read in his magnificent hall, while others obtained the power to carry what books they desired to their homes. The liberty thus generously given was of course guarded by strict regulations, to all of which Cavendish with some whimsicality compelled himself to submit. To prevent interference with his privacy, his great library was placed several miles from his house, and it is said, that when he wished a book, he applied to the librarian exactly in the way to which the public were required to conform! Cavendish left at his death an accumulated fortune of £1,300,000, a sure evidence of the constant moderation of his life. Few names in English science remain surrounded with a higher respect.—J. P. N.

CAVENDISH, LORD FREDERICK, the third son of the third duke of Devonshire, was born in 1729. He chose the military profession, and ultimately attained the rank of field-marshal. He represented first the shire, and afterwards the town of Derby in several parliaments, and was distinguished by his chivalrous sense of honour. He died in 1803.—His brother, LORD JOHN CAVENDISH, was one of the most prominent members of the whig party towards the close of the last century. He was one of the lords of the treasury under the marquiss of Rockingham in 1765, and, on the resignation of Lord North in 1782, Lord John was made chancellor of the exchequer in Lord Rockingham's second administration. He died in 1796.—J. T.

CAVENDISH, SIR ROBERT SPENCER, a distinguished English naval officer, was born in 1791. He entered the navy at an early age, and served under Nelson in the East Indies, and against the combined French and Spanish fleets, was in the expedition to Egypt in 1807, at the blockade of Toulon in 1808, and of Marseilles in 1813; served in the contest with the United States, and on the coast of South America in 1819. In 1823 he signed the capitulation granted to the dey of Algiers, and was sent to the coast of Greece and into the Archipelago to protect our commerce. Sir Robert was for some time secretary to the duke of Clarence, afterwards William IV. He returned to active service in 1828, and was appointed to the Mediterranean station. He died at Alexandria in 1830. A kind of manual or naval catechism entitled "Ninety-Nine Questions," is said to be from his pen.—J. T.

CAVENDISH or CANDISH, THOMAS, born at Trimby in Suffolk, was the second Englishman who sailed round the globe. He entered the naval service at an early age, and when war broke out between Spain and England, he resolved to repair his dilapidated fortune at the expense of the Spaniards. In 1585, having obtained letters of marque, he undertook an expedition to the coast of Virginia and Florida, and returned to England with considerable booty. This success encouraged him to undertake a second expedition, and next year, July 22nd, he sailed from Plymouth with three small ships. His first descent was made on Sierra Leone and the coast of Guinea, where he collected a rich booty. He then touched at the island of St. Sebastian, sailed along the coast of Patagonia, passed through the Straits of Magellan, 7th Jan., 1587, defeated the Spaniards in numerous encounters, burned and pillaged their villages and towns, and took many rich prizes along the coasts of Chili and Peru. On the 28th of July he fell in, near California, with the *Santa Anna*, an Acapulco ship of seven hundred tons, laden with a cargo of immense value, and in spite of the inequality of his force, captured her, after a conflict which lasted six hours. On the 12th of May, 1588, he doubled the Cape of Good Hope, and having completed the circumnavigation of the globe, he reached England again on the 9th September. His voyage gained him honour as well as immense wealth, as it contributed not a little to the progress of geographical discovery. But his hastily gotten riches were as rapidly dissipated, and he was compelled in 1591 to undertake another voyage, which was entirely unsuccessful. His ships were driven back by contrary winds, and at length shipwrecked on the coast of Brazil. He became dispirited at his reverses, and died of grief in the flower of his age.—J. T.

CAVOIE, LOUIS D'OGER, Marquis de, a distinguished French officer, who was born in 1640, and died in 1716. He was one of the most brilliant attendants in the court of Louis XIV., and was remarkable for his intrepidity. In 1666 he entered as a volunteer in the Dutch fleet, and served with great distinction under De Ruyter in the war with England. His conspicuous bravery gained him the friendship of Turenne, whom he accompanied in all his campaigns. He was much esteemed also by Marshal Luxembourg and Racine, and bore the highest reputation for loyalty and integrity. He was a liberal patron of literature.—J. T.

CAVOLINI, FILIPPO, an Italian naturalist, born at Naples in 1756, published a number of dissertations of considerable value, the principal of which are on zoophytes and marine plants. He died in 1810.

* CAVOUR, CAMILLO DI, Count, the younger son of an ancient Savoyard family, was born at Turin, August 10, 1810. Cavour was sent at an early age to the military academy, where he obtained the rank of lieutenant in the corps of engineers, and shortly afterwards was appointed one of the royal pages. He resigned his commission and his position at court, however, in order to gratify his desire to travel, and proceeded to England. The power and influence of the English nation appear to have produced a great impression on his practical and positive intelligence. He attributed the supremacy of England less to the vigour and energy of the national character than to her institutions, and consequently became an earnest admirer and advocate of constitutional monarchy. He also applied himself to the study of political economy, and declared himself a believer in the principles of free trade. With these views, it is not surprising that on his return to Turin, Count Cavour should have taken part in the disturbances that compelled the king of Piedmont to grant the constitution of 1848. He was chosen with Santa Rosa, Brofferio, Durando, and others, to form a deputation to urge upon the king the danger of longer delay in yielding to the demands of his subjects. Shortly after the proclamation of the constitution, Cavour was elected deputy to the chamber by the first electoral college of Turin, but his debut in political life does not appear to have been very successful, and at the next election he failed to obtain a seat. He was, however, re-elected in 1850, and nominated minister of agriculture, commerce, marine, and finance. He resigned in 1852, and again visited France and England. On his return, he was commissioned by the king to form a cabinet, and has ever since held the position of prime minister. The policy of Count Cavour is severely blamed by the national party in Italy, who hold that he sacrifices the interests of the

country at large to the aggrandizement and importance of the house of Savoy, of which he is the honoured and distinguished servant. But this is not surprising, as Count Cavour himself is by family, sympathy, and tendencies, a Savoyard, and only Italian by the accident of birth. The people of Italy, however, not excepting the Piedmontese, are yearly becoming more and more avowedly national in their aspirations. Every one of the late insurrections, in whatever part of the Peninsula it has occurred, has been attempted in the name of the unity of Italy—a fact necessarily threatening the very existence of the present reigning families in the separate states. In the attitude he has caused the Piedmontese government to assume, Count Cavour has shown great perspicacity and tact. Driven by the necessities of his position, and the interests he serves, to a continually wavering policy, he has, with great diplomatic skill, alternately caressed or persecuted, according to circumstances, the revolutionary element so powerful in the more oppressed states of Italy, and visibly gaining ground in Piedmont itself. Hence the encouragement given by the minister to the insurgents who invaded the Lunigiana in 1856, on condition of their raising the cry of “Viva Casa Savoia,” and their arrest by the Piedmontese authorities on the failure of the attempt. Hence the exciting words of the “memorandum” of the count to the conferences of Paris, and his assertions in the chamber that “great revolutions cannot be achieved by the pen. . . . the policy of the cabinet is irreconcilable with that of Austria;” contradicted a few days after by the declaration that “the monarchy only exists in virtue of treaties which it respects,”—alluding to the treaties of 1815, which, while they gave Piedmont and Sardinia to the house of Savoy, consigned Lombardy to Austria. None can deny that Count Cavour has hitherto steered the vessel of his government amid conflicting elements and through difficult channels with consummate skill. He is admired in the Piedmontese chamber rather as an elegant *causeur* than as an orator; and he is described as very remarkable for facility and clearness in discussion. He has acquired some renown as a journalist, and is the author of several highly esteemed works on political economy.—E. A. H.

CAWTHORN, JAMES, a minor poet of the last century, was born at or near Sheffield in 1721. But little is known of his family or of the events of his life. He was educated at the grammar schools of Rotherham and Kirkby-Lonsdale; whether he went to any university is uncertain. In 1743 he was chosen master of Tunbridge school by the Skinners' company of London. In conjunction with his patrons he founded the library annexed to that seminary. He is said to have been in the general intercourse of life generous and friendly; but in the management of his school singularly harsh and severe. Although a bad rider, it is said that he was much addicted to hunting; and with no ear for music he was enthusiastic on the subject of concerts and operas. He was killed by a fall from his horse in April, 1761, and was buried in Tunbridge church. Cawthorn's poems consist chiefly of moral tales, moral essays, epistles in the style of Ovid, and one or two amatory pieces. He is a close but feeble imitator of Pope. Always straining after sublimity and point, he mistakes bombast for grandeur, and only puns where he means to be witty. Thus, in the epistle of Abelard to Eloisa, we have such lines as—

“Thy uncle's form, in all his ire arrayed,
Serenely dreadful, stalked along the shade.”

And in his “Prussia,” a heroic poem celebrating the victories of Frederick the Great, he expresses the hope that the monarch's exploits may—

“Exalt my spirit, animate my line,
And lend my numbers all the strength of thine.”

On the whole, the oblivion into which Cawthorn's effusions have fallen seems to be well deserved.—T. A.

CAWTON, THOMAS, a learned English divine, was born in 1605. He was celebrated not only for his classical attainments, but for his knowledge both of the Oriental and of the modern European languages. Cawton gave assistance to Walton in the compilation of his polyglot bible, and to Castell in his polyglot lexicon. He was presented to the living of Wivenhoe in Essex in 1636, and subsequently to the rectory of St. Bartholomew in London. Though Cawton held the religious principles of the puritans, he boldly denounced, in a sermon before the lord mayor and aldermen, the conduct of Cromwell and his associates in the execution of the king, and was in consequence imprisoned. He

ultimately retired to Holland and became minister of the English church in Rotterdam, where he died in 1659.—J. T.

CAWTON, THOMAS, son of the preceding, was born in 1637. He studied first at Utrecht, where he acquired a high reputation for learning, and subsequently at Oxford under Samuel Clarke. He received ordination from the bishop of Oxford in 1661; but his principles would not allow him to submit to the sway of the party then dominant in the established church; and after officiating for some time as chaplain to Sir Anthony Irby, and subsequently to Lady Armin, he became minister of a nonconformist congregation in Westminster, and died in 1677. He was the author of a dissertation on the Hebrew language, of a life of his father, and of a treatise on Divine Providence.—J. T.

CAXTON, WILLIAM, the introducer into England of the art of printing, was born in the Weald of Kent early in the fifteenth century. The exact date of his birth has not been ascertained. Oldys places it in 1412. Some time between his fifteenth and eighteenth year, after receiving an education more than usually liberal for the time, he was apprenticed to Robert Large, an eminent London mercer, who was lord mayor of the city in 1439. Books would probably form part of Mr. Large's merchandise, and it has been conjectured that Caxton's literary tastes were developed while in this employment. He did not, however, fail to give ample attention to business, for we find that his master, who died in 1441, left him as a token of favour a legacy of twenty marks, and he was about the same time admitted a freeman of the company of mercers. In the course of the year following he went to the Low Countries, either to transact business on his own account or as agent for some trading house. We find him in 1464 commissioned, along with one Richard Whitehill, “to continue and confirm a treaty of trade and commerce between Edward IV. and Philip, duke of Burgundy.” The two commissioners are named “ambassadors and special deputies.” Caxton, however, was not wholly occupied with business, but found leisure to study the art of printing, and also to translate into English Raoul Le Fevre's *Recueil des Histoires de Troyes*. He seems to have begun the work in 1468, and for some reason to have discontinued it. When the Lady Margaret of York was married to Charles, duke of Burgundy, Caxton was admitted into her household, and seems to have occupied some high position there. At the request of his mistress, and “having,” as he says, “no great charge or occupation, and wishing to eschew idleness,” he resumed and finished his translation of the *History of Troy*. The date of his first essay in the art of printing is not known, neither how he acquired the knowledge of it. This only is manifest, that he learned it wholly in the Low Countries, for the types which he first employed must have been made without his having seen those in use at Paris, Venice, or Rome. The first product of his press was the original of his favourite *Recueil des Histoires de Troyes*; the second the oration of John Russell on Charles, duke of Burgundy, being created a knight of the garter; and the third his own translation from the French of Raoul Le Fevre, “whyche sayd translacion and werke,” as the title testifies, “was begonne in Brugs in 1468, and ended in the holy cyte of Colen, 19th Sept., 1471.” These three works were certainly printed by Caxton when abroad; but when he returned to England is not distinctly ascertained, farther than that it was before 1477. It is, however, more than probable that he established himself in London in 1474, for the figures of that date are inwrought with his device as a printer. If this be so, his translation from the French of the *Game and Play of the Chesse* (see CESSOLES, JACQUES DE), printed in that year, is to be set down as the first book printed in England. There is, indeed, a story, to which, however, no credit can be given, that in 1468 Edward IV. sent over a M. Turnour, who, with the assistance of Caxton, bribed Frederick Corsellis, a servant in a Dutch printing-office, to bring to England the secret of his art, and that a book at Oxford, with the date 1468, is entitled to the honour which we claim for the *Game and Playe of the Chesse*. Whether this book was printed on the continent or in England, it is at least certain that Caxton was fairly settled in his native country in 1477, and that in that year he printed the *Dictes and Notable Wyse Sayenges of the Phylosophers*, a translation from the French by one of his earliest patrons, the Earl Rivers. Mr. Caxton's first printing-office was at Westminster, and, as appears from a curious old advertisement in his largest type, and preserved at Oxford, it was set up in the almonry of the abbey. It was afterwards removed to King Street. Mr. Caxton not only busied

himself to the very close of his long life in his occupation as a printer—which cannot have been idly prosecuted, seeing that as many as sixty-four books issued from his press in no more than twenty years—but he was constantly employed translating works to be printed, chiefly from the French. His last labour was the translation of the *Lives of the Fathers*, which we learn from an edition published by Wynkin de Worde in 1495, he finished “at the last day of his life.” In the parish records of St. Margaret’s, Westminster, for the year 1491 or 1492, we read—“Item, atte bureyng of William Caxton, for iiij torches,” and “Item for the belle at same bureyng.” It may be interesting to quote the titles of a few more of the earlier products of this first English printing-press—The Book named Cordyale, or Memorare Novissima, which treateth of the “Four Last Things,” 1478–80; The Chronicles of England, 1480; Description of Britayne, 1480; The Mirrour of the World, or thymage of the same, 1481; The Historie of Reynart the Foxe, 1481; The Book of Tullius de Senectute, with Tullius de Amicitia, and the Declamacyon, which labourerth to shew wherein Honour sholde rest, 1481; Godefrey of Bologne, or the Last Siege and Conqueste of Jherusalem, 1481; The Pylgremage of the Sowle, 1483, &c., &c.—(The sources of information with regard to Caxton and the early history of printing are Lewis’ *Life of Caxton*, London, 1787; Oldys in *Biog. Brit.*; Warton’s *Hist. of Eng. Poet.*; Dibdin’s edition of Ames’ *Typog. Antiquities*; Chalmers’ *Biog. Diet.*; *Penny Cyclopædia*.)—J. B.

CAYET, PIERRE VICTOR PALMA, born at Montrichard in Touraine in 1625; died in 1610. He adopted the reformed doctrines in early life, and was chaplain and preacher to Catherine de Bourbon. The example of Henry IV. was not lost on the puritan preacher, and after a passage of arms in a theological tournament, Cayet was reconciled to what in France was called the church. It was a neck and neck race between Catholics and Calvinists for the body and soul of the wretched man. The Calvinists held a synod and deposed him, in order that the opposite party should not have it to boast that they had converted a man revered among the reformers, but had, by receiving a man degraded and deposed, in some degree shared such indignities as were studiously heaped on him. Degraded and deposed he was by the Calvinists; by the party who had won him, he was given priests’ orders at the age of seventy-five. By the party whom he left he was accused of immoralities of a kind from which the period of life to which he had arrived might have protected him, were there any protection from the accusations of people so strongly preoccupied by prejudice as to be almost incapable of reasoning. Cayet was accused, not alone of such crimes as were washed clear of the scandal and the sin of apostasy. He was believed to be a magician, to have entered into a contract with the devil, who was to have his soul finally, on the strange condition of enabling him to have the best of every adversary in theological argumentation. Among other works of Cayet was a translation from the German of one of the legendary histories of Faustus. Cayet’s book was entitled “*Histoire prodigieuse et lamentable du Docteur Faust, grand magicien*.” Another of his books is the “*Veritable history of the delivery of the soul of the Emperor Trajan from hell torments, by the intercession of St. Gregory the Great*.” Cayet at his death did not quite satisfy the clergy of the church which he joined. He, however, was given the last rites of the church, and buried in the monastery of St. Victor, the abbé expressing some doubts as to the propriety of the concession.—J. A., D.

* CAYLEY, ARTHUR, a very eminent English mathematician, born at Richmond, 16th August, 1821. Mr. Cayley was destined for the bar, but his scientific tastes prevailed. He has devoted himself chiefly to the culture of the transcendental analysis; and his able memoirs are found in all our scientific collections. One paper, out of the multitude, may be remarked, viz., “*On the Theory of Linear Transformation*.” Mr. Cayley seems destined to confer yet many services on analytic science.—J. P. N.

CAYLUS, ANNE-CLAUDE-PHILIPPE DE TUBIÈRES DE GRIMOARD DE PESTELS DE LEVI, Count de, a distinguished student of the fine arts, born at Paris in 1692. He became a soldier at an early age, and won considerable distinction. After the peace of Rastadt he left the army and travelled into Italy, for the purpose of studying art, and afterwards visited Constan-

tinople, Ephesus, and Colophon. On his return to Paris he was employed in engraving and illustrating the stones and medals of the king’s cabinet, and superintending the publication of works descriptive of the collection. In 1731 he was admitted into the Academy of Painting and Sculpture, and in return for the honour wrote the lives of its more distinguished members. Among numerous works of less moment, Caylus prepared the “*Recueil d’Antiquités Egyptiennes, Etrusques, Grecques, Romaines, et Gauloises*,” 7 vols. 4to. He died at Paris in 1765.—J. B.

CAYLUS, MARTHE MARGUERITE DE VILETTE DE MURCAY, Marquise de, well known as the authoress of “*Memoirs*,” edited by Voltaire in 1770. She was the granddaughter of the celebrated Theodore Agrippa D’Aubigné, and was consequently related to madame de Maintenon, who took her to Paris at an early age, and introduced her into courtly society. Her extraordinary beauty, talents, and accomplishments found her hosts of admirers, who loaded her with adulations, a husband whom she reasonably detested for being always drunk, and the opportunity of amassing those interesting “*Souvenirs*,” which have added to her fame with posterity the only merit she seemed to lack in the eyes of her contemporaries—that, namely, of an accomplished authoress. She was born in Poitou in 1673, and died in 1729.—J. S., G.

* CAYX, REMI JEAN BAPTISTE CHARLES, born at Cahors, July, 1795. Having, under the monarchy of Louis Philippe, held high appointments in the university, which, owing to the restrictive system adopted by Napoleon III., no longer exist, M. Cayx is now obliged to be contented with the rectorship of the departmental academy of the Seine. Elected in 1840 a member of the chamber of deputies, he took little part in any discussions which related not to the interest of letters, of which he showed himself the faithful guardian. He is the author of a history of France during the middle ages, and of a history of the Roman empire from the battle of Actium, in 2 vols.—J. F. C.

CAZALES, JACQUES ANTOINE MARIE DE, famous for the eloquence and hardihood with which he enforced the doctrine and supported the cause of constitutional monarchy during the early days of the first Revolution; and for the zealous although not inconsiderate services he rendered to the Bourbon family during their tedious exile, was born at Grenade-sur-Garonne in 1758. At the age of fifteen, when he entered the military service, his education was exceedingly, although for a young gentleman-soldier not singularly defective; but so diligently had he applied himself to study, especially the study of Montesquieu and the English historians, during the period between the date of his enlistment and that of the formation of the first national assembly, that upon being deputed to that body by the noblesse of his native bailliage, he at once assumed a lead in the most important deliberations then pending respecting the rights and privileges of the three orders of the state and those of the sovereign. A royalist by birth and inclination, and the chief defender of royalty, in virtue of the command he exercised by his eloquence over his fellow-deputies; a zealous defender also of the privileges of the order he served—he was, nevertheless, as Mirabeau and others have testified, held in respect by all parties, and no less admired for his virtue than his talents. He was in exile in England when he learned that Louis XVI. was to be brought to judgment. With characteristic devotion he wrote to the unhappy monarch, praying to be allowed to conduct his defence. To Louis XVIII. his political talents, and no less his high character, were often of singular advantage. In 1803 he was allowed to return to France. Till his death in 1805 he lived in the greatest privacy on a small estate near his native village.—J. S., G.

CAZAN-KHAN, the seventh sovereign of the Mogul dynasty in Persia, was placed upon the throne on the deposition and death of Baidu in 1295, through the influence of the emir Norouz. He at the same time embraced the Moslem religion, but was always suspected of adhering in secret to his former faith. He behaved with great ingratitude to his powerful supporter, Norouz, drove him from court, and ultimately put him to death in 1297. He entered into an alliance with Pope Boniface VIII. against the mamelukes, invaded and subdued great part of Syria, and inflicted a signal defeat upon the sultan, Nasser-Mohammed, near Hems, in 1299. But in 1303 he was stripped of all his conquests in Syria, and completely defeated by the sultan at Mardj-safar, near Damascus, with the loss of almost his whole army. Cazan’s mortification at this defeat is said to have shortened his life. He died in 1304. His person

was dwarfish and completely deformed; but he was possessed of great courage and ability, and, by his enactment of a new code of laws and his vigorous administration of justice, conferred great benefits upon his people. He was also a munificent patron of literature and art, and was justly reckoned one of the ablest Asiatic princes of his age.—J. T.

CAZOTTE, JACQUES, born at Dijon in 1720. The name of Cazotte is better known in connection with a strange prophecy regarding the Revolution than as an author, notwithstanding the grace and liveliness of his "Diable Amoureux," and other pleasant tales. It is related by La Harpe, one of the persons present, that at a banquet where appeared amongst the guests a number of distinguished individuals, doomed victims of the approaching revolution, Cazotte distinctly prognosticated the manner of the death of each. He told Condorcet that he would commit suicide to escape the guillotine; to Chamfort he announced the death that followed by his own hand; predicted what would be the fate of Bailly; and, in reply to some question touching the attendance of priests at the scaffold, announced that there would be only one confessor spared for the benefit of the king of France. It must be acknowledged that the description of this very miraculous piece of clairvoyance, which up to a late period was held worthy of controversy, is now believed to have been the work of La Harpe, *opres coup*. At the time Cazotte was said to have lifted the veil of the future, he had become a religious mystic, animated by the most ardent piety. He was himself one of the victims of the Revolution, being brought to the scaffold, 25th September, 1792.—J. F. C.

CAZWYNY, ZACHARIAS-BEN-MOHAMMED-BEN-MAHMOUD, a famous Arabic naturalist, born at Cazwyn, a town of Persia, about the year 1210; died in 1283. At Bagdad, where he studied law and natural science, he won the favour of the caliph, and was taken into the public service. His great work entitled "Wonders of Created Things, and Singularities of Existing Things," a cosmogony derived from Greek and Arabic sources, which has procured its author the title of the Pliny of the East, but which is still imperfectly known in Europe, no edition of the text having as yet appeared, was written after the capture of Bagdad by the Tartars in 1258.—J. S., G.

CECCHI, GIOVANNI MARIA, a Florentine comic dramatist, born in 1517. His plays, of which only ten are extant, although now little read, are of considerable interest to the historian of letters, inasmuch as they were the first to revive the idea of the classic comedy, and to displace from the stage the absurd troop of Harlequin and Pantaloon. He died in 1587.—A. C. M.

CECCO D'ASCOLI, or FRANCESCO STABIBLI, an Italian encyclopedist, born at Ascoli in 1257. He taught astrology in the university of Bologna, and published a work on the occult sciences, for which he was first subjected by the church to correctional punishment, and then condemned to death. He was burned alive at Florence in 1327. His death has been sometimes attributed to the enmity of Dino del Garbo, a friend of Dante.—A. C. M.

CECIL, ROBERT, first earl of Salisbury, the son of William Cecil, Lord Burleigh, by his second wife, was born about the year 1550, and educated at St. John's college, Cambridge. He was trained by his father to statecraft as a profession, and was early employed by Queen Elizabeth in many difficult and delicate negotiations. He was deformed in person, but, as an old biographer quaintly says, "upon his little crooked body he carried a head and a head-piece of a vast content." He inherited much of Lord Burleigh's courteous prudence, skilful foresight, and exquisite good sense; and proved himself possessed of that consummate tact which amounts to wisdom, in the discharge of public business. He served on board the English fleet against the Spanish Armada in 1588; and represented the county of Hertford in parliament. The queen sent him as assistant to the earl of Derby, ambassador at the French court; and afterwards (1596) created him second secretary of state under Sir F. Walsingham. Upon the death of Walsingham he succeeded to his office, and served during the remainder of his life as first secretary. In 1597 he became chancellor of the duchy of Lancaster, and lord privy seal; and ultimately succeeding his father as prime minister (1599), conducted the affairs of state with the power of a kindred prudence and patriotism. He upheld Elizabeth's policy in resistance to the Spaniards, and support of the United Provinces, and while subduing an Irish rebellion turned his attention to many practical measures for the

relief of the country. In the course of Cecil's administration we find him wisely alive to Irish grievances, endeavouring to abate the charges of the garrisons, to introduce systematic law, and to develop industrial energies. Upon the accession of James I., with whom he had kept up a private correspondence, Cecil continued to hold the office of prime minister, and appeared "in dearness and privacy" with the king, as though he had been his faithful servant for many years before. Sully called James the wisest fool in christendom, and he certainly had wit enough to perceive the value of a well-trained statesman who understood the management of a kingdom. Cecil advanced his principles of policy though free of practical necessities; and when compelled to act in a way opposed to his own views, he still continued in office as a means of tempering antagonisms, and preventing the complete triumph of an inimical cause. Thus, although he could not overcome James' desire to make peace with Spain, he yet moderated his servility; and while there was scarce a courtier of note who tasted not of Spanish bounty either in gold or jewels, he kept himself free from corruption. Every transition age needs these mediators between abstract laws of right, and the prominent, tangible, vested interests of the hour; and there is no doubt that James' reign would have been more shameful, had Cecil been absent from the council chamber. In especial, his allegiance to protestantism did good service. His devotion to the interests of the United Provinces caused many unsuccessful efforts to be made by the Spaniards and their partisans to effect his ruin. Cecil came to the knowledge of the "surprise plot," according to which James was to be compelled to change his ministry and favour the catholic party; and he was a chief agent in preventing its success. The prosecution of Sir W. Raleigh, however, upon the alleged discovery of Spanish treason, was a deep blot upon his administration. Upon the death of the earl of Dorset, Cecil became lord high treasurer, May 4th, 1608, and carried out some financial reforms. In the words of an old biographer, "he encouraged manufactures, as the home making of alum; salt by the sun; salt upon salt by new fires and inventions; copper and coppers of iron and steel; that the subjects at home might be kept on work, and the small treasure of the nation hindered from going abroad." On the other hand, Cecil sometimes stretched the claims of the royal prerogative in the raising of money. For instance, it is said that he got £200,000 for making two hundred baronets, telling the king—"He should find his English subjects like asses, on whom he might lay any burden, and should need neither bit nor bridle, but their asses' ears." Cecil's intense application to business aggravated certain consumptive tendencies, and rendered him an easy prey to a tertian ague. He died at Marlborough, 24th May, 1612, and was buried at Hatfield in Hertfordshire. He left two children by his wife Elizabeth, daughter of Lord Cobham, viz., a son, William, who succeeded to the title, and a daughter, Frances, married to Lord Clifford, heir to the earldom of Cumberland. In Cecil, James lost a councillor who tried, with consummate skill, to unite the service of his royal master with the prosperity of his country, and who played the double part of a courtier and a patriot. Had he been less a courtier, his country would have suffered through the loss of his influence in the council chamber. In an age when an enlightened patriotism ran in danger oftentimes of being condemned as treason, Cecil, Lord Salisbury, by an exquisite prudential tact managed to maintain himself as the servant and lover both of his king and of his country. He was the author of a treatise against the papists; some parliamentary speeches; a treatise concerning the state and dignity of a secretary of state, with the care and peril thereof, and of some notes on Dr. John Dee's discourse concerning the reformation of the calendar. His correspondence has been published by Lord Hailes.—L. L. P.

CECIL, THOMAS, an English engraver who flourished about 1630. Evelyn highly praises him, accounting him on a level with the greatest artists of his day. His plates show very neat clean execution, and are principally portraits after his own drawings.—W. T.

CECIL, WILLIAM, Lord Burleigh; the foremost statesman of the great Elizabethan era of English history; was born at Bourne in Lincolnshire, Sept. 15, 1520. He was the son of Richard Cecil, master of the robes to Henry VIII. An accident introduced him to the notice of Henry. Happening to meet in the presence-chamber two Irish priests who had accompanied their chieftain

O'Neil, to court, he entered into a Latin controversy with them concerning the supremacy of the pope, and displayed such rare ability that his antagonists lost their temper. Henry hearing of the dispute sought conversation with him, and determined to engage him in his service. Cecil's father, at the king's request, selected an office for his son, and chose the reversion of the *custos brevium* in the common pleas. By a marriage with a daughter of Sir John Cheke, his influence was still further increased, and he was introduced to the earl of Hertford, afterwards duke of Somerset. When Edward VI. ascended the throne Cecil became *custos brevium*; and his first wife having died at an early age, he married a daughter of Sir A. Cook, director of the king's studies. His protestantism as well as prudence rendered him acceptable to Somerset, who, on becoming protector in 1547, appointed him master of requests. He accompanied his patron in the expedition against Scotland, and narrowly escaped losing his life at the battle of Pinkey. In 1548 he became secretary of state; but in 1549 he fell with the protector, and was sent with other noblemen to the Tower. Cecil had, however, established his own position as a statesman, and by his skilful mastership of the ways of the world had done much to blunt the edge of animosity. There was no personal rancour to be gratified by his disgrace. He was soon released therefore from imprisonment, and as highly advanced by Northumberland as he had been by Somerset. He again became secretary of state, was knighted, and admitted to the privy council. Following the dictates of a wise patriotism, Cecil disregarded the intrigues of court life, and with thoughtful industry devoted himself to the discharge of the practical duties of government. He discerned at once the weak and the strong points of those around him, and with fine tact could make meaner minds minister to his wise purposes. On the death of Edward VI., he refused to join Northumberland in advancing the cause of Lady Jane Grey; and was well received by Queen Mary. Mary would willingly have taken advantage of his abilities and employed him in his old offices, but he refused to abandon his faith, and remained unconnected with the government. During the reign of Mary, he quietly mingled with men of all parties, and threw the weight of his influence on the side of moderation, especially cultivating the friendship of Cardinal Pole, who also resisted extreme measures. In his place in parliament, as member for Lincolnshire—for which county he had been elected without solicitation—he boldly opposed the bills brought forward for increasing the civil penalties upon protestantism. "I incurred," he writes, "much displeasure by this conduct, but it was better to obey God than man." Meanwhile he pondered over the condition of England, and considered the plans by which the approaching reign might be made more glorious. With Elizabeth he kept up a secret correspondence; and on the very day upon which she ascended the throne, he presented her with a list of what he considered the most pressing necessities of state. He was the first person sworn upon the queen's privy council, and remained during the remainder of his life chief minister of her state. No man ever went through more toil with a calmer spirit. Passing over the claims of rank to find the men best fitted to fill the posts at his disposal, he was ever willing to hazard personal offence in behalf of a public good. Deliberate in thought and character, he measured every opponent with an accuracy beyond the reach of passion. Tolerant and generous in disposition, he appeared more anxious to do justice to his opponents, than even to benefit his friends. Possessed of a perfect command of his temper, secrets of state and of family were alike safe in his keeping. He understood the wisdom of silence, and ruled men at times by what he did not say, as much as by what he did. Cecil's first advice to Queen Elizabeth was to call a parliament, and the first great question on which he entered was the Reformation; and through his influence, the queen was induced to consent to measures far more decidedly protestant than her natural inclinations sanctioned. Yet his mind rose clearly above sectarian animosities, and he was willing to tolerate the catholics so long as they did not interfere with the peace of the state. He remonstrated strenuously against that harsh treatment of the nonconformists which found favour with the queen and some of the prelates. He characterized their proceedings as too much savouring of the Romish inquisition, and indicating a desire "rather to seek for offenders than to reform any." In the conduct of foreign affairs Cecil was emphatically a minister of peace. His policy was to support the protestants

against catholic governments in different European countries, and thus by preventing any combination against England, to give her a vantage-ground in negotiation; while he risked popularity by refraining from taking advantage of opportunities of aggression. It was one of his maxims "that a realm gains more by one year's peace than by ten years' war." Although many of his financial measures were not in harmony with modern science, yet the strict and successful economy of Elizabeth's government was chiefly due to his judicious administration. In 1571 Cecil was created baron of Burleigh, and subsequently became knight of the garter and grand treasurer. After the execution of Mary Queen of Scots, Elizabeth tried to cast the blame on Burleigh, and forbade him her presence; but, this storm passing, he regained his influence, and prepared for the defence of England against the Armada. From time to time plots were laid against him—on one occasion by the favourite earl of Leicester; and the queen's wayward impetuosity sometimes fell rudely on him; but until his death Lord Burleigh held his place in the hearts of queen and people as the foremost statesman of the land. His private life was pure, gentle and generous. Although he maintained a princely magnificence of state and equipage, he cared anxiously for the poor. Lord Burleigh died August 4th, 1598, after having wisely guided the destinies of his country as prime minister for forty years. It was one of his own sayings, that he that is false to God can never be true to man; his countrymen may reverently reverse the sentiment, and say of the great statesman himself, that by his truthfulness to man he made nobly manifest his truthfulness to God.—L. L. P.

CECILIA, SAINT, a Roman virgin, reputed as the patron saint of music, flourished in the second century. She was eminent for piety, and had vowed perpetual virginity, but was espoused by her parents to a heathen nobleman named Valerian, whom however she prevailed on to embrace christianity, and to respect her vow. They both suffered martyrdom, either at the close of the second or the beginning of the third century. The body of Cecilia was discovered about 821 by Pascal I., in the cemetery of a church which bore her name, it is said, from the sixth century. The honour paid to Saint Cecilia as the patroness of music can be traced to no better origin than the devotion or credulity of the early Italian painters and poets, who, on the faith of her "Acts"—now considered an apocryphal production—represented her as the inventress of the organ. About 1683, musicians began to celebrate her birthday, the 22nd November. Dryden's Ode to St. Cecilia is well known.—J. B.

CECINA or CECINA, ALIENUS, a Roman statesman and general, was questor in Bætica at the time of Nero's death, and joining the party of Galba, was rewarded with the command of a legion in Upper Germany. Prosecuted for peculation, he joined Vitellius, who intrusted him with a large army, with which he gained a victory over the troops of Otho, the successor of Galba, at Bedriacum. He was afterwards consul under Vitellius, but again proved traitor, and yet again, having within ten years joined Vespasian, and headed a conspiracy to dethrone him. He was slain by order of Titus, A.D. 79.—J. S., G.

CECINA or CECINA, AULUS, author of a libel against Cæsar, for which he was banished; of a work entitled "*Querelæ*," dedicated to Cicero, who recommended him to the favour of several public characters; and of "*Etrusca disciplina*," a work quoted by Pliny and by Seneca—lived about the year 46 B.C., and enjoyed immense reputation as an orator.

CECINA or CECINA, SEVERUS, a distinguished Roman general, who lived in the reigns of Augustus and Tiberius. He was governor of Mæsia in A.D. 6, when the insurrection under the two Batos broke out in the neighbouring provinces of Dalmatia and Pannonia. He marched against the insurgents and defeated them. In the following year he gained a second victory over them. In A.D. 14 he was appointed lieutenant to Germanicus, and sent against Arminius, whom he defeated. He was rewarded with the honours of a triumph.—J. T.

CECROPS or KECROPS, a mythical personage, who is said by Apollodorus to have been the first king of Attica. According to some authorities he was an Egyptian, who immigrated into Attica about 1680 B.C.; but the greater number represent him as indigenous or earthborn. He is said to have instructed the semibarbarous inhabitants in the advantages of social life, of marriage, property, justice, and civil rights. To him is also attributed the erection of the first temples in the country, the institution of the court of Areopagus, and the distribution of

the inhabitants of Attica into twelve local sections. A second Cecrops is mentioned by tradition; but Mr. Grote is of opinion that he is a mere reduplication of the first Cecrops.—J. T.

CEDERHJELM, JOSIAS, a Swedish baron, born in 1673. He held a post in the home department, was also royal secretary, and was employed in various diplomatic services under Charles XII during his stay in Poland and Saxony. After the battle of Pultowa he was taken prisoner, but liberated on a written engagement to return in four months; when he hastened to Stockholm to lay before the government the proposal of the Czar, and also to assure the nation of the king's safety. This done, he faithfully returned to his imprisonment, from which he was not released till 1722, on the conclusion of peace. Distinguished by his knowledge, energy, and ability, he was immediately afterwards nominated to the office of secretary of state. He attached himself to the Holstein party, and even when member of the council, which he became in the following year, placed himself at its head. After the death of Czar Peter, he was sent in 1725, contrary to the wishes both of the king and Horn, as ambassador to Russia, and in this capacity laboured, in opposition to the object of his mission, to bring about a reconciliation between the contending parties, and to establish a treaty of alliance between Sweden, Austria, and Russia. He was recalled the following year; and the plans of the Holstein party being defeated, Cederhjelm, to avoid his dismissal, petitioned for leave to retire from office; which being granted, he withdrew to his estate of Lindholm in Uppland where, two years afterwards, he died, 3rd September, 1729.—M. H.

CEDERSTRÖM, OLOF RUDOLF, a Swedish admiral, born 8th February, 1764. He distinguished himself in the war of 1788–89. In 1790 he conducted an expedition against Roggersvik, stormed its defences, and destroyed the supplies. In 1808 he drove the Russians out of Gothland, and on the conclusion of peace became governor of that island, where he established an armed force among the people. During 1813–14 he acted as vice-admiral; in 1815 he was appointed councillor of state; and in 1819 received the title of Count. In 1821 he became one of the lords of the empire, and in 1824, after having laboured to reorganize the Swedish navy, he was appointed lord high admiral. Owing to the disgraceful trading which went forward in the commissariat department of the navy, the management of which was committed to Cederström, and the continual attacks on government which it gave rise to, he retired from office in 1828. He died 1st June, 1833.—M. H.

CEDRENUS, GEORGIUS, a Greek monk and chronicler of the eleventh century, author of a synopsis of the Greek general histories published before his time—a work of little value to the student either of history or letters. The last edition of Cedrenus is that of Bekker, published at Bonn in 1838.

CELAKOWSKY, FRANTISEK LADISLAW, a Bohemian poet and philologist, born near Prague in 1799. Devoting himself to the study of the Slavonic languages, he became editor of a Bohemian newspaper in Prague, and professor of the Bohemian language in the university of that city—offices from which he was dismissed about 1831, for animadverting on the severity of the Russian emperor against the Poles. After being for a time librarian to the Princess Kinsky, he was appointed in 1842 to a chair of Slavonic literature in Breslau, and in 1849 returned to Prague to enter on a professorship of Slavonic philology, which he held till his death in 1852. Celakowsky did much to advance the knowledge of Slavonic literature. He wrote many original works in Bohemian, and made valuable translations from other languages. We notice—a volume of poems; a translation of Herder's *Leaves of Antiquity*; a collection of Slavonic national songs; a translation of a collection of Russian national songs; "The Hundred-leaved Rose;" and a work named "The Philosophy of the Slavonic Nation in Proverbs."—J. B.

CELER, a Roman architect, who, in conjunction with Severus, drew the plans of Nero's immense palace—the famous golden house. They also projected a navigable canal from the lake of Avernus to the mouth of the Tiber. This gigantic scheme was commenced by Nero, but was left unfinished.

CELESTI, CAVALIERE ANDREA: this painter, born at Venice in 1637, studied under Matteo Pozzoni, but followed a different manner of art to his preceptor's. He was a fertile, florescent, graceful painter of the Paolo Veronese type—luminous and tender in colour, and freehanded and courageous in drawing. He painted both sacred and profane subjects. His chief histori-

cal works are in the church of the ascension at Venice. Some of his works are much in the manner of Rubens, and marked by an excessive proneness to a tone of purplish carnation. He painted landscapes also, which are scarce and highly prized. Some of these are very beautiful views of Venice and other cities of Italy. He died in 1706.—W. T.

CELESTINE: the name of five popes:—

CELESTINE I., a Roman, was elected in 422 on the death of Boniface I. The personal character of this remarkable pope can be but dimly guessed at from the records, voluminous though they are, which attest his earnestness as a theologian, and his unresting activity as chief bishop of the church. The acts of his pontificate we notice under two heads—his resistance to heresy, which was called into action mainly in the east, and his measures to evangelize the heathen, which transport us to the north and west.

Nestorius, the famous author of a heresy which in the east still counts its adherents by millions, succeeded to the patriarchate of Constantinople in 428. He prided himself on his zeal for the purity of the faith; and to prove it commenced a cruel persecution of the Arians, Novatians, &c., at Constantinople. But his sermons against the Apollinarians overshot the mark; and while reprobating those who confounded the two natures, he himself denied by implication the unity of the *person* of Christ. Cyril, the patriarch of Alexandria, detected and combated the error. Nestorius thereupon referred the matter to the pope, to whom Cyril also wrote, sending copies of all the documents which had passed, and stating that he had not yet broken off communion with Nestorius, pending the declaration of the pope's opinion. Celestine, after being furnished with all that each side had to allege, convened a council at Rome, which condemned the doctrine of Nestorius. Upon hearing this, the emperor, Theodosius the Younger, strongly urged by the Nestorian party, convoked the general council of Ephesus, which met in 431. At the second session of the council the papal legates appeared and opened the proceedings by reading a letter from Celestine. The condemnation and deposition of Nestorius were finally resolved on. During the entire proceedings the pope kept up a diligent and vigorous correspondence with the emperor, the council, St. Cyril, and all concerned, and his letters bear the stamp of no common ability. While thus he crushed the new heresy in the east, he was not less watchful against the inroads of an old enemy in the west. He combated semi-pelagianism in Gaul, and pelagianism in Britain, whither he sent St. Germanus in 430 to root it out.

The other great division of his actions embraces his labours for the conversion of the heathen, and must here be very briefly summed up. Early in his pontificate he sent Palladius to convert the Scots; and upon hearing of his death in 432, he selected St. Patrick as his successor, ordained him bishop, and sent him to preach the faith in Ireland. A man, one would say, of some discernment in his choice of instruments! Celestine died in April, 432.

CELESTINE II., a Tuscan, succeeded Innocent II. in 1143, at a time when disastrous news were constantly arriving from the christian kingdom of Jerusalem. He died within five months after his election—"happy only in this one circumstance," says Platina somewhat satirically, "that on account of, as I suppose, the shortness of the time, he was harassed by no seditions during the whole of his pontificate."

CELESTINE III. (Cardinal Hyacinth Bobo), of the family of the Orsini, succeeded Clement III. in 1191, being then in his eighty-fifth year. The most memorable act of his pontificate is his interference to procure the release of our Richard Cœur de Lion from imprisonment. Duke Leopold of Austria had seized the king while on his return from Palestine, and for a sum of money transferred him to the custody of the emperor, Henry VI. Moved by the bitter entreaties of Eleanor, Richard's mother, the pope exerted himself to induce the emperor to release his prisoner. But it was not till the payment of a large ransom, of which Leopold received one-third, that Richard obtained his liberty. After the death of Leopold the pope obtained the restitution of his third of the spoil, as the condition of his receiving christian burial. Celestine died in 1197.

CELESTINE IV., a native of Milan, was elected upon the death of Gregory IX. in 1241, in the midst of the struggle between the papacy and the empire, but lived only eighteen days after his elevation.

CELESTINE V. (Peter of Morrone) was elected in 1294, after the papal chair had been vacant for more than two years. He had lived for many years as a hermit on the mountain of Morrone, and was totally unacquainted with the ways of the world. He at once accepted the papal dignity, imagining in his simplicity that it was the direct will of heaven. Charles II., the king of Naples, immediately visited him, and easily contrived to make him see all things in the light that best suited Neapolitan interests. Hence the pope was led to commit many foolish and hasty acts, such as creating new cardinals without consulting the old ones, nominating unfit persons to benefices, &c. Affairs were rapidly getting into confusion; but the aged pope, with a degree of sense and humility seldom displayed by men in power, found out before five months were over that his great office was not suited for him, nor he for it, and he determined upon abdicating. He carried out his purpose against much opposition, and was succeeded by Boniface VIII. in December, 1294. For an account of his death see the article on that pope.—T. A.

CELESTIUS, an Irish ecclesiastic of the fifth century, the pupil of Pelagius, and with him identified in the heresy that bears his name. Celestius was a man of great vigour and ability, and an eloquent writer. He was by many reputed to be the real author of works that bear his master's name. After the death of Pelagius, Celestius and a brother pupil, Julian, continued to propagate their tenets till they were expelled from Gaul. Their opinions spread through Britain and Ireland.—J. F. W.

CELLAMARE, **ANTONIO GIOVANNI**, Duke of Giovenazzo, Prince of, was descended from a noble Genoese family, and born at Naples in 1657. He was educated in the court of Charles II., and declared for Philip V. on his accession to the throne. In 1702 he accompanied that monarch in his campaigns in Naples against the imperialists, obtained the rank of major-general after the battle of Luzzara, and was taken prisoner at the siege of Gaeta. He regained his liberty at the peace of 1712, and, returning to Spain, adopted a diplomatic career. He was sent as ambassador to France in 1715, and having become implicated in a plot against the regent, which was accidentally discovered at the moment of execution, Cellamare was arrested and escorted to the frontiers of France, and dismissed. The Spanish court, as a compensation for this affront, nominated the duke captain-general of Old Castile. He died in 1733.—J. T.

CELLARIUS, **CHRISTOPH**, a distinguished German scholar and educator, whose real name was **KELLER**; he was born at Schmalkalden, November 22nd, 1638, and successively became teacher and head master in various renowned gymnasia. In 1693 he was appointed professor of rhetoric and history at Halle, where he died, 4th June, 1707. Besides numerous editions of Latin classics, he has published many learned works, amongst which we mention—"Antibarbarus Latinus," 1677; "Antiquitates Romanæ," 1710; "Notitia Orbis Antiqui," 2 vols.; "Orthographia Latina," new edition, by Harless, 1768.—K. E.

CELLINI, **BENVENUTO**, the son of Giovanni and Elisabetta Cellini, was born at Florence on the night of November 1, 1500, in the Via Chiara, No. 5079. He was named Benvenuto (Wellcome), because his parents had so long desired a son. The first instruction he received from his father was to play on the flute and to sing, much to Benvenuto's distaste, whose heart was in drawing and modelling. His inclination to be a sculptor was so decided that his father placed him in 1513 with the jeweller Baccio Bandinelli; and two years afterwards he entered the shop of a jeweller named Antonio Marccone. Benvenuto commenced his wanderings when quite a boy, undertaking various jeweller's work in Sienna, Bologna, Pisa, and Rome, before his twentieth year. He had the opportunity in 1518 of visiting this country with Torrigiano; but he declined, owing to the dislike he had to that sculptor for the blow he gave Michelangelo when a boy. Benvenuto went to Rome in 1519, but he does not mention Raphael in his account of this visit, though he was there for two years, and at the time of that painter's death. He returned to Rome in 1524, and from this time dates his successful career as an ornamental jeweller. He was employed by Clement VII. and several of the Roman nobility. Benvenuto was in Rome also during the sack of the city in 1527, by the soldiers of Constable Bourbon; and, according to his autobiography, it was he who shot Bourbon as he was scaling the walls. The consequent disturbances of the time caused Benvenuto to leave Rome and return to Florence. The great school of Raphael was dispersed by the same events. Having passed

some time at Mantua and Florence, always engaged in his art, Benvenuto Cellini was recalled to Rome by the pope in 1529, and was employed, not only in jewellery, but also in making the dies for medals and for the mint. He was appointed papal mace-bearer; and after the death of Clement, Paul III. became his patron. He, however, seldom remained long in one place; being repeatedly in difficulties, owing to his violence and quarrels with his fellow-artists and others, he was compelled to fly from one city to another. In 1534 he assassinated a rival; in 1535 he was engaged alternately at Rome, Naples, Florence, and Venice; and in 1537 he visited Paris, where he was presented to Francis I. Again in Rome in 1538, he was imprisoned in the castle of Sant' Angelo, upon a false accusation of having embezzled some jewels: he escaped from the castle, but fell and broke his right leg. When recovered, he was remanded to the castle, but obtained his freedom before the close of the year, through the intercession of the cardinal d'Este. In 1540 Cellini, through his friend the cardinal d'Este, was received into the service of Francis I., with an allowance of seven hundred scudi a year, independent of payment for all work done. This is the salary which the same king gave to Leonardo da Vinci. Cellini gained the favour of Francis, who gave him letters of naturalization, and a small estate, and employed him on the decorations of Fontainebleau. His position soon created him invidious enemies, who, aided by his own nature, destroyed his peace. He returned with a great reputation to Italy in 1545, and received from Duke Cosmo de' Medici at Florence the commission for the celebrated Perseus, which was cast in 1546, but not completed till 1554; it is now in the Loggia de' Lanzi in the Piazza Granduca at Florence. In this year (1554) Benvenuto Cellini's name was inscribed among the nobility of Florence. In 1558 he made up his mind to turn monk, and received the first tonsure; but wishing to marry in 1560, he abandoned the resolution. In the following year Duke Cosmo gave him a house in the Via del Rosaio. There is no account of his marriage, but it must have been about 1563, as his first legitimate child, a daughter, was born in 1565. His numerous children up to this time were all illegitimate. In 1569 he had a son, legitimate, Andrea Simone. He died at Florence, February 13, 1571, leaving his property to his three legitimate children, his son and two daughters. Benvenuto Cellini's was a life of strange adventure and constant trouble, owing perhaps chiefly to his own violent temper and dissolute habits. He has, indeed, painted himself in his autobiography as a thorough vagabond; he confesses to three homicides, among many other disgraceful adventures, though they may have been then of very ordinary occurrence, and quite consistent with the habits of the sixteenth century. His labours were divided chiefly between Rome, Fontainebleau, and Florence. As an ornamental jeweller, or silversmith, he was the most distinguished artist of his time. He was also a good sculptor. He himself quotes in his "Life," a letter from Michelangelo at Rome, in which the great Florentine compliments him on a bronze bust of Bindo Altoviti, saying, that he had "long known him as the best of jewellers, and that in the bust of Bindo Altoviti he had shown himself equally good as a sculptor." His principal work as a sculptor is the bronze of the Perseus with the head of Medusa, already mentioned, of which there is a cast at the Crystal Palace; but this is a work of no remarkable merit. His ornamental silverwork, on the other hand, is of unrivalled excellence—chased dishes, salt cellars, and such work for the table. His style is *renaissance*, in contradistinction to *cinquecento*, the style chiefly of the architectural sculptors. Cellini's designs generally abound in the *cinquecento* arabesque, but very much mixed and sometimes overlaid with the strap-and-scrolled-shield-work which distinguishes our Elizabethan. Cellini is, in fact, the great exponent of this style; and it is sometimes described as Cellini-work, like the similar term *Boule-work*, after the French artist of that name.—(*Vita di Benvenuto Cellini scritta da lui medesimo*, &c.: Molini, 1832).—R. N. W.

CELSIUS, **ANDREW**, a Swedish astronomer, born at Upsal in 1701. His father, Olaus Celsius, was a celebrated theologian and savant, and his grandfather, Magnus Nicolaus, a famous mathematician and botanist. Andrew Celsius was a professor of astronomy at Upsal. He was associated with Maupertuis, Clairaut, and other French savans, in their voyage to Lapland for the purpose of measuring a degree. He was the first who used a centigrade thermometer. He wrote several scientific treatises, of which we may mention—"Dissertatio de novo

methodo dimetiendi distantiam solis a terra;" "CCCXVI. observationes de lumine boreali;" "De Luna non habitabili;" and "Letters on Comets," in Swedish.—J. T.

CELSIUS, MAGNUS NICOLAUS, a Swedish naturalist and mathematician, was born in 1621, and died in 1679. He was professor of mathematics at Upsal; but his published works are on natural history—such as "De Plantis Upsalia," 1647, and "De Natura Piscium in Genere et Piscatoria," 1676.—J. H. B.

CELSIUS, OLAUS or OLAF, a well-known medical botanist and theologian, was the son of Magnus Nicolaus Celsius. He was born in 1670, and died in 1756. He was professor of theology and of the oriental languages at Upsal. By order of Charles XI. he travelled through the principal European states. His most celebrated work is entitled "Hierobotanicon," or an account of the plants mentioned in the Bible. It is a very learned work, and shows that the author was both a good oriental scholar and a botanist. He was one of the founders of natural science in Sweden, and he was the first instructor of Linnæus, who named the genus *Celsia* after him. Besides numerous botanical dissertations, Celsius wrote various theological works, such as—on the original language of the New Testament; on the Suedo-Gothic versions of the Bible; on the warlike laws of the Hebrews; on the sculpture of the Hebrews; on Solomon's navigation; on the pyramids of Egypt; on the Arabic language, &c.—J. H. B.

CELSUS, an Epicurean philosopher of the time of the Antonines, a friend of Lucian, supposed to be the author of the work against christianity entitled *Ἀγὼς ἀληθής*, which the reply of Origen rendered famous.—J. S., G.

CELSUS, in English CELESTINE, and in Irish CELLACH, born in 1079, was consecrated archbishop of Armagh in 1106. He was deeply learned, and is called in the Antiquities of Oxford, "an universal scholar." He was present at the great synod held in 1111, convoked "to regulate the lives and manners of the clergy and laity." He died in 1129, aged fifty years, and was buried at Lismore.—J. F. W.

CELSUS, ALBINOVANUS, a Roman poet who lived about the beginning of the christian era. He was the secretary of Tiberius Claudius Nero, and the friend of Horace, who has addressed to him one of his epistles.—J. T.

CELSUS, AULUS or AURELIUS, CORNELIUS, the most celebrated, and one of the most valuable of the ancient Latin medical writers. His exact date is unknown, but he lived probably at the beginning of the christian era, and at Rome. Little or nothing is known of his personal history, and it is even doubtful whether he was a physician by profession, or whether he was merely a literary man who wrote on various subjects, and on medicine among the rest. At any rate, his work "De Medicina," which is the only one of his writings that remains (with the exception of a few fragments of a treatise on rhetoric), shows that he was quite on a level in scientific and medical knowledge with his contemporaries; and it is the best synopsis we possess of the opinions and practice of the physicians of his day. It is divided into eight books, and treats in a cursory manner of diet, hygiene, pharmacy, anatomy, medicine, surgery, &c. The most valuable portion of the work is his account of various surgical operations which were commonly performed in his day, and which show, that, while the medical theories of his contemporaries were frequently erroneous, and their treatment of internal diseases feeble and unskilful, their surgical practice was much superior, and exhibited considerable boldness and judgment. It ought not to be forgotten that the style of his Latinity is peculiarly elegant, and fully equal to that of his contemporaries in the Augustan age. Celsius does not seem to have been much read during the middle ages; but four editions of his work were published in the fifteenth century, and it has ever since continued to be reprinted from time to time. Part of its present popularity in England is caused by its being one of the usual text-books for medical students. Among the principal editions may be mentioned that by Targa, Patav., 1769, 4to, whose text has been the basis of most subsequent editions. There is a good edition by Milligan, Edinburgh, 1826, 8vo; and a new edition has been prepared by Dr. Daremberg for a publisher at Paris. Celsius has been translated into English, French, Italian, and German; none of the English translations that the writer has had an opportunity of inspecting appear to be very good.—(For further particulars respecting his opinions and practice—see Haller's *Biblioth. Chirurg.*, vol. i.; and *Biblioth. Medic. Præst.*, vol. i.; and the *Histories of Medicine* by Le Clerc, Sprengel, Bostock, and

Hamilton. See also Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1840, 8vo; Dr. William Smith's *Dict. of Greek and Roman Biography*.—W. A. G.

CELSUS, CAIUS TITUS CORNELIUS, one of the thirty tyrants of Rome. Proclaimed emperor in Africa, A.D. 265, in the twelfth year of the reign of Gallienus, he was slain on the seventh day after his assumption of the purple.

CELSUS, P. JUVENTIUS, the name of two Roman jurists, father and son, both cited in the Digest. Of the elder little is known. The younger flourished under Nero and Trajan, and wrote "Digestorum libri xxxix.;" "Epistolæ;" "Commentarii;" and "Institutiones."

CELTES, KONRAD, an eminent German scholar, whose real name was either PICKEL or MEISSEL. He was born at Wipfelde, near Wurzburg, in 1459, and died at Vienna in 1508. His father's intention of making him a vintner was frustrated by his flight to Cologne, where he strenuously applied himself to the study of the ancient languages, and soon distinguished himself as a scholar and poet. He then visited the most renowned universities of Germany, was crowned poet laureate at Nurnberg in 1487, by the emperor, Frederick III., and travelled in Italy in 1488, where he formed acquaintances with the foremost scholars of his age. After his return he spent some years at Cracow, and thence proceeded to Mentz where he organized the celebrated Rhenish Society of Letters. In 1497, he was appointed professor of poetry and rhetoric in the university of Vienna by Maximilian I. Here he founded the Collegium Poetarum in 1502, enriched the imperial library with numerous Greek and Latin works, and first introduced theatrical representations in the court. In one of his frequent travels, he discovered in the convent of Tegernsee that celebrated old map, known as the Tabula Peutingeriana, so called after its first editor. He wrote a number of Latin works, edited the writings of the nun Hroswitha, and chiefly excelled in Latin poetry after the model of Horace and Tibullus.—(See Klupfel, *De vita et Scriptis C. C.*; edition by Ruef and Zeli, Freiburg, 1827, 2 vols.)—K. E.

CENCI, BEATRICE DI, a Roman lady of the eleventh century, whose memory has been preserved by her extraordinary beauty and tragical fate. She was the daughter of Count Francesco Cenci, a man notorious for his debauchery and frightful wickedness. He had on various occasions purchased at an enormous price, from the papal government, pardon for murder and other shocking crimes. He had married a second time, and had conceived an implacable hatred towards his children by his first wife, and is even charged with having put two of his sons to death. The remarkable beauty of his daughter Beatrice, excited in the breast of the old villain "feelings at which nature shudders," and the gratification of his incestuous passion was aggravated by every circumstance of cruelty and violence. His unfortunate victim appealed to the pope, Clement VIII., but in vain; and her attempts to escape by flight having been frustrated, she sank into despair. At length her mother-in-law and brother, unable longer to bear the ill-treatment and villanies of the count, conspired with his steward and several other persons to put their oppressor to death, which they accomplished by means of a hired assassin. It is uncertain whether or not Beatrice was privy to this plot. Suspicion, however, fell upon her as well as upon the other members of the Cenci family, and they were all arrested, carried to Rome, and subjected to the most frightful tortures. Beatrice constantly asserted her innocence, but she was condemned to death along with her mother-in-law and two brothers. The most earnest entreaties for her pardon were made to the pope by the noblest families in Rome, but the pontiff was inexorable, and Beatrice was executed on the 11th September, 1599, along with her mother-in-law and elder brother; the younger having been spared on account of his youth. The immense possessions of the family were confiscated by the pope. The details of this terrible tragedy were long kept secret by the papal court, and have only within these few years been brought to light. The story of the Cenci has been made the subject of a powerful drama by Shelley.—J. T.

CÈNE. See LECÈNE.

CENNINI, CENNINO, an Italian painter, born about 1360. He was a pupil of the celebrated Giotto. The only frescos of his which remain are in the church of St. Francis at Volterra. He is best known now, however, by his treatise on painting, the earliest extant, which lay unnoticed in the Vatican until it was discovered in 1821, and published by the chevalier Tambroni.

It is curious and valuable, and shows that painting in oil was known before the time of John Van Eyck, to whom its invention had been previously ascribed.—J. T.

CENSORINUS: the name of a plebeian family of the gens Marcia, originally called Rutilus. The following are the more distinguished members of this family:—**CAIUS MARCIUS**, the son of that Caius Marcus Rutilus who, chosen dictator in 356 B.C., was the first plebeian who filled the office. In 310 B.C., the year of his father's death, he was consul, and engaged in war with the Samnites. He was one of the first four plebeians who were elected pontifices, in 300 B.C., under the Lex Ogulnia. He was twice censor, first in 294 B.C., and again in 265 B.C. —**CAIUS MARCIUS**, one of the chiefs of the Marian party, executed after its defeat in 82 B.C. by order of Sulla.

CENSORINUS, a Latin chronologer and grammarian, who lived under Alexander Severus and his immediate successors, about the beginning of the third century. His only work which has been preserved is a treatise, "De Die Natali," in which he treats of various matters of chronology, mathematics, and cosmography. There is a fragment, "De Metris," by this author, still extant. He wrote also on accents and on geometry, but both of these works have been lost. The earliest edition of Censorinus is that of Bologna, 1497, and the latest that by Gruber, Nürnberg, 1805.—J. B.

CENSORINUS, APPIUS CLAUDIUS, a Roman, after having filled with credit many of the highest offices in the state, was living in retirement near Bologna, when, in spite of his remonstrances, some malcontents of the army proclaimed him emperor in A.D. 270. Seven days after his election he was assassinated.

CENTENO, DIEGO, a Spanish officer, born in 1505. He accompanied Pizarro to Peru; after his death joined Gonzalo, his brother; and took a prominent part in the wars and murders of that period. He assassinated his own friend, Almendras, in order to obtain possession of the supreme authority in Charcas. After several alternate successes and reverses, he was completely defeated by Gonzalo in the battle of Huarina, 16th October, 1547. He fled for safety to the royal army, and next year assisted in crushing the partisans of Gonzalo. He was poisoned at a banquet in 1549.—J. T.

CENTLIVRE, SUSANNAH, a dramatic writer of considerable reputation. The exact date of her birth is a matter of dispute, and so is the place of her nativity. We are inclined to concur with those who state her to have been born in the year 1680, and in Ireland, whither her father, a Lincolnshire gentleman of the name of Freeman, had to fly upon the restoration of Charles II., in consequence of his religious and political principles. A few years of exile and poverty brought the life of Freeman to a close, and his daughter was soon thrown upon the world almost without friends, resources, or education. It is said a stepmother took the charge of her, but this wants confirmation; indeed that such a person existed is doubtful. Some way or other the girl contrived to gather knowledge both of books and of human nature, as genius always, and genius alone gathers them. Ere long she formed the bold idea of making her way to London and seeking her fortune there. Her finances were so slender that she commenced the journey on foot; but she soon broke down, and, weary and desponding, sat down by the roadside and wept. It so happened that Anthony Hammond, a gentleman of literary note, met the fair and destitute girl; and the result was that, learning her story, he took her under his protection, and lodging her in the neighbourhood of Cambridge, procured her, as Whincop states, the advantages of university tuition in the disguise of male attire. The connection thus formed did not last many months, and Susannah again resumed her route to the metropolis, not without the means of pushing her fortune, which were supplied by Hammond. Here she applied herself diligently to the improvement of her mind, at the same time frequenting the places of public entertainment. Her accomplishments and personal attractions soon won the affection of a nephew of Sir Stephen Fox, to whom, as some allege, she was married. Scarcely a year elapsed before this connection was terminated by his death in his seventeenth year, leaving Susannah once more free. She soon after became the wife of an officer named Carroll, who, in less than two years from his marriage, was killed in a duel. Now, for the first time, Susannah, widowed and in poverty, betook herself to authorship. Her first dramatic production was a tragedy called "The Perjured Husband," which had not sufficient intrinsic merit to insure success, nor had the author a patron who could

promote it. A comedy, her next work, had no better fate; and she was forced to take an engagement as an actress in Bath, still labouring at dramatic literature. Her perseverance was at length rewarded. Of three pieces which she contrived to bring on the stage, one, "The Gamester," met with a decided success, and was followed by others which were played at Drury Lane. Meantime she continued to appear on the boards, and while at Windsor, acted a male part, that of Alexander the Great. In this it is said she captivated the heart of an honest official of her majesty's household, whose administrations, if not the highest, were of the most important—a royal cook—Joseph Centlivre by name. Happy Joseph, who, by his marriage with Susannah in 1706, has transmitted his patronymic to posterity with a richer, though not a more savoury renown than Kitchiner or Soyer. Joseph made her a good husband, and Susannah was as good a wife; and thus, having at last found "snug lying," she gave her undistracted attention to literature. "The Busy Body" was the first offspring of her new life, and a sickly babe it seemed to be, with small chance of living. The first night it was scarcely tolerated by the few yawning auditors in Drury Lane. The second night was somewhat better, and even theatrical censors found something to praise. This brought a full house on the third night, and a decided success, which was sustained by a reasonable "run" of eighteen nights. Next season the piece was performed both at the Haymarket and Drury Lane, and the authoress established in reputation. After one or two other dramas came "The Wonder," a comedy which, for spirit, plot, and brilliant dialogue has few equals, and placed Mrs. Centlivre in almost the highest rank of dramatic writers. We pass over intermediate dramas till 1718, when "A Bold Stroke for a Wife" enhanced the reputation of the writer, and falsified at least one part of the prediction of Wilkes, that "the play would be damned, and the writer damned for writing it." Mrs. Centlivre wrote several other dramas; but her fame rests on the three we have last mentioned, which still retain their places as stockpieces. At length, after a life of happiness and respectability, passed amidst the society of some of the distinguished authors of the day, she died on the 1st December, 1723, in Spring Gardens, London. As a dramatist Mrs. Centlivre still holds a very respectable place. She was undoubtedly a woman of genius, observation, and knowledge of the world, and not without learning. It is true her works are disfigured by much that is condemnable, both in sentiment and expression. Their morality is of the laxest, and the language often of the coarsest. But this fault is not hers alone, but that of her times, for the taint of the Caroline morals had not yet disappeared. Society was not yet healthy enough to expel it from the system. In private life Mrs. Centlivre enjoyed esteem and respect as a woman of a sterling nature, benevolent and amiable.—J. F. W.

CEO, VIOLANTE DO, a Portuguese poetess, born in 1601; died in 1693. She became a nun of the order of the Dominicans at the age of eighteen, but previous to this she had written a comedy entitled "Santa Engracia." Her literary labours, though in a changed direction, were continued in the convent till her death. Violante do Ceo has been styled the tenth muse of Portugal, and some of her works show considerable vigour of fancy; but they are defaced by the affectation of far-fetched images and trivial conceits, universally prevalent in her time. Some of her sonnets, both in Spanish and Portuguese, have considerable grace and sweetness. "By her writings after the revolution of 1640," says Bouterwek, "she distinguished herself as a patriot, but not as a judicious poetess." Her miscellaneous works were for the first time collected after her death under the title of "Parnasso Lusitano de divinos y humanos versos." Her "Remas," chiefly Spanish, were printed at Ruan in 1646—one of the few pieces among these that can be read with pleasure, is an ode on the death of Lope de Vega.—F. M. W.

CEOLFRID or CEOLFIRTH, a Saxon writer, born in Northumberland about 642. He founded the abbey of Wearmouth in 674, and for thirty years presided over that institution. His school attained great celebrity, and the venerable Bede and other illustrious ecclesiastics were among his pupils. Worn out with age and infirmity, he resigned his office in 716, and after addressing the monks in a touching farewell speech, which is recorded by Bede, he set out for Rome, in order that he might end his days in that city. But he was unable to travel farther than the neighbourhood of Langres in France, where he died on the 25th September. He was the author of "A Treatise Concerning

Easter," addressed to the king of the Picts, which forms the 21st chapter of the 5th Book of Bede.—J. T.

CEOWULF, a Saxon king, who reigned over Northumberland in the eighth century. He ended his days in the monastery of Lindisfarne, where he sought refuge from the troubles which distracted his kingdom. He is highly commended by Bede for his piety and justice.—J. T.

CEPHALAS, CONSTANTINUS, a Greek author of the tenth century, whose "Anthologia," edited by Reiske in 1754, was reprinted with a preface by Warton at Oxford in 1766.

CEPHISODOTUS, an Athenian general and orator, much employed in negotiations with Sparta about the year 370 B.C. He was sent against his friend Charidemus, who had traitorously turned his arms against the Athenians and possessed himself of the Chersonese; but failing to subdue the traitor, he concluded a treaty so disadvantageous to the Athenians, that he was deprived of his command and heavily fined. He was living in 355 B.C.

CEPHISODOTUS, a celebrated Greek sculptor, a contemporary of Praxiteles, was alive in 372 B.C. He executed a group of figures in marble for the temple of Jupiter at Megalopolis, a statue of Peace for the Athenians, and a group representing the Nine Muses on Mount Helicon.—Another CEPHISODOTUS, a sculptor, called "the Younger," son of the great Praxiteles, was alive in 300 B.C. Along with his brother Timarchus he executed various works in marble, bronze, and wood, for the Athenians and Thebans, particularly a statue in wood of Lycurgus the orator, and statues of Latona, Diana, and Æsculapius.

CEPIO or CÆPIO, a patrician family of the gens Servilia, several members of which are distinguished in early Roman history. We notice—CN. SERVILIUS, who, succeeding to the command of the army in Spain about the year 140 B.C., induced two friends of Viriathus, the Lusitanian chief, to murder him.—QUINTUS SERVILIUS, who commanded in Spain about the year 110–108 B.C., became consul in 106 B.C.; served afterwards as military commander in Gaul, where he tarnished his reputation by robbing a temple at Thoulouse of the sacred treasure; and by his share, which was considerable, in the terrible defeat the Roman legions suffered in an action with the Cimbri. He lost his command, and was committed to prison. During his consulship the law of C. Gracchus, committing the whole judicial power to the equestrian order, was repealed, and one passed by which the judges were to be chosen jointly from the senate and the knights.—QUINTUS SERVILIUS, who was urban quæstor in 100 B.C., and distinguished himself by his violent opposition, as leader of the equestrian party, to the lex judicaria of M. Livius Drusus; and afterwards more creditably by his valour in the Social War.

CERACCHI, GIUSEPPE, a sculptor, born in Corsica about 1760; was executed in 1802 for attempting, along with four others, the life of Bonaparte. His reputation as a sculptor towards the end of last century was only second to that of Canova.

CERATINUS, JAMES, a learned Dutchman, successively Greek professor at Leipzig, Tournay, and at Louvain, where he died in 1530. Erasmus entertained the highest opinion of his scholarship, and wrote a preface for his edition of the Græco-Latin Lexicon, printed in 1524 by Froben.

CERCEAU, JEAN ANTOINE DU, born at Paris in 1670; died at Veret, near Tours, in 1730. Cerceau at eighteen became a jesuit. He showed some talent for literature, and published some Latin poems of no great merit. His next efforts were more successful. They were dramas, drawn up for educational purposes, and possessed the strange peculiarity of being without female characters. The parable of the Prodigal Son furnishes the subject of one of these plays; in another some scenes of Don Quixote were imitated. A prose work of his, "The Conspiracy of Rienzi," which was published, with some additions, by Brumoy, is greatly praised. His death was occasioned by the accidental discharge of a pistol in the hands of his pupil, the prince of Conti.—J. A. D.

CERDA: the name borne by Ferdinand, eldest son of Alfonso X. of Castile, and his descendants. It originated with this prince, who was so called on account of his having a mole on his shoulders. He was married in 1269 to Blanche, daughter of St. Louis, king of France, and died in 1275.—His two sons, ALFONSO and FERDINAND, notwithstanding the great exertions of their mother Blanche, and their grandmother, wife of Alfonso X., to secure their succession to the crown of Castile, vainly combated the ambition of their paternal uncle, Sanchez, who, on the death of his brother, took possession of the throne. Alfonso,

the eldest of these brothers, finally submitted to his uncle's son and successor, Ferdinand, receiving in exchange for an abnegation of his rights to the throne, the lordship of certain considerable towns.—J. S., G.

CERDIC, the leader of a band of Saxons, who about the beginning of the sixth century landed in Britain, and after a protracted warfare of many years' duration with the native tribes, conquered Hampshire and the Isle of Wight, and founded the kingdom of Wessex or West Sussex. He died about 534 A.D., and was succeeded by his son Cynric.—J. T.

CERDO, a Syrian heresiarch belonging to the school of gnostics known as that of Italy or Asia Minor, came from Syria to Rome in the time of Antoninus Pius about the year 141. The accounts of his doctrine are meagre and inconsistent, perhaps, because it varied with the necessities of his residence in a foreign city; but it seems at least certain that he, at one time, taught the existence of two opposite principles—one good and unknown God, the father of Jesus; and the other, evil and known, the Creator who spoke in the law and appeared to the prophets.

CERÉ, JEAN-NICOLAS, a French botanist, was born in 1737 in the Mauritius, where, after being educated in France, he became director of the royal botanic garden. He cultivated trees and shrubs with singular success, and earned the gratitude of European naturalists, both by the gifts of specimens which he made to various botanical societies, and by his contributions to their journals. He died in 1810.—J. S., G.

CEREZO, MATTEO: this Spanish artist was born at Burgos in Andalusia in 1635. He was a pupil of Don Juan Corroño at Madrid. He painted some fine works for the churches of Madrid and Valladolid, and was employed by Philip IV. on some of the decorations for the royal palace. His best work is his "Christ at Emmaus." He died in 1685. Bermudez considers some of his works as equal to those of Titian, and other applauders have dubbed him the Vandick of Spain.—W. T.

CERINTHUS, a noted heretic of the first century, whose opinions it is not easy to comprehend or characterize. The early fathers are not consistent in their descriptions of his errors. Epiphanius seems to charge him with judaism; Eusebius pictures him as a sensual millenarian, and Irenæus expressly ascribes gnostic views to him. The latter account is entitled to credit, though probably he formed a connecting link between Ebionism and Gnosticism. Theodoret affirms that he was educated at Alexandria, and there was taught philosophy and theology. He maintained the existence of angels or emanations, by some of whom of the lowest grade the world was created; denied the supernatural conception of the Saviour, holding that the Æon called Logos, or Christ, descended on him at his baptism, but left him on the eve of his crucifixion. Cerinthus lived and taught in Asia Minor, and the tradition is, that the apostle John meeting him in a public bath hastily quitted it in terror lest the roof should fall on the malignant errorist. His followers, at least at a later period, denied Christ's resurrection and observed circumcision. There is no distinct proof that the fourth gospel was written in refutation of his tenets, though such a hypothesis has been plausibly maintained.—(Neander's *Church History*; Eusebius; Irenæus, &c.)—J. E.

CERISANTES, MARK DUNCAN, son of a Scotch physician settled at Saumur, was born there about the year 1600. He became preceptor to the marquis de Fors, son of the marquis de Vigueau, and was present with his pupil at the siege of Arras, where the young marquis was killed in 1640. He was afterwards sent as ambassador to Constantinople by Richelieu, and at a later period figured somewhat notoriously as Swedish envoy at Paris, where his vanity and insolence got him into endless troubles. From Paris he went to Rome, and then to Naples, where, having joined the duke of Guise in supporting an insurrection of the citizens, he was killed in 1648.—J. S., G.

CERQUOZZI, MICHELANGELO, commonly called MICHELANGELO DELLE BATTAGLIE, from his skill in painting battles, was born in Rome, February 2, 1602. He was first the pupil of Giuseppe Cesari, and studied afterwards with a Flemish battle painter, known at Rome as Giacomo Fiammingo; and also with Pietro Paolo Bonsi, known as the Gobbo dei Carracci, an admirable flower painter. Cerquozzi painted battles, *genre*, flowers, all equally well; and from his skill as a *genre* painter, or imitator of Pieter Laer, was known likewise as Michelangelo delle Bambocciate. His colouring is forcible and effective; in this respect he followed the example of the *tenebrosi*, or imitators of

Caravaggio. He made money by his pictures; but was rendered unhappy, and almost insane, by the fear of losing it. He was in the habit of burying it, and hiding it in various parts of the house, until by the advice of his friends he was induced to invest it; and he finally conquered his strange mania, though retaining all his parsimonious habits. He died at Rome in his own house in April, 1660, and was honoured by his fellow-artists with a public funeral. He left a nephew the considerable income of three hundred scudi per annum, entirely acquired by his industry. Cerquozzi's masterpiece is considered "Masaniello in the market-place at Naples," now in the Palazzo Spada at Rome.—(Passeri, *Vite dei Pittori*, &c.: Rome, 1772.)—R. N. W.

CERRINI, GIOVANNI DOMENICO, called IL CAVALIERE PERUGINO, was born at Perugia in 1606. He was a pupil of Guido and Domenichino. His best work is his fresco of St. Paul's vision in the cupola of la Madonna della Vittoria. His style fluctuates a good deal, but he more generally aims at the manner of Guido, who frequently worked on his pictures, and so leavened them with value that they often pass current as the legitimate offspring of the great master. He died in 1681.—W. T.

CERUTTI, JOSEPH ANTOINE JOACHIM, born at Turin in 1738; died in 1792. He was educated at Turin by the jesuits, and became a member of the order. An essay of his on "Republics, Ancient and Modern," was crowned, as is the phrase, at Toulouse, and before the author was known, was for a while attributed to Rousseau. In the year 1762 Cerutti published his "Apologie de l'institut des Jesuites." The order of jesuits was, in spite of his advocacy, suppressed; but his book, written with considerable talent and in an honest spirit, led to the ex-jesuits receiving protection and support from Stanislaus the Polish king, and his grandson the dauphin. In 1788 Cerutti was among the thousands engaged in preparing all manner of possible and impossible constitutions for France and for the world. He was one of the many men of talent who worked up subjects for Mirabeau. He published a political journal entitled *Feuille Villageoise*, creditable to his talents, and useful in communicating the results of science to classes imperfectly educated. His newspaper led to his being elected to the legislative assembly. He pronounced a funeral oration on Mirabeau, and himself died soon after.—J. A. D.

CERVANTES, MIGUEL DE CERVANTES SAAVEDRA. There can scarcely be mentioned a writer of ancient or modern times who at all approaches the illustrious subject of this memoir in the wide extent of his popularity, and the universal reception which his great work has had in every portion of the civilized world. With the exception of Homer, or rather of the Homeric poems, and in particular of the *Odyssey*, the great works and the great authors of the classical world have been, since the revival of letters, familiar but to the scholar and to the student alone; while in modern times the brightest luminaries that have risen above the horizon move in a much narrower orbit, and shed their light within more limited space. To take the highest instance, that of Shakspeare, though his name is now probably a familiar one in every quarter of the globe, and his works, bound up as they are with the language of the British isles, must, in the course of time, be as widely diffused as is the race whose most glorious product they are, still, at present, no one would venture to assert that any characters of his are pictured to the eye with the same clearness, and are so impressed upon the memories and affections of such myriads of beings, as those immortal photographs of the pen—the knight, the squire, and the steed—which have not only been transferred to every literature, but have given their names as types of things to almost every language in which their adventures have been read. This cannot be said of Dante, of Milton, or of Goethe. The first and greatest of these has no doubt the highest and most intellectual audience in the world. That of the second is, as he himself predicted, "fit," but, alas! still "few;" while Goethe, like Shakspeare, may claim a naturalization in two nations at least. But the only household work which is "as familiar as a household word" throughout the world, is "Don Quixote."

Cervantes was born in the small, but once flourishing city of Alcalá de Henares, about twenty miles from Madrid, and was baptized in the parish church of Saint Mary Major's, on the 9th of October, 1547. His family had been a distinguished one for many generations, both in the mother country and in the colonies, but had declined in consequence and wealth long before the birth of the great writer, whose genius was destined to confer

upon it a new glory which can never fade. He was the youngest of four children—a brother who immediately preceded him, and two sisters. Alcalá being at the time the seat of a university, it is probable that Cervantes received his education there, although it is asserted that he spent two years at the still more celebrated university of Salamanca, whither his parents, notwithstanding their poverty, contrived to send him. The knowledge of student life at Salamanca, as evinced by him in his "Exemplary Novels," next to "Don Quixote" the most charming of his works, renders this extremely probable, and the street in which he is said to have resided is still pointed out. There is, however, no evidence of his having matriculated at Salamanca, which probably the necessity of embracing some means of living prevented. His boyish years were characterized by that insatiable thirst for knowledge that usually distinguishes the youth of eminent men, and his love of reading was evinced by his collecting even the scattered pieces of torn paper which he found in the streets, so as to draw from them some food for the ever-craving necessities of his growing intellect. An early love for poetry and the drama was stimulated if not created by the rude exhibitions of Lope de Rueda, the founder of the Spanish theatre, whose performances he witnessed both at Segovia and Madrid before his eleventh year. His first appearance as an author is supposed to have been in a little volume which his schoolmaster, Juan Lopez de Hoyos, published in 1569, commemorative of the magnificent funeral ceremonies connected with the interment of Elizabeth de Valois, the first wife of Philip II., which took place on the 24th of October, 1568. To this volume Cervantes contributed six short poems, which are only remarkable for the terms of affection and respect in which they are introduced to the reader by Lopez de Hoyos, as being written by his "dear and well-beloved disciple."

In 1570 we find him acting in the capacity of chamberlain at Rome to the prelate and nuncio, Monsignor Aquaviva, who subsequently became a cardinal. Whatever may have been the cause of his dissatisfaction with this employment, it is certain that Cervantes abandoned it after a short trial. In the following year (1571) we find him volunteering as a private soldier in the holy league against the common foe of Christendom—the Turk; and losing his hand in the memorable sea fight of Lepanto, on the 7th of October of that year. With the rest of the wounded in that famous action he was carried to Messina, in the hospital of which place he continued till April, 1572. On being able to resume active service, he immediately joined the expedition of Mark Antonio Colonna to the Levant, the most memorable result of which otherwise unsuccessful expedition was the story of the captive in "Don Quixote," which the poor maimed soldier founded upon it. In the next year he was again under the command of the hero of Lepanto, Don John of Austria, at Tunis, and in the subsequent three or four years saw much of Sicily and Italy, particularly of Naples, where he resided more than a year. On his being discharged in 1575, he determined to return to Spain, to endeavour to obtain some recognition of his long services in three campaigns, and some reward for his many wounds. He accordingly procured letters of recommendation from the duke of Sesa and Don John, and with his brother Rodrigo, also a private soldier, embarked at Naples for Spain, from which he had been so long absent. On the 26th September his ship, *El Sol*, was captured by pirates, and he and all on board were carried prisoners to Algiers. He was sold as a slave, and continued for five years in this condition, going through adventures and trials more romantic and dangerous than any he had previously experienced. At length, however, his day of liberation arrived, and, by the sacrifices of his poor widowed mother, the exertions of his brother, who had been previously ransomed, and the charitable efforts of a poor friar, whose name, Fray Juan Gil, he has gratefully recorded in his "Trato de Argel," the trifling sum required for his liberty was made up, and Cervantes was once again a free man. Being without any resources, it is not very surprising, notwithstanding all his previous sufferings, that on his return to Spain he should once more resume the military life, and rejoin his brother, who was serving under the duke of Alva in the newly-acquired kingdom of Portugal, and subsequently at the Azores. The residence of Cervantes at Lisbon is memorable for some interesting circumstances connected with his private life, as well as for the opportunities it afforded him of studying the pastoral romances of Portugal, with which, and with the country itself,

he has expressed himself in several places as being much pleased. His first published book, the "Galatea," is professedly an imitation of the Portuguese romances of this class that preceded it. It is said that the "Galatea" was written to win the affections of a Spanish lady with whom he was in love; and having succeeded in this object before the completion of the work, his interest in it ceased, and it thus remains unfinished. Be this as it may, he married Doña Catalina de Palacios de Salazar, who is supposed to be the heroine of the story, on the 14th December, 1584, with whom he lived in happiness, if not in wealth, for more than thirty years, and who surviving him, desired at her own death to be buried at his side.

After his marriage he appears to have settled at Madrid, and commenced writing for the stage as the readiest mode of contributing to the support of a family. The Spanish drama was then almost in its infancy, and had not developed into the marvellous completion it was destined to attain at the hands of Lope de Vega, Calderon, and their great contemporaries. Cervantes, however, did more than any one who preceded him, and attained a success which even towards the end of his life he regarded with complacency and pride. Of the twenty or thirty plays which he tells us that he produced at this period, he has himself recorded but the names of nine, and of these only two have been discovered. These were the "Numancia" and "Trato de Argel," which were first published with an edition of the "Journey to Parnassus" in 1784. The "Trato de Argel," or Life in Algiers, though defective in many respects, contains some striking episodes, in which Cervantes' own adventures during his captivity in Africa are described with spirit and fidelity. The "Numancia," which has earned for him the epithet of the Spanish Æschylus, has been pronounced by August Schlegel not only as one of the most memorable efforts of the early Spanish theatre, but one of the most striking exhibitions of modern poetry—a dictum which less enthusiastic critics have disputed. These dramas are not to be confounded with the eight *comedias* and *entremeses*, or farces, which he produced and printed at a much later period of his life; and which are so much below what might have been expected from Cervantes in the maturity of his intellect, that some Spanish critics, in order to uphold the intellectual character of their idol, have put forward the untenable theory that they were written as a caricature of the successful dramas of Lope de Vega, which were then carrying everything before them. They were first published in 1615, the year of Cervantes' death, and have been republished in 1749, in two volumes, quarto.

However those early dramas, of which "Numancia" and "Life in Algiers" are the only specimens that have reached us, may, in the decline of his life, have satisfied the perhaps overpartial remembrance of their author, it is certain that they did not add considerably to his material prosperity. The golden days of the Spanish theatre had not yet arrived, nor had Cervantes at any period of his life that happy facility of adapting himself to the tastes of his immediate audience, that could bring him in those substantial results that followed the exercise of Lope de Vega's splendid and genial power of improvisation. Whether the fault was the public's or his own, it is certain that the dramatic muse whom he courted at this time with so much assiduity, like the gentle muse of Goldsmith at another time and in another place, "found him poor, and left him so." Finding his efforts to support himself, his wife, daughter, and an unmarried sister who was dependent on him were unavailing, he determined to leave Madrid, and seek his fortunes elsewhere. In 1588 he went to Seville, and there acted in several humble employments; among others as a collector of debts, not only on behalf of the government, but even for private individuals. In this capacity his duties led him to various parts of Andalusia and Granada, and thus gave him an opportunity of visiting the most beautiful portions of his native country, and of making those observations on life and manners that afterwards enriched his later works. "During his residence at Seville," says Mr. Ticknor, "which, with some interruptions, extended from 1588 to 1598, or perhaps somewhat longer, Cervantes made an ineffectual application to the king for an appointment in America, setting forth by exact documents—which now constitute the most valuable materials for his biography—a general account of his adventures, services, and sufferings while a soldier in the Levant, and of the miseries of his life while he was a slave in Algiers. This was in 1590. But no other than a formal answer seems ever to have

been returned to the application, and the whole affair only leaves us to infer the severity of that distress which should induce him to seek relief in exile, to a colony of which he has elsewhere spoken as the great resort for rogues." Little as there is known of Cervantes during his ten years' residence at Seville, we know still less of his proceedings during the few subsequent years between 1598 and 1603, when we again hear of him at Valladolid. It is probable that he still continued to discharge the duties of debt-collector and clerk for any who would avail themselves of his services. There is a tradition, probably referring to this pursuit, which, as it has some connection with the great work that has immortalized his name, may be mentioned. It is said that being employed by the grand prior of the order of St. John in La Mancha to collect rents due to his monastery, he proceeded to the village of Argamasilla for that purpose. Whether the defaulters disbelieved his agency, or that there was some informality on his part, we know not; but his claims were rejected, and he himself thrown into prison. It was in this prison, it is said, that he commenced writing the first part of "Don Quixote," making the village in which he had been so badly treated the scene of the knight's insanity and misfortunes. We have his own authority, indeed, for the fact that "Don Quixote" was begun in a prison; but he was an inmate of so many, of which we have unquestionable evidence, that it is unnecessary to adduce this, perhaps imaginary one of Argamasilla as the one alluded to. Notwithstanding all his privations he found opportunities of completing the first part of "Don Quixote," which was licensed in 1604 at Valladolid, and printed in 1605 at Madrid. The success which attended its publication, though giving but a very faint idea of its future celebrity, was however satisfactory. A new edition was called for at Madrid before the end of the year. Two more were published elsewhere—"circumstances which, after so many discouragements in other attempts to procure a subsistence," says Mr. Ticknor, "naturally turned his thoughts more towards letters than they had been at any previous period of his life." In 1606 the court having returned from Valladolid to Madrid, Cervantes followed. In 1609 he joined the fraternity of the holy sacrament, a religious society of which Lope de Vega, Quevedo, and other eminent writers, were members. In 1613 he published his "Novelas Exemplares," or Moral Tales, next to "Don Quixote" the most delightful of his works. In 1614 appeared his "Journey to Parnassus," a satirical poem, written in *terza rima*, the most interesting portion of which treats in a light and cheerful spirit of his own earlier writings. The "Comedies," already referred to, appear to have been his next work. Stimulated by an audacious continuation of "Don Quixote" which a writer, who assumed the name of Avellanada, but whose real name has not transpired, brought out as the second part of "Don Quixote" in 1614, Cervantes hurried on the completion of his great work, which he published in October, 1615. In the dedication of this part to the count de Lemos, he speaks of his failing health, and intimates that he did not expect to survive many months. His spirits, however, and his industry never forsook him. He worked vigorously at his "Persiles and Sigismunda," the last of his works, which, though not entitled to be considered what he himself thought it would prove, "either the best or worst book of amusement in the language," is remarkable for the fertility of imagination it displays, and for that innate love of the wild and marvellous which he has so amusingly depicted in his immortal satire. In the spring of 1616 he made an excursion to Esquivias, with which place his wife was connected, and where she had a little estate. On his return he wrote the remarkable preface to his unpublished romance, in which he states that his pulse had warned him that he would not live beyond the next Sunday; concluding it in this cheerful but solemn manner—"And so farewell to jesting, farewell my merry humours, farewell my gay friends, for I feel that I am dying, and have no desire but soon to see you happy in the other life." His preparations for death were made with the calmness and solemnity which might have been expected from his philosophical mind and strong religious belief. On the 2nd of April he entered the order of Franciscan friars, whose habit, in accordance with the custom of many of his great contemporaries, he had assumed some years before. On the 18th of the same month he received the last rites of the church, and in four days after, on Saturday, the 23rd of April, 1616, in the full possession of his faculties, and in perfect peace, this great writer surrendered his spirit into the hands of his Creator.

This memorable day in the history of Spain (April 23, 1616) is also a memorable one in the history of England, the death of Shakspeare being recorded with the same date. Shakspeare, however, dying on the 23rd of April, 1616, survived Cervantes twelve days, England not having adopted the Gregorian calendar till 1754.

The eloquent French writer, M. Viardot, in his *Notice sur la vie et les ouvrages Cervantes*, thus epitomizes the varied events of Cervantes' career, who he eloquently says was "an illustrious man before he became an illustrious writer, one who was the doer of great deeds before he produced an immortal book:"—"Behold the sum of all that history records of this illustrious man, one of those who purchases by the misfortunes of an entire life the tardy honours of posthumous glory! Born of a family honourable but impoverished; receiving at first a liberal education, then thrown by misery prematurely into the struggle of life; a page, a valet-de-chambre, at last a soldier; mutilated by the loss of his hand at the battle of Lepanto; distinguished at the taking of Tunis; captured by a barbarous corsair; a slave for five years in the bagnios of Algiers; ransomed by public charity after ineffectual efforts of audacity and enterprise; again a soldier in Portugal and the Azores; attached to a lady as well-born and as poor as himself; led at one moment by love to the pursuit of letters, and then torn away again from them in another by distress; rewarded for his services and his talents by the magnificent appointment of an insignificant collectorship; accused of defalcation in his accounts; thrown into prison by the underlings of the king; released after the proof of his innocence; then again imprisoned by mutinous peasants; becomes poet and commercial agent; doing a little business to earn his bread by making sales on commission, and supplying the theatre with dramatic pieces; discovering at fifty years of age his true vocation; finding a careless public that condescended to laugh indeed, but neither to appreciate nor to comprehend him; jealous rivals who ridiculed and defamed him; envious friends who were deceitful to him; pursued by want even to his old age; forgotten for the most part, neglected by all, and dying at last in solitude and in distress—such was, during his life, Miguel de Cervantes Saavedra. It was only after about two centuries that the world began to inquire about his cradle and his tomb—that a marble bust of him was placed in front of the house in which he lived—that a statue was erected to his honour in the public square of Madrid, and the obscure name that it bore, being effaced from the corner of the little street in which he died, inscribed thereon the great name that fills the world."

The editions of "Don Quixote" in Spanish are almost innumerable; the best being the magnificent edition printed by the Spanish Academy, Madrid, 1780, 4 tom. folio; that of Pellicer, Madrid, 1797-98, 5 tom. 8vo; and the edition of Clemencin, Madrid, 1833-39, 6 tom. 4to. There are several translations in English of "Don Quixote," of which perhaps that by Motteux is the most spirited. The best edition of this translation is the Edinburgh one, 1822, in 5 vols. 8vo. This contains a Life of Cervantes by the late Mr. Lockhart; and in the notes are given those translations of Spanish ballads which have done so much in England towards keeping alive a taste for Spanish poetry. The "Novelas Exemplares," or Moral Tales, have also been translated into English—a very good edition of them has been given by Mr. Bohn in one of his libraries.—D. F. M'C.

CERVOLE or CERVOLLE, ARNAULD DE, a famous captain of free lancers, commonly called the Archpriest, was born in Perigord about the beginning of the fourteenth century. He was wounded and taken prisoner at the battle of Poitiers in 1356, along with King John. On his return to France, he collected a large body of men-at-arms, and marched into Provence, where they took many strong towns and castles, and wasted and plundered the country as far as Avignon. Pope Innocent VI., who resided there at this time, was fain to enter into a treaty with the Archpriest, whom he entertained with great distinction, gave him absolution from all his sins, and on his departure presented him with forty thousand crowns to distribute among his companions. In 1359 Cervole entered into the service of the dauphin, then regent of France; but next year, after the treaty of Breigny, he reassembled his band, which now acquired the name of "the white company," from the white crosses on their shoulders, and ravaged the country around Langres, Lyons, and Nevers. The count de Nevers was compelled to enter into a treaty with him in 1361, which was ratified by the king. The Arch-

priest was faithful to his engagements, and commanded the vanguard of the royal army in the conflict with a strong force of brigands near Brignay, in which the former were defeated with great slaughter, and Cervole and many other knights taken prisoners. He subsequently entered the service of Philip the Hardy, duke of Burgundy, and commanded a corps of Burgundians at the battle of Cocherel. In 1365 we find the Archpriest at the head of a numerous body of brigands, whom he purposed to lead on a crusade against the Turks; but the merciless ravages they inflicted on the countries through which they marched, roused the inhabitants against them, and they were chased from province to province, till the remnant was driven back to France, where the Archpriest was soon after killed by one of his own servants.—(*Froissart*, chap. 176 and 215).—J. T.

CESAR or CÆSAR. The more distinguished persons of this name follow in chronological order:—

CESAR, SEXTUS JULIUS, prætor B.C. 208, the first of this name of whom mention is made in history.

CESAR, LUCIUS JULIUS, consul B.C. 90, in which year he carried a law conferring the citizenship upon the Latins and the Socii, who had remained faithful to Rome in the civil wars of the period. He was put to death by Marius in 87.

CESAR, CAIUS, surnamed STRABO VOPISCUS, brother of Lucius Julius, was curule ædile in 90 B.C., and was slain along with his brother by Marius in 87. He was an orator and dramatist, and renowned in both characters, particularly the former. The names of two of his tragedies are preserved—"Adrastus" and "Tecmessa."

CESAR, LUCIUS JULIUS, son of the consul of the same name, and uncle by his sister Julia of Antony the triumvir, was consul B.C. 64. He belonged originally to the aristocratical party, but appears to have deserted it before the year 52 B.C., when he was one of C. J. Caesar's legates in Gaul. On the death of the dictator he sided with the senate, in opposition to his nephew Antony, and was consequently proscribed by the latter in 43. A son of this person, bearing the same name, joined Pompey on the breaking out of the civil war, and was sent by him to Caesar with proposals of peace. After serving in Africa, and in Utica, where he was proquaestor to Cato B.C. 46, he submitted to the dictator, and was shortly afterwards put to death.

CESAR, CAIUS JULIUS, the father of the dictator, was prætor, in what year is uncertain, and died suddenly at Pise in 84 B.C., when his son was at the age of sixteen.

CESAR, CAIUS JULIUS, the dictator. See CÆSAR.

CESAR, CAIUS AND LUCIUS, sons of M. Vipsanius Agrippa and Julia, and grandsons of Augustus, by whom they were adopted; died, the one in Lycia, A.D. 4, of a wound which he received in Armenia; and the other, A.D. 2, at Massilia, on his way to Spain.

CESARI, ANTONIO, an eminent Italian grammarian, born at Verona in 1760, entered the order of the oratory in 1798, and studied theology under Bertolini. With a view to reviving a taste for the early purity of his native tongue, he published, after an assiduous study of their style, the works of the Trecentisti, beginning with Passavanti's *Specchio di Penitenza*, the style of which he particularly admired as a model of simplicity and elegance. He was for many years occupied in annotating the *Divina Commedia*. His "Selva," a collection of poetical pieces composed about the time his native city was taken by the French, abounds in vituperation of the invaders. After the proclamation of peace, he undertook to revise the famous dictionary of La Crusca. He died in 1828.—A. C. M.

CESARI, CAVALIERE GIUSEPPE, called D'ARIPINO, and sometimes GIUSEPPINO. This artist was born at Rome in 1560. His father, a painter of very humble pretensions, was a native of Arpino, in the kingdom of Naples. With great desire for fame, but as yet very ill supplied for attaining it, the young Cesari journeyed to Rome seeking employment. A group of artists were hard at work at the Vatican under Gregory XIII. Some one was very much wanted to grind colours and set palettes, and to these humble offices Cesari was only too happy to apply himself. While thus occupied he attempts painting, and is reported to the pope, who protects him, and places him in the school of Niccolò Pomerancio. His success is wonderful, and Pope Clement VIII. follows Gregory in conferring patronage and honour upon the artist. He is made knight of the order of Christ and director of St. John Lateran. In 1600 he accompanied Cardinal Aldobrandini in his mission to France on the

marriage of Henry IV. with Mary de Medici. With success came arrogance. He rushed headlong into quarrels, blinded by an impetuous vanity and an utter want of appreciation of any talent but his own. Cesari died at Rome in 1640. His works at Rome are numerous—too numerous in fact. He painted both in oil and fresco, but his fresco works are the more esteemed. His best productions are his cupola of St. Prassede, representing the "Ascension;" the madonna on the ceiling of St. Giovanni Grisognono; the gallery of the Casa Orsini; and the birth of Romulus, and the battle of Romans and Sabines, in the Campidoglio. His fame was very great, but it must be confessed that his style is vicious. His talents were not balanced by taste and judgment. He abused his gift of facility to abandon nature more and more. His freedom lapsed into looseness and want of care. However, his battle pieces are vigorous, and the treatment of his horses very admirable. He was a great artist, though he did little good to art, for he rather hurried on the reign of depravity and falsehood that afterwards ensued. He was much assisted by his brother, Bernardino Cesari, who followed an identical manner, and painted a large work in the church of St. John of Lateran.—W. T.

CESARIO or CÆSARIO, son of C. Julius Cæsar and Cleopatra, originally called Ptolemæus, was born 47 B.C., and executed by order of Augustus in 30 B.C. In 42 the triumvirs gave him the title of king of Egypt, and in 34 he received from Antony that of king of kings.

CESAROTTI, MELCHIORE, an Italian miscellaneous writer, born of a patrician family at Padua in 1730. When very young, he himself relates, he was sent to pass a school vacation with his uncle, a Franciscan friar, who, having no great love of children in general, and being particularly annoyed with the importunities of this nephew of his, shut him up in the library of the convent. This confinement, intolerable at first, soon became a delight—a taste for reading being formed in his mind, which found ample gratification in the literary stores of his prison. From this time forward his eminence in literature was rendered certain by an ardent love of study, and by the encouragement of learned patrons. His philosophical works, which were his earliest, were the models on which were composed those of Gioberti and Rosmini. His immense acquirements as a linguist he turned to account in translations of Æschylus and Voltaire, and particularly the poems of Ossian. His success in the translation of this last work was in some degree owing to the assistance of Charles Sackville. It appeared in 1772, and was received with rapture throughout Italy—the author being appointed to a chair of languages at Palma, and to the secretaryship of the academy of science and belles-lettres. His other translations, and his philological treatises, are still standard works. On the downfall of the Venetian republic in 1798, Cesarotti earned an immense popularity by some essays of a patriotic character. He was allowed a handsome pension, and decorated with the insignia of the order of the iron crown. All his works are remarkable for elegance and even harmony of style.—A. C. M.

*CESATI, VINCENZO, Baron, an Italian botanist of the present century, has made himself known by the following works—"A Treatise on the study of Physiological Botany," Milan, 1836; "Remarks on the Geographical Distribution of the Plants of Lombardy," Milan, 1844; and "A Description of Rare or New Italian Plants."—J. H. B.

CESI, BARTOLOMEO: this artist was born at Bologna in 1556. He was a pupil of Giovanni Francesco Bezzi, called Nosadella, but subsequently he studied the works of Pellegrino Tibaldi. He was the friend of the Carracci, though he often painted in competition with them. They respected the artist while they loved the man; for he was both talented and good. From him Tiadini acquired the art of fresco-painting; and on his works Guido founded his chaste poetic manner. Many of his pictures might fairly be ascribed to Guido's early style—beauty and simplicity are so similarly felt and created by the two painters. It is said that Guido in his youth was in the habit of sitting for hours in rapt contemplation and wonder before the works of Cesi. He was a scrupulous follower of nature, though he sought her in her happier moments. He studied simplicity in his forms and folds, subdued attitude and hues; and was rather refined than vigorous. Malvasia's opinion was that Cesi's manner at once satisfies, pleases, and enamours the beholder, being as exquisite and sweet as any style of the

best Tuscan masters in fresco. His principal works are at Bologna. He died in 1629.—W. T.

CESI, FEDERICO, Prince of, called also CÆSIUS, an Italian naturalist, was born at Rome in 1585, and died in 1636. His zeal for natural science was early displayed. At the age of eighteen he founded a society called the Academy of Lincei, expressing the care or lynx-eyed attention with which the members examined objects. The prince formed in his palace a botanic garden, cabinet of natural history, and a library, all of which were open to the members of the academy. While he was a sort of Mæcenas of his day, he also worked at natural science. The spores of fungi, the microscope, and the telescope attracted his attention. He wrote numerous treatises and aided in the publication of valuable works, more particularly that of Hernandez on the plants, animals, and minerals of Mexico.—J. T.

CESPEDES, PABLO, called in Rome CEDASPE. This painter and ecclesiastic was born at Cordova in Spain about 1535. He was educated in the clerical seminary; and, noted for his learning and merit, was raised to the rank of a dignitary of the church. He is one of the most distinguished of his country's painters. He travelled twice to Rome to perfect himself in art, and to contemplate the works of Michel Angelo and other great masters. At Rome he contributed several works to the public edifices—among others the "Annunciation" and the "Nativity," in the chapel of the Trinita di Monti. He became the intimate friend of Federigo Zuechero, who, applied to by the bishop of Cordova to decorate the cathedral of that city, answered that, while Spain possessed Cespedes, she need not send to Italy for painters. His works are chiefly at Cordova, and are remarkable for their extraordinary beauty of colour, which has been compared to Corregio's. His "Last Supper" is his most esteemed work. He died at Cordova in 1608, and was buried in the cathedral. He was as esteemed for his modesty as for his genius.—W. T.

CESSOLES, JACQUES DE, a monk of Picardy, whose "Game of Chess Moralized," a work in Latin, which long enjoyed an extraordinary popularity in almost all the countries of Europe, and an English translation of which, printed by Caxton in 1474, in folio, was the first typographical production bearing a date that is known to have been executed by the first of English printers, lived at Reims in the thirteenth century.—J. S., G.

CESTI, PADRE MARCO ANTONIO, a musician, was born at Arezzo, according to various authorities, in 1720 or 1724. He died at Rome, some say in 1675, others in 1681. He was a pupil of Carissimi, and followed his master's example in the composition of cantatas with eminent success. In 1646 he was appointed maestro di capella at Florence. Three years later he produced his first opera, "Orontea," at Venice, which was a favourite work throughout Italy for nearly forty years. The advance of this class of composition owes much to the labours of Cesti and his fellow-pupil Cavalli, particularly in the development of the aria as distinguished from recitative, by its rhythmical periods; for, although Monteverde anticipated them both in the employment of this form, their talent gave a grace to it which it had not in the hands of the earlier writer. "La Dori," produced at Venice in 1663, is described as the best of Cesti's dramatic works; and "Il Pomo d'Oro," written for the Emperor Leopold I., and represented with singular magnificence, appears to have excited in its time a remarkable sensation. Cesti went to Rome in 1658, and two years later was appointed tenor singer in the pope's chapel, in which capacity Baini speaks of him. After this he became maestro di capella to the emperor, and held this office in 1667, when he wrote, in company with Ziani, the opera of "La Schiava Fortunata" at Vienna. His motets, and other compositions for the church, are less numerous, but not less esteemed than his secular works. A valuable collection of his music is preserved in the library of Christ church, Oxford; and Hawkins and Burney each print a specimen of his vocal writings, which are interesting illustrations of the state of dramatic composition in his time.—G. A. M.

CETINA, GUETTERRE DE, one of that band of poets who, says Velasquez, introduced true poetry into Spain, was born at Seville in the early part of the sixteenth century. Many authorities, and among them the Biographie Universelle, confounding him with another person, have stated that he was an ecclesiastic; but it is beyond doubt that he early embraced the career of arms, and fought bravely in Italy. Afterwards he went to Mexico, but returned to die in his native city about 1560. The greater part of his works have been lost, though they existed in manu-

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